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I.—Politics.

ANAND, 31st December, 1917.

Peace proposals.

1. The *Anand* (Lucknow) of the 31st December, 1917, says that the German acceptance of the Russian principle of no conquests and no indemnities is merely verbal to deceive the Russian people, as it is impossible that the lost Russian provinces should again accept the sovereignty of Russia. Peace on the terms favoured by Germany will be no true peace but will only mean German triumph and preparations for another war. As the Allies are not prepared to accept these terms, the peace proposals are bound to end in fiasco. So far the peace proposals are mere airy nothings replete with cunning and deceit which can produce no beneficial results.

CAWNPORE SAMACHAR, 30th December, 1917.

The *Cawnpore Samachar* of the 30th December, 1917, says that recently the war has been somewhat unfavourable to the Allies. Russia's readiness for peace and the reverses of Italy are bound to affect the situation. Submarine losses also have increased the Allies' difficulties. The financial problem is also becoming more and more vexed, and for food France, etc., depend on the British Government. These things cannot be called hope-inspiring.

LEADER, 31st December, 1917.

The *Leader* (Allahabad) of the 31st December, 1917, says that on the face of it the peace terms offered by the Central Powers would appear to form a basis for the negotiation of peace honourable to all sides, but the statement needs elucidation on several points. And what about the punishment of the German atrocities on land and sea?

LEADER, 4th January, 1918.

Discussing the Russo-German peace negotiations, the *Leader* of the 4th January, 1918, says the attitude of the Bolsheviks may be foolish and treacherous but that is all the more reason why measures should be taken promptly to prevent Germany from gaining complete diplomatic and economic ascendancy in the East.

MEDINA, 28th December, 1917.

The holy places of Islam.

2. The *Medina* (Bijnor) of the 28th December, 1917, referring to an article in the *Pioneer* on the conquest of Jerusalem, says it has been the well-known habit of the *Pioneer* to pour down fire on us. Its arrows are not only aimed at our political demands but they also pierce that poor religion which has been a part and parcel of India. Though the *Pioneer* in this article said nothing insulting to the Muhammadans, yet while dwelling on the importance of this holy city from the point of view of the Christians and the Jews it ignored one of the most important points and never mentioned its importance from the Muslim point of view. Therefore it is our duty to prove it by our holy religion and convince Government that it is the most important and holy place. We request Government to observe its promise to preserve the sanctity of the holy places and entrust the administration of this holy city to the Muslims. The *ulama* also should invite the attention of Government to this.

ANAND, 24th December, 1917.

Recruiting in Oudh.

3. The *Anand* (Lucknow) of the 24th December, 1917 (received on the 29th December), expresses disagreement with Sir James Meston's opinion that the unsatisfactory recruitment in Oudh was due to the slackness of zamindars and taluqdars. The latter could do no more in the matter as the tenants were no longer under their influence and control. The absence of military training and military careers has stifled all martial spirit among the people and it is no use now to find fault with anybody. Government should encourage recruiting by granting remissions of rent and revenue. The people should make a hearty response. The authorities will do well to draft the police into the Army and appoint new men in that department.

AVADHBASI, 1st January, 1918.

The *Avadhbasi* (Lucknow) of the 1st January, 1918, expresses regret that Oudh has been backward in the matter of recruitment for the Army, but points out that it is not the apathy of the taluqdars but the former administrative policy which is responsible for this deplorable result. Sir James Meston would not have felt it advisable to refer to the grant of *sanads* to taluqdars if he had recalled the speech of the late Raja Ram Pal Singh of Kalakankar in support of the resolution at the second sessions of the Indian National Congress regarding volunteering. The Raja's apprehensions have been justified thirty-one

years afterwards, and the saying "the thief should scold the kotwal" is being illustrated.

Indians in the Colonies.

4. The *Medina* (Bijnor) of the 28th December, 1917, says that, apart from the civilized world and those the empire of whose ancestors is famous, any person belonging to an uncivilised race can bear any burden except that of insult, contempt, and disgrace. It was stated in the Imperial Conference at London that Indians would no longer be insulted in the Colonies. We will see in future how far this is done, but just now we find that two Punjabi Muslim barristers have not been allowed to land in South Africa, in order that the land of the white races may not be darkened by the shadow of black people. Such is the state of the Colonies, while in India itself the pride of certain haughty Englishmen is even now such that during an "Our Day" match at Gaya between the local gentry and Europeans in which the Indians won, a Muslim student for cheering the victors was struck in the face by a European with the but-tend of his pistol and blood began to spout from the boy's face. We know that all Englishmen are not of this sort and British gentlemanliness and the British Government do not like such pride, but it is necessary that the Government should immediately dispel the haughty intoxication of such proud persons, and should at once send them back to the country whence they came in a state of distraction so that they may try their luck in the streets of London and may value the blessings of India.

MEDINA, 28th December, 1917.

Mr. Montagu's visit to India.

5. The *Anand* (Lucknow) of the 24th December, 1917 (received on the 29th December), criticizes the European Association's address to the Viceroy and the Secretary of State and tries to show that it is full of unjustifiable pretensions, misrepresentations, baseless charges against Indians, and ridiculous statements which cannot stand close examination. All its arguments are fallacious. The argument that, because higher castes in authority would oppress the lower castes, the Anglo-Indians should retain power over them all, beats all records.

ANAND, 24th December, 1917.

The *Cawnpore Gazette* of the 1st January, 1918, says a *Chobay* has asked it a difficult question whether the Secretary of State for India is male or female. We replied that no woman could hold this office and our present Secretary of State is a man 5 feet 6 inches in height, but the statement did not satisfy the Chobay, who asked why, if the Secretary of State is a man and not a woman, is he kept in *pardah* like a new bride and why is he not allowed to converse with male Indians ?

CAWNPORE GAZETTE, 1st January, 1918.

The *Oudh Akhbar* (Lucknow) of the 30th December, 1917, while denying the *Englishman's* allegation that Indian villagers do not want Home Rule, agrees that Mr. Montagu should visit villages. He would then see the real state of village roads, village sanitation, and village industries and would know that the village people generally get only one poor meal a day and are a prey to poverty owing to the absence of industries which would occupy their spare time. If villagers had both agriculture and industries they would have regained their past prosperity. Free trade has ruined village industries and has thus injured those who were dependent solely on industries and also those who were dependent partly on agriculture and partly on industry. Debt, bad seasons, and high rents are ruining the peasantry, and it is time Mr. Montagu saw for himself the effect of British rule in rural tracts. Most of the literate people are to be found in urban areas. Government derives practically all its income from villagers; why are they deprived of even primary education? Mr. Montagu will see that 99 out of 100 villages possess no arrangements at all for education; villages are a prey to malaria, plague, and cholera, but what arrangements has Government made for saving the lives of villagers? How many hospitals have been opened in villages? If hospitals are expensive, why are not cheap *hakims* and *vaids* provided? Some progress has been made in irrigation but much more has to be done. While funds are not forthcoming for irrigation works, there is enough and to spare for the C. I. D. Why is so much spent on the police? Is crime increasing under bureaucratic rule?

OUDH AKHBAR, 30th December, 1917.

This certificate alone is sufficient for the present system of government. Recurring settlements deprive agriculturists of the fruits of their labour and thus discourage them from making improvements. Mr. Montagu will also see how villagers have to work without payment under the *begar* system when officials go on tour. In short, he will see the real state of the country if he visits villages and will be convinced of the necessity for Home Rule. If Mr. Montagu and Lord Chelmsford could devise some means by which villagers could be relieved of their poverty and be able to rule the country, the urban communities would be content with their present position. We want the poverty of the country to be remedied, whether power is in the hands of the educated classes or the uneducated masses.

AVADHBASI, 1st January, 1918.

Home Rule for India.

6. The *Avadhbasi* (Lucknow) of the 1st January, 1918, says it is most satisfactory that Indian agitation has affected the British Cabinet and the Secretary of State has come to ascertain the real situation. But Indians should not delude themselves into the belief that their task was half done when Mr. Montagu arrived and that it will be completed when he leaves the country. The real struggle for the rights of India now begins; it is between Indians and the power-loving bureaucracy and the Anglo-Indian mercantile community which exploits the country in the name of trade and industry. It is greatly to be feared that in order to please the Anglo-Indian mercantile community and Lord Sydenham and Co., attempts may be made to reconcile Indian leaders to worthless reforms, like those of 1910, of which the Curtis reform scheme is a perfect specimen, instead of granting the substantial Congress League reforms. It is also to be feared that the old Congress leaders may yield to specious arguments put forward in the name of the good of the country to cut themselves off from the new party which will be described as composed of eccentric irreconcilables. May these apprehensions prove unfounded and may no leaders agree to accept less than the demands embodied in the Congress League reform scheme! At any rate the country should hold to its irreducible minimum demand and should be ready to bring the leaders round to the right path if they be found straying at any critical moment.

If the present state of things continues for another ten or fifteen years, India's life will become altogether extinct, and the people will become so weak, so diffident, and so devoid of manhood that they will not be able to carry on the keen constitutional struggle for their birthrights. It is vain to expect that the day will come when Lord Macaulay's words will come true, when the Anglo-Indian officials and traders who have raised such a hue and cry, blinded by self-interest, will consider it their duty to grant Indians self-government and regard it as the source of greatest glory to the liberty-loving British nation. It is not true that Indians have made no progress during the last fifty years, but the rate of advancement has been so slow as to be wholly disappointing. If this rate of progress continues it is impossible to imagine a day when Indians will get self-government on colonial lines. If Indians now also content themselves with a crumb they will be doomed for good. The present moment, when the voice of liberty is resounding throughout the world and all the complicated questions of the Empire are finding easy solution, is the best time for the solution of the Indian problem, and if the opportunity is lost regrets and repentance alone will remain. Nobody can now in any way question the loyalty of India after her devoted and magnificent help in the war. On the one hand Indians should go on rendering all possible assistance to the Empire in the war, and, on the other, should carry on a vigorous agitation for the Congress-League reforms. Let the youths of the country carry on a propaganda which may make every hut and hamlet in the country resound with the demand for *swaraj* and thus strengthen the leaders in telling the authorities firmly that nothing short of the demands formulated in 1916 by the Congress and League will ever satisfy them. The future of the country depends upon the self-sacrifice of the youths. Will they not come forward?

LEADER, 30th December, 1917.

The *Leader* (Allahabad) of the 30th December, 1917, complains with reference to the recent convocation address that Sir Michael O'Dwyer cannot get the idea of revolution out of his head and went out of his way to describe

the disastrous consequences of the revolution in Russia. This seems to have been done to draw a parallel between Russian revolutionaries and Indian extremists and visionaries; Sir Michael O'Dwyer should remember that the latter, however wrong-headed and obnoxious they are, are but the products of British rule.

The *Leader* of the 4th January, 1918, says the *Englishman* concludes from the strained relations between the Commonwealth Government and the Government of Queensland, that if, in response to blind extremists, a constitution similar to that of Australia were granted to India, it would not be long before some such unedifying dispute would bring about a similar deadlock in India. But such incidents can furnish no argument against granting to India a constitution on the Australian model any more than they can be held to condemn the policy which endowed Australia with autonomy. LEADER, 4th January, 1918.

The *Musawat* (Allahabad) of the 1st January, 1918, says that long experience has proved the worthlessness of despotic government. It is strange that some opponents of Home Rule think India fit for despotic government. Their views are similar to those of Germany, which is waging this world-war for aggrandizement. People holding such views are more dangerous than seditionists. We are sure that there are only a few Britishers who hold such an opinion. In view of the fact that Mr. Balfour is prepared to comply with the wishes of his treacherous enemy Bulgaria and Lord Lansdowne is ready to give equal rights on the sea to untrustworthy Germany, is it possible for India with all its loyalty and fidelity to be deprived of liberty, which is essential for the preservation of the public peace? If our proper demands are not complied with and if we are not entrusted with the management of our own affairs we can confidently say that the present agitation will not subside. As to the undesirable consequences of liberty in Russia it may be said that the Russian revolution is the best fruit of the present war. Once Russia was a deadly foe of liberty and civilization but she is now on the highway to complete democracy. England and France had to face a far more dangerous civil war when they changed their forms of government. There is a vast difference between Russia and India. India is in the hands of well-known statesmen and there is no danger of such bloodshed. Would it be too much for India to expect self-government within the British Empire from peaceful England, which has drawn the sword for the protection of the liberty of petty States and which has eradicated slavery from the world? MUSAWAT, 1st January, 1918.

The *Municipal Review* (Cawnpore) of the 30th December, 1917, urges that the giving of complete effect to all past Royal Proclamations should be included in the first instalment of reforms, which should be really effective and introduced as soon as practicable. Local self-government has not been a success in India because the people have not been given full powers as Lord Ripon desired, so the liberalisation of local bodies would not be any real concession. The reforms should be such as to make the power of the people felt and to enable them to remove their poverty and protect their rights. MUNICIPAL REVIEW, 30th December, 1917.

Home Rule propaganda.

7. The *Pratap* (Cawnpore) of the 31st December, 1917, refers to the warnings and punishments inflicted on the students and teachers at Agra who attended Mr. Tilak's lecture, and sarcastically remarks that managing committees of schools have really saved the town and the student community from a very grave calamity. For this all credit is due to them and to Raja Kushalpal Singh. PRATAP, 31st December, 1917.

Europeans and Home Rule.

8. Referring to the claim of the Anglo-Indian and European deputation that Anglo-Indian non-officials are better acquainted with Indian feeling than officials, the *Cawnpore Samachar* of the 30th December, 1917, says that Indians are best acquainted with Indian feeling and therefore their opinion alone should count. Anglo-Indians should demand that every Anglo-Indian should be made the autocratic ruler of some district so as to exhibit the wonders of Anglo-Indian Britishism. CAWNPORE SAMACHAR, 30th December, 1917.

The *Leader* (Allahabad) of the 31st December, 1917, complains with reference to a recent article in the *Madras Mail* that there is little honesty in LEADER, 31st December, 1917.

politics and there has been adroit manipulation in the matter of deputations and addresses to the Secretary of State and the Viceroy. The editor asks the *Madras Mail* to be candid for once and to tell the truth about the genesis of the anti-Home Rule organization and movement in Madras.

NAI ROSHNI, 30th December, 1917.

Referring to an article by Lord Sydenham in the *Sunday Times*, questioning the loyalty of Indians, the *Nai Roshni* (Allahabad) of the 30th December, 1917, regrets that His Lordship is suspicious in spite of all the sacrifices made by India. His Lordship is mistaken in questioning the representative character of the Congress and the League, and to his characterization of Indian reformers as Bolsheviks we can only reply that he himself represents Tsardom. Lord Sydenham taunts Indians with having shown little enthusiasm for the Defence Force, but he forgets that they still labour under galling military disabilities. Indians now want freedom, and their birthright cannot long be withheld from them.

KAISAR-I-HIND, 24th December, 1917.

Muslims and Home Rule.

9. Writing in the *Kaisar-i-Hind* (Fyzabad) of the 24th December, 1917 (received on the 28th December), NASIR-UL-HASAN GHAZIPURI opposes the Congress-League scheme which is the forerunner of Hindu rule and the herald of Muslim slavery. Muslims should wake up and open their eyes and see what their selfish leaders are doing. It is strange that they with their long experience still think that Hindu-Muslim union is possible. The Muslims have no right to ruin themselves deliberately, for knowingly to weaken Islam is a sin.

ABHYUDAYA, 5th January, 1918.

The Calcutta Congress.

10. The *Abhyudaya* (Allahabad) of the 5th January, 1918, notes with gratification that the Calcutta Congress session was a success quite beyond expectations, and caused serious disappointment to opponents who had been eagerly looking forward to a split in the Congress ranks. The enormous concourse of delegates and visitors from all parts of the country is infallible proof of the country's rapid political awakening, and falsifies the selfish contention that the masses do not support the Congress. We wholly agree with the suggestion that special sessions of the Congress and the Muslim League should be held to express the country's opinion on the official reform scheme when it is published for general information. The Congress day celebrations in various places were a step in the right direction. These should be increasingly popularized in order to strengthen public opinion. We hope that all possible efforts will be made to strengthen the Home Rule agitation in the country, and that Mr. Jinnah's words, that political liberty cannot be attained without some self-sacrifice, will be ever borne in mind.

AZAD, 3rd January, 1918.

The *Azad* (Cawnpore) of the 3rd January, 1918, says the national enthusiasm and zeal exhibited in connection with the Home Rule resolution shows the real feelings of the people. It is to be hoped that it will produce the desired effect upon the Viceroy and the Secretary of State.

HAMDAM, 1st January, 1918.

The *Hamdam* (Lucknow) of the 1st January, 1918, says that the enthusiasm of the large number of delegates and visitors to the Congress shows the awakening of the Indian nation. The zeal exhibited should enable the Government officials to imagine the determination of the public to obtain self-government. The Secretary of State should have attended the Congress, to witness the grand and fascinating scene of the united nation of India.

LEADER, 6th January, 1918.

The *Leader* (Allahabad) of the 6th January, 1918, says there were at Calcutta more than twice as many delegates as at any previous session. There were hopes in ardent minds that Mrs. Besant's presidentship would mark a perceptible, and to them gratifying, advance beyond the farthest point reached before. There were corresponding fears in more sober and practical minds that the immediate difficulties and possibilities of the hour might receive less attention than was necessary, and that a course might be taken which, if more popular, would be less wise. There is a certain amount of distrust between the more cautious and the more enthusiastic Congressmen. Mrs. Besant and Mr. Tilak are the leaders of the more forward section, to whom their word is law, and who attended in the largest possible numbers to support their strong-minded leaders. The numbers on the other side were smaller; they have never the advantage of

the anti-foreign bias; it is easy for militant eloquence to rouse in the popular mind a prejudice against moderating elements. Besides, at the present day, there are not on this side compelling personalities to fill the places of Phirozeshah Mehta, Gokhale, and V. Krishnaswami Iyer. Mr. Gandhi has qualities which could make him a greater leader than any other person in the country, but he does not choose to identify himself with any organised body.

At Calcutta those who did not agree with Mrs. Besant had little chance, and if the Muslim League under the Raja of Mahmudabad had not come to the rescue the resolution on self-government would probably have been passed in a form which would have led a respectable minority of Congressmen to reconsider their position. The Congress-League scheme has come in for a great deal of unmerited criticism, and we should have thought that the president and speaker would have regarded it as their primary duty to defend it; but the only speaker who did this was the Hon'ble Pandit Madan Mohan Malaviya. While it cannot be said that the resolution was exactly suitable, the speeches on it were a decided failure. The greatest of Congresses was not a success so far as the quality of the business transacted by it went. A little less of radical zeal and a little more of careful thinking would have made a great difference to the Congress and to the country.

The other resolutions were more or less of the nature of a side-show. Less of patient deliberation went to the making of resolutions at this session than at any preceding one, and in some cases greater weight would have attached to the final pronouncements of the Congress if they had been less assertive and one-sided. It may be assumed that the working secretary of the All-India Congress Committee will be Mr. C. P. Ramaswami Iyer, who lives in the same city as Mrs. Besant and who is her right-hand man in politics. The voluntary retirement of Mr. N. Subbarao Pantulu, who worked laboriously as general secretary for four years, is a matter for regret.

OUDH AKHBAR, 3rd and 4th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd January, 1918, says that the resolution on self-government was unanimously passed at the last session of the Congress. Even the representatives of low-caste *Nama Sudras* and of Indian women supported the resolution. This shows that not only the advanced and literate Indians but also the lower classes demand Home Rule. In view of these facts no consideration should be given to the objection that only literate Indians are aspirants for Home Rule, and necessary arrangements should be made for the introduction of self-government soon after Mr. Montagu's return.

The *Oudh Akhbar* of the 4th January says that the rousing reception accorded to Abadi Bano in the Congress and the fact that the Congress urged the release of the Ali brothers only and did not refer to the Hindu internés gives the lie to the statement that the Congress is a Hindu body. Mr. Montagu should see things for himself and not believe the tales of Hindu-Muslim disunion carried to him by India's enemies.

PRATAP, 31st December, 1917.

The *Pratap* (Cawnpore) of the 31st December, 1917, notes with gratification that this year's attendance of delegates at the Congress was the largest on record. The election of Mrs. Besant as president of the Congress shows the courage of the people who do not care for the frowns of autocrats and the strong arms of the powerful. This courage is a sure sign of manhood, and weak hearts should know that without such manliness no people can be truly respected by others. The presidential address was delivered in forcible language and was full of valuable information and sound arguments.

ABHYUDAYA, 5th January, 1918.

11. The *Abhyudaya* (Allahabad) of the 5th January, 1918, commenting on the refusal of the Viceroy, the Secretary of State, and Lord Ronaldshay to attend the Congress even for a day, says that such indifference is one of the chief reasons for the demand for Home Rule.

Government and the Congress.

MASHRIQ, 3rd January, 1918.

The *Mashriq* (Gorakhpur) of the 3rd January, 1918, approves of Lord Ronaldshay's not attending the Congress, as in view of the controversy aroused by Mr. Montagu's announcement no Provincial Governor should appear to countenance any particular party by attending its meetings. When Sir James

Meston attended the Lucknow Congress there was no such controversy. Besides, Sir James evinces special solicitude for winning the hearts of his subjects, which provincial rulers like Lord Ronaldshay, Sir Michael O'Dwyer, Lord Pentland, and Lord Willingdon hardly exhibit.

ABHYUDAYA, 29th December, 1917.

Mrs. Besant's presidential address.

12. The *Abhyudaya* (Allahabad) of the 29th December, 1917, considers that Mrs. Besant has manfully and ably discharged the trust reposed in her by Indians. She deserves congratulations on the self-restraint and statesmanship displayed in her remarkable presidential address. She truly reflected the opinion of the public with regard to the nature of the administrative reforms and the time when the various instalments should be introduced. Her address is remarkable for outspokenness and comprehensive enquiry and research. It is only in one place—where she appealed for opportunity for India to do what Japan and other countries have already accomplished—that Mrs. Besant struck a lower note. The present movement in the country adequately proves that some invisible power had already given Indians an opportunity and that in this national undertaking self-reliance only is their guiding principle.

CAWNPORE GAZETTE, 1st January, 1918.

The *Cawnpore Gazette* of the 1st January, 1918, referring to the remark of the *Englishman* and the *Statesman* that Mrs. Besant's proposal for the grant of self-government on colonial lines to India in 1923 is impertinent and mad, says these papers should be ashamed of their remarks and should study the progress of the rude and uncivilised inhabitants of the Philippines who became fit for self-government in fifteen years of American rule. India even after a hundred and fifty years of British rule is unfit for self-government. Is it not a blot upon the British Government? There is no Act and Regulation in the Philippines like Regulation 3 of 1818, nor is there any Sedition Act, nor Press Act. The Philippines do not pay the expenses of the police and military forces maintained there by America, while India has to send 30 crores of rupees annually. Can any just and liberty-loving Englishman take pride in these facts?

CAWNPORE SAMACHAR, 30th December, 1917.

The *Cawnpore Samachar* of the 30th December, 1917, says that Mrs. Besant's address fearlessly expresses Indian feeling on Home Rule and cognate subjects. She has strongly criticised Government's narrow and selfish policy, though she knows that this will displease the whites. Truth, however bitter, must be told.

HAMDAM, 30th December, 1917.

The *Hamdam* (Lucknow) of the 30th December, 1917, says that Mrs. Besant should not have referred to sectarian bodies like the *Arya Samaj* in her speech before a general political gathering and should not have thus strengthened the hands of those who hold the *Arya Samaj* to be a political organization. Mrs. Besant also in referring exclusively to liberal political institutions among ancient Aryas ignored the Muslims altogether. However, apart from these petty and pardonable shortcomings, the address as a whole will remain memorable in Indian political literature.

MASHRIQ, 3rd January, 1918.

The *Mashriq* (Gorakhpur) of the 3rd January, 1918, says that though Mrs. Besant's address was on the whole free from defects, she should not have considered disgraceful and insulting the internment which won for her the adoration of a great Indian community and which brought her to the zenith of her glory. She should be thankful to Government for her internment through which she wishes to obtain the salvation of the country.

MUSAWAT, 31st December, 1917.

The *Musawat* (Allahabad) of the 31st December, 1917, complains that Mrs. Besant showed her disregard for Muslim feeling by referring only cursorily to the Muslim internés and avoiding any mention of the Islamic holy places.

NAI ROSHNI, 1st January, 1918.

The *Nai Roshni* (Allahabad) of the 1st January, 1918, referring to the *Statesman's* criticism of Mrs. Besant's Congress address, says that while Mrs. Besant referred very cursorily to the internés she very ably presented the case for Home Rule, and this has caused great pain to the Anglo-Indians.

The *Statesman* has condemned the address as a collection of deceptions but has not cared to expose them. The fear that Mrs. Besant's address will influence British Labourites shows the correctness of our view that the British democracy alone can bring about the political salvation of India. The *Statesman* has tried to deceive the British public by declaring that they have to decide whether the

present administrative system, which means slow but sure progress, is to remain or whether a leap in the dark is to be taken.

13. In publishing MAULANA HABIB UR RAHMAN'S denial of having made a statement about the early release of Maulana Mahmud Hasan, the *Mashriq* (Gorakhpur) of the 3rd January, 1918, says Government should now show regard for Muslim opinion by releasing M. Mahmud Hasan. Government should know that Muslim *ulama* can never be guilty of rebellion and are far more loyal and well-inclined towards Government than Mrs. Besant.

MASHRIQ, 3rd January, 1918.

The interned Muhammadan leaders.

The *Nai Roshni* (Allahabad) of the 31st December, 1917, also publishes Maulana Habib ur Rahman's denial.

NAI ROSHNI, 31st December, 1917.

The *Medina* (Bijnor) of the 1st January, 1918, regrets that though the telegrams to the Secretary of State demanding the release of Messrs. Muhammad Ali and Shaukat Ali and other Muslim internés have proved that it is not only a few headstrong Muslims who demand their release but that all the Muslims of India are anxious about it, but Government has not yet paid any regard to their feelings. The Muslims should continue their agitation not only in India but also in England and should raise their voices against this coercive law; for the Muslim internés are innocent. They are interned only because they sincerely serve the nation as well as their religion. We have challenged Government a thousand times to prove their guilt, but it does not do so, nor can it, for there is no charge against them. In these circumstances we should not slacken our efforts. If the Indian Government does not listen to our grievances, we should put our case before the Privy Council and knock at its door for justice. It is also incumbent upon us to give pecuniary assistance to the dependants of those who have been interned for the sake of their religion and nation. Every Muslim should send money to the society established in Calcutta to raise funds on their behalf.

MEDINA, 1st January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 3rd January, 1918, regrets that no action has been taken on the memorial submitted by Mrs. *Hasrat* to His Honour asking for the release of Maulana *Hasrat Mohani*. Compelled by this silence Mrs. *Hasrat* requested the Viceroy and the Secretary of State to release her husband; we hope His Honour will not allow this petition to interfere with the consideration of her previous petition but that he will expedite it.

SITARA-I-HIND, 3rd January, 1918.

14. The *Nai Roshni* (Allahabad) of the 31st December, 1917, deplores, in pathetic language, the absence of Mr. Muhammad Ali from the presidential chair at the last session of the Muslim League. The indifference of the bureaucracy has trampled upon our desires and our League has become a mourning gathering owing to Government's obstinacy. Is this the way for the bureaucracy to win the hearts of the people and to breed feelings of loyalty among them? In spite of agitation and unrest among Muslims bureaucratic prestige does not care to condescend. But bureaucratic pride should remember that the British democracy will do justice in the end.

NAI ROSHNI, 31st December, 1917.

The All-India Muslim League.

The paper also publishes a stirring article by AZIZ HASAN NAQSHBANDI, Dehlvi, praising Muhammad Ali, the beloved of the community, the standard-bearer of liberty, the demolisher of the citadel of bureaucratic prestige, the conqueror of despotism, the sufferer in the cause of faith, nation, and country, the captive of tyranny and oppression, and calling upon him to save the community from the diabolical cunning of recently-formed associations. We should not lose heart owing to the tyranny of bureaucratic prestige but should enter the field of action like fanatics with our heads in our hands to secure Muhammad Ali's release. It is strange that the nation which has travelled so far to rule over India is afraid to have a few individuals of the subject race remaining at large. The nation which is fighting for the freedom of races is sullying its fair fame by unjustly depriving a few individuals in India of their liberty. The Congress and Muslim League leaders should devise means to secure the release of the internés.

The *Oudh Akhbar* (Lucknow) of the 29th December, 1917, urges the Government of Bengal to hold an enquiry regarding the local officials' threat to the

OUDH AKHBAR, 29th December, 1917.

Musalmans of Eastern Bengal that thy would bring trouble upon themselves if they attended the Muslim League session.

AVADHBASI, 1st January, 1918.

The Defence of India Act.

15. The *Avadhbasi* (Lucknow) of the 1st January, 1918, compares the way in which the British Government in England used daily to acquaint the country with the condition of the hunger-striking suffragettes with the Indian Government's attitude towards the twenty detenus who while in Alipur jail gave up food as a protest against ill-treatment. The guardians of these detenus were not informed of their action until the *Amrita Bazar Patrika* gave it publicity, and then Government issued a *communiqué* on the subject. Soon after, all these detenus were removed from the Alipur jail. Their relations could not see them and were not informed of their destinations. In this country, which has no responsible Government, the autocratic authorities do not consider it their duty even to inform the relations of hunger-strikers of the latter's health. Similarly, Arjun Lal Sethi's relations do not know whether he has taken food or not; the authorities are quite silent despite repeated enquiries by reply-paid telegrams. And all these things are taking place while the Secretary of State is in the country. May God grant good sense to such heartless autocratic officials, the secular gods of Indians and the stranglers of the laws of the country. They in the pride of their power are playing to-day a game of inhuman cruelty, and the Bengal Government and the Government of India, despite the cry of the people, are not taking steps to bring them to their senses. The King-Emperor and his ministers are sitting in England, leaving the fate of thirty-three crores of their subjects to the officials. But the officials should bear in mind that sooner or later they will surely have to taste the fruits of this misdeed. God cannot but listen to the sighs of the poor. But Indians should not forget that unless they attain *swaraj* they will have constantly to face such troubles in one form or another.

CAWNPORE GAZETTE, 1st January, 1918.

The *Cawnpore Gazette* of the 1st January, 1918, complains that the committee formed to satisfy the public regarding the offences of internés comprises only members selected by Government. The Indian public cannot be satisfied with this committee. If Government wants that justice may be done to the unfortunate internés and that the public may be satisfied, it is essential that representatives of the public should be made members of the committee.

PRATAP, 31st December, 1917.

Referring to the fact that Arjun Lal Sethi has been taking nothing but milk for a month, for want of arrangements for him to worship the Jain idol, the *Pratap* (Cawnpore) of the 31st December, 1917, says it is a good example of justice that while his offence is not disclosed he should be harassed in this manner.

MASHRIQ, 3rd January, 1918.

Government and Muslims.

16. The *Mashriq* (Gorakhpur) of the 3rd January, 1918, reviewing the events of the year, says that 1917 was not a year of prosperity for the Muslims. No Muslim interné was set free, but Mrs. Besant and her colleagues were released. The Local Government selected two Hindus for the Secretariat. The three posts of Superintendents of Police were all given to Hindus. The resolution passed in 1914 regarding Muslim *madrassas* has been totally ignored by officials and district boards. No consideration has been given to Muslims regarding appointments as Deputy Collectors and Deputy Superintendents of Police.

II.—ADMINISTRATION.

(a)—Education.

ABHYUDAYA, 29th December, 1917.

Primary education.

17. HUKAM SINGH of Angai, Muttra, writing in the *Abhyudaya* (Allahabad) of the 29th December, 1917, enquires why free and compulsory education is not provided for villagers who contribute most to Government coffers. The villagers have also rendered all possible assistance to Government in the war. Will not Government even after this make adequate arrangements for their education? Even the Indian members of the Legislative Council while demanding educational facilities for the urban population ignore the claims of the rural population. If they continue to do so the villagers will have to demand separate representation. It is unjust to spend on townsmen the money raised from villagers.

18. The *Oudh Akhbar* (Lucknow) of the 3rd January, 1918, supports the resolutions passed in the last Muhammadan Educational Conference and says that facilities should be provided for the diffusion of Urdu, Persian, and Arabic. Arrangements should be made for the teaching of Urdu in the provinces of Bombay and Bengal.

OUDH AKHBAR, 1st and 3rd January, 1918.

The Muhammadan Educational Conference.

The *Oudh Akhbar* of the 1st January, eulogising the presidential address of Mr. Hydari, says the demand for Urdu teaching in every school is somewhat impracticable as other communities will make similar demands. The country does not agree to make Urdu the *lingua franca*.

19. The *Nai Roshni* (Allahabad) of the 30th December, 1917, welcomes the entry of Nawab Ishaq Khan into the ranks of the Liberals and deprecates the attempts to oust him from the secretaryship of the Aligarh College. The Muslim public should hold meetings to express confidence in the Nawab and to request him to spend the greater part of his time at Aligarh. The college trustees should not take any important steps before the next annual meeting.

NAI ROSHNI, 30th December, 1917.

The Aligarh College.

20. The *Sitara-i-Hind* (Lucknow) of the 29th December, 1917, praises Sir James Meston's sympathy with the Shia College, Lucknow, and urges him to induce the Nawab of Rampur to add another lakh to his promised subscription to the college. It also urges His Honour to open the promised railway station near the college or, if this cannot be done, to order the running of local trains between Badshahnagar and the city station.

SITARA-I-HIND, 29th and 30th December, 1917.

The *Shia* College.

The *Sitara-i-Hind* of the 30th December complains that an unusually high price has been paid for the Shia College land, and urges that an able and self-sacrificing joint secretary should be appointed to help the honorary secretary to discharge his duties more efficiently.

The *Sitara-i-Hind* of the 1st January, 1918, has an article by ADRIS, who complains of the high price paid for the land for the Shia College, and appeals to His Honour and the honorary secretary of the college to see that economy is observed in building the college and that money is not wasted through improper supervision. The work should be done by contract and tenders should be invited.

SITARA-I-HIND, 1st January, 1918.

The *Oudh Akhbar* (Lucknow) of the 4th January, 1918, publishes an article by MANZAR HASAN SANDILWI stating that the *Shias* number about two crores and though less in number than the *Sunnis* are more advanced in education and more influential. *Shias* should be granted equal representation with *Sunnis* in elective bodies and in the public services and should be allowed to observe the *Muharram* freely.

OUDH AKHBAR, 4th January, 1918.

21. The *Shia College News* (Lucknow) of the 28th December, 1917 (received on the 31st December), has a contributed article complaining of the injury done by the Bombay Government to Muslims by its action against the Urdu language. The writer states that the Hindu educational officers made unfavourable reports to Government regarding Urdu primary schools, and appeals to Muslims to uphold the vital cause of their mother-tongue.

SHIA COLLEGE NEWS, 28th December, 1917.

Urdu.

(b)—Municipal affairs.

22. The *Cawnpore Gazette* of the 1st January, 1918, complains that since the transfer of the District Branch Vernacular schools, Meerut, from the district board to the municipal board, various irregularities have been committed; unqualified teachers have been employed and the undeserving have been promoted.

CAWNPORE GAZETTE, 1st January, 1918.

The Meerut municipality.

(c)—Police.

23. Reviewing the United Provinces Police Administration Report for 1916, the *Hamdam* (Lucknow) of the 29th December, 1917, notes with satisfaction the decrease in general crime, but deplores the large number of murders. Reform and education should be introduced along with deterrent sentences to combat crime. The system of trial by jury has been condemned, but no effort has been made to prove that

HAMDAM, 29th December, 1917.

Police administration.

districts in which this system is in vogue are worse than others. The increase in robberies is also regrettable and proves the need for the relaxation of the Arms Act. The complaints in the report regarding the difficulties created by the Evidence Act and shortage of men are not of any consequence. Dakaities can be prevented only by keeping a stricter watch on criminal tribes and reforming them. It is strange that though the report admits the crime of the Superintendent of Police of Hardoi, he was not prosecuted for it. If more Deputy Superintendents were made Superintendents better results would be achieved.

MUNICIPAL REVIEW, 30th December, 1917.

The *Municipal Review* (Cawnpore) of the 30th December, 1917, referring to the heavy expenditure on the C. I. D. and the proposal to open a training college for detectives in Bengal, says that the remedying of the grievances of the people and proper regard for their needs, and not an increase in the C. I. D., will lead to diminution in crime.

(d)—General.

OUDH AKHBAR, 30th December, 1917.

24. The *Oudh Akhbar* (Lucknow) of the 30th December, 1917, says that according to the *Amrita Bazar Patrika* the looting of shops in Eastern Bengal has produced fear and uneasiness among Hindus, as the looting is the work of wicked Muslims and is directed against Hindu shops. It is regrettable that the ordinary riots in Bihar were so exaggerated that ignorant Muslims have without any cause become so inimical to Hindus in other places that they are bent on looting their shops. Though in the Bihar riots, which were due to provoking cow-killing incidents, the offenders were shot and heavily punished, and though the Hindus showed every sympathy with the suffering Muslims, the poison with which some discord-breeding papers (which even assert that they desire Hindu-Muslim unity), have filled the hearts of Muslims is bearing (bitter) fruit in some places. According to its promise the Bengal Government should strongly suppress this looting, and, acting on the precedent of the Bihar Government, should compel the local Muslims to pay sufficient compensation to the Hindus for their losses.

The rise in prices.

MUNICIPAL REVIEW, 30th December, 1917.

The *Municipal Review* (Cawnpore) of the 30th December, 1917, states that as the Indian salt and cloth industries were discouraged in order to further the sale of Cheshire salt and Manchester cloth, Indians are now suffering from lack of cloth and salt. Government should now help Indian industries just as it helped British industries in the past.

LEADER, 31st December, 1917.

The *Leader* of the 31st December, 1917, quotes at length from an article in the *Commerce*, stating the vital importance to the public health of cheap salt, and urging that the abolition of the salt tax would be repaid by industrial and agricultural development.

CAWNPORE SAMACHAR, 30th December, 1917.

25. The *Cawnpore Samachar* of the 30th December 1917, (received on the 1st January, 1918), appeals to the local authorities to prevent *satta* gambling, which breeds *dalals*, who adopt shady methods and produces an unsettling effect on the market and injures unwary buyers who are not speculators.

Satta gambling.

MEDINA, 28th December, 1917.

26. The *Medina* (Bijnor) of the 28th December, 1917, publishes a contributed article urging the examination by sanitary officers of drugs stocked by *attars* (grocers) so as to prevent the sale of unwholesome articles.

Adulteration of drugs.

LEADER, 3rd January, 1918.

27. The *Leader* (Allahabad) of the 3rd January, 1918, contains a lengthy criticism of the present system of touring by revenue officers.

Tours by district officers.

PRATAP, 31st December, 1917.

28. A POOR TENANT writing in the *Pratap* (Cawnpore) of the 31st December, 1917, complains that officials of the Banaili estate greatly oppress the people by levying a number of cesses, which they themselves appropriate without the knowledge of the Maharaja, and that the subjects are also being deprived of their rights to pasture-land and trees. Their grievances are no less grave than those of the tenants of Champaran yet the Maharaja, who redressed the grievances of the latter as a member of the Champaran Agrarian Committee, is paying no attention to the oppression of his own subjects by his own officials.

Cultivators in Bihar.

The *Tohfa-i-Hind* (Bijnor) of the 25th December, 1917 (received on the 31st December), approves of the action of the Bihar Government in not listening to the objections of the Champaran planters to the proceedings of the Select Committee on the Champaran Agrarian Bill, and in ignoring their attempt to question the findings of the Champaran Enquiry Committee. TOHFA-I-HIND, 25th December, 1917.

29. The *Abhyudaya* (Allahabad) of the 29th December, 1917, says that the peculiar order of the Government of India prohibiting the issue of tickets to Allahabad and adjoining stations is another example of bureaucratic arbitrary high-handedness, seeing that far from making extra arrangements to meet the needs of pilgrim traffic, even the claims of ordinary traffic have been ignored, and also nothing has been done to make good the loss of shopkeepers and *pragwals* who have been charged enormous rents for plots of ground. ABHYUDAYA, 29th December, 1917.

The Allahabad *Kumbh Mela.*

Why has Mr. Burton, who acquired such a reputation in the recent local disturbances, been put in charge of the *Kumbh* fair? He is reported to have begun already to act in a manner offensive to the feelings of the people. Is it not flouting public opinion to place in charge of such a big religious fair an officer who does not command public confidence, who proved himself wanting in administrative capacity on a critical occasion, according to popular opinion, and against whom the public voice has been raised?

The *Avadhbasi* (Lucknow) of the 1st January, 1918, also protests against the order on the ground that it makes no distinction between ordinary and pilgrim traffic. It is impossible for Allahabad to be cut off from all connection with the outside world for about two months. This mistake should be at once rectified. AVADHBASI, 1st January, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 25th December, 1917 (received on the 31st December), says that the period during which restrictions on the sale of tickets to Allahabad will continue is unduly long and is likely to cause inconvenience to High Court litigants. TOHFA-I-HIND, 25th December, 1917.

30. Narayan Prasad, writing in the *Abhyudaya* (Allahabad) of the 29th December, 1917, complains that the Etawah district exhibition is a costly show, which while allocating the petty sum of Rs. 700 for prizes for agricultural produce and specimens of craftsmanship, the improvement of which is its avowed object, devotes large sums to fireworks, processions, darbars, decorations, and dinners. European ladies and gentlemen come from out-stations and enjoy dinners and watch various shows and performances without paying anything, but the Indian members of the exhibition committee who contribute towards its funds are not allowed to see any shows without purchasing tickets. This year as Thakur Pateshwari Singh was officiating as Collector on the occasion of the opening darbar of the exhibition Europeans did not attend it nor follow the president in the procession. Will the Secretary of State make administrative reforms in accordance with the opinions of Europeans of such views? Such incidents produce irritation instead of good-will. ABHYUDAYA, 29th December, 1917.

Europeans and Indians.

31. Discussing the New Year's Honours, the *Mashriq* (Gorakhpur) of the 3rd January, 1918, says that these provinces have got a comparatively smaller number of distinctions and those of a lower order. Officials should on their own initiative recommend for titles persons who are serving the public or Government, and should not be influenced by personal considerations. MASHRIQ, 3rd January, 1918.

The New Year Honours List.

III.—Religious and social matters.

32. The *Anand* (Lucknow) of the 24th December, 1917 (received on the 29th December), impresses on the Hindu leaders the need of saving the families of those convicted in the Arrah riot cases from starvation in these days of high prices. ANAND, 24th December, 1917.

The disturbances in Bihar.

The *Avadhbasi* (Lucknow) of the 1st January, 1918, notes with regret that its appeals to the authorities and Hindu leaders on behalf of the accused in the AVADHBASI, 1st January, 1918.

Arrah *Bakr-Id* riot cases seem to have had no effect. Does the presiding judge of the Special Tribunal think that only excessive sentences, such as are awarded to robbers and dakaits, can meet the case of these religious fanatics? But we have no right to say anything to the authorities when our own Hindu brethren are paying no attention to the matter. If the political leaders are deaf to our representations, will the various religious associations also remain behind? We appeal to the Oudh *Sanatan Dharam Mandal* in particular to form an influential committee to send a deputation to the Bihar Government, and, if necessary, to the Government of India, and to arrange to provide relief for the families of the persons on trial or already sentenced.

MUNICIPAL REVIEW, 30th December, 1917.

The *Municipal Review* (Cawnpore) of the 30th December, 1917, says that riots occur not only in India but in England also. There the Riot Act is read out to the mob, which is called upon to disperse and if it refuses to do so the police try to suppress the riot. But the rioters are not prosecuted and sentenced to eight or ten years' imprisonment. This is British justice and not that which is seen in weak and helpless India.

SADDHARM PRACHARAK, 29th December, 1917.

A TRAVELLER, writing in the *Saddharm Pracharak* (Kangri, Bijnor) of the 29th December, 1917, says that some police officials, or persons known to them, are taking advantage of the arrests and investigations in connection with the *Bakr-Id* riots in the Shahabad district to satisfy their own private grudges. Among persons thus wantonly harassed is Ramanand Shah of Raghunathpur, who did much to save the Muhammadans at the time of the riots. He has incurred the displeasure of a missionary on account of his religious activities, and the latter has set the Muhammadans of Baghi against him and is reported to have denounced him to the police. Why did not the missionary report against him at the time of the disturbances? It is to be hoped that higher police authorities will take no notice of the allegations of such selfish persons, and not believe the missionary. Government should make a careful enquiry into the matter and not accept the missionary's charges against a member of the *Arya Samaj* as it has done on previous occasions.

MASHRIQ, 3rd January, 1918.

The Jaunpur *Bakr-Id* riot.

33. Referring to the light sentences in the Jaunpur riot case, the *Mashriq* (Gorakhpur) of the 3rd January, 1918, says that these strange sentences will surely obviate any danger of trouble next year, because though the houses of Muslims have been looted and they have been defeated, the ring-leaders of the rioters have not as yet been punished, and the Muslims will either leave their villages or give up *qurbani*.

LEADER, 2nd January, 1918.

Hindu-Muslim relations.

34. The *Leader* (Allahabad) of the 2nd January, 1918, says there have not been wanting individual officers, both Indian and European, who acted in a manner which could hardly have been expected to promote communal harmony, and the Anglo-foreign papers have expressed satisfaction when the two communities have fallen out. In Madras schisms have been encouraged in connection with the movement for reform and latterly in connection with the presentation of addresses to Mr. Montagu. Such short-sighted tactics adopted in desperation injure in the long run only those who resort to them; they create profound mistrust and dissatisfaction and thus feed the very movement they seek to counter. Government officials should maintain an attitude of strict neutrality. Nationalism has always derived strength from the blunders of bureaucracy or autocracy.

NAI ROSHNI, 2nd January, 1918.

The *Nai Roshni* (Allahabad) of the 2nd January, 1918, refers to a report that a Muslim of village Larokhar in tahsil Meja in the Allahabad district was beaten by Hindus for calling *azan* (call to prayers) and thus displeasing their gods. Who can now restrain Muslim feelings? When a poor man is restrained from discharging his religious duty owing to the mistaken idea that Hindu gods are displeased, Muslims are not guilty of impropriety if they restrain Hindus from the unholy custom of idol-worship, as their God is displeased with it. Muslims, open your eyes, remember your first and foremost object of inculcating monotheism. The time of negligence is now past and it is highly necessary to show the world—

My heart cannot be a play-ground for idols. This can never be.
In the name of the God of *Ka'aba*, the *Ka'aba* cannot now become an idol-house.

35. The *Musafir* (Agra), of the 28th December, 1917 (received on the 31st December), complains that the Musalmans of the Balrampur estate have concocted a tale of wrongful confinement from the mere fact that a Brahman boy stayed for a short time with the secretary of the local *Arya Samaj*, who helped him in arranging his mother's funeral,

The *Arya Samaj*.

MUSAFIR, 28th December, 1917.

36. The *Medina* (Bijnor) of the 28th December, 1917, refers to the action taken by certain European Governments and the United States against the sale of wine, and wonders when this curse will disappear from India. When will the Government of India show more regard for the morals of the country than for its few lakhs of rupees?

Prohibition.

MEDINA, 28th December, 1917.

The *Municipal Review* (Cawnpore) of the 30th December, 1917, referring to the recent prohibition of the import of wine into Canada, says that the Government of India also should prevent the sale of wine, and that is possible only if it decides to forgo its excise income.

MUNICIPAL REVIEW, 30th December, 1917.

37. The *Nai Roshni* (Allahabad) of the 1st January, 1918, urges Muslims to try to reform prostitutes and to induce them to marry.

Public morality.

NAI ROSHNI, 1st Jannary, 1918.

38. The *Oudh Akhbar* (Lucknow) of the 5th January, 1918, says that the Indian Social Service Conference has finished the part of its work which relates to the making of speeches and the passing of resolutions, and it should now embark on a practical programme. In his masterly address, the president, Mr. Gandhi, rightly insisted on practical work.

Social service.

OUDH AKHBAR, 5th January, 1918.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 5th January, 1918.

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I.—Politics.

PRATAP, 7th January, 1918.

Peace proposals.

1. The *Pratap* (Cawnpore) of the 7th January, 1918, says that Russia has been imposed upon by the specious peace offers of Germany and the Allies should open the eyes of the Russians by exposing and condemning those proposals. If these terms are improved the Allies also may have a basis for the discussion of peace.

GARHWALI, 5th January, 1918.

Enlistment of Garhwali *Doms*.

2. The *Garhwali* (Dehra Dun) of the 5th January, 1918 (received on the 8th January), has a contributed article urging Government to utilize the bravery and fidelity of the Garhwali *Doms* by enlisting them in the army.

CAWNPORE GAZETTE, 8th January, 1918.

Mr. Montagu's visit to India.

3. The *Cawnpore Gazette* of the 8th January, 1918, says that those in the know recognize full well the hand working behind the anti-Home Rule deputations which are Indian only in name. The European Association were responsible for the Bengal *Namasudra* deputation and the same people are believed to be behind the Madras non-Brahmans. Still Dr. Nair is anxious enough to deny that the non-Brahman movement is inspired by officials and to assert that the hand of Germany is in the Home Rule agitation. This agitation was started before the war. Was it engineered by Germans then? No, never. Are Messrs. Tilak, Gandhi, Banarji, Malaviya, Jinnah, and other respectable Indians induced by German agents to take part in the present agitation? No sane man would believe this for a moment. This figment of Dr. Nair's imagination is in every way deplorable and he should now realize once for all that the Indian movement can no longer be suppressed.

NAI ROSHNI, 7th January, 1918.

The *Nai Roshni* (Allahabad) of the 7th January, 1918, publishes a letter from Maulana Abdul Bari which expresses agreement with the views of the editor of the *Nai Roshni* regarding the prestige of the *ulama*. When the Muslim League failed to satisfy them regarding their religious objects, the *ulama* proposed to send a deputation to the Secretary of State simply in order to protect religious rights. Religious considerations forced Abdul Bari to bear this disgrace, for he himself avoids litigation so that he may not have to appear before a non-Muslim officer. But he opposes the editor for laying stress upon the rigid uniformity of the various associations of *ulama*. The editor should insist only upon their co-operation.

OUDH AKHBAR, 10th January, 1918.

Referring to the prospect of Mr. Montagu's conferring with provincial rulers, the *Oudh Akhbar* (Lucknow) of the 10th January, 1918, says that though the attitude of the provincial rulers towards Home Rule in the past is well known, it may now be said that it was due to the Government of India's anti-Home Rule circular. Lord Chelmsford's views however are now considerably altered; can we expect that the provincial rulers will also behave generously? But there are among them Sir Michael O'Dwyer and Mr. Hailey who are styled able and strong rulers only because of their antagonism to Home Rule, When the sun rises in the west these officials may perhaps support Home Rule.

PRATAP, 17th December, 1917.

The *Pratap* (Cawnpore) of the 17th December, 1917 (received on the 7th January, 1918), says that the coldness displayed in not allowing Mr. Muhammad Ali and the Rao Sahib of Kharwa to have an interview with Mr. Montagu was not consistent with the demands of justice and frustrates the object of the visit to India. Mr. Montagu is surrounded by officials as if he were under surveillance.

MARYADA for October and November, 1917.

Home Rule for India.

4. The *Maryada* (Allahabad) for October and November, 1917 (received on the 30th December), publishes an article by Srijut Bala Prasad Sharma, who says that while Indians are rejoicing to welcome the dawn of *swaraj* as announced by Mr. Montagu, there are in the country people who have been preying upon others in the darkness of illiteracy and ignorance, who are hooting like owls and howling like jackals and regretting that they will have no game now. Robbers and thieves who live at the expense of others are anxious about their trade passing out of their hands and are praying God that darkness may last till eternity.

But the laws of God are immutable. It is natural that dawn should follow night, and at sunrise these few people must hide their accursed faces in caves. India needs *swaraj* and so she will surely get it. But some impudent people establish anti-Home Rule Leagues and falsely proclaim that the grant of *swaraj* to India will mean ruin. The Anglo-Indian press and a few Eurasians are anxious that if Indians get equal rights within the Empire they may have things their own way. For this reason they are putting a number of sycophants in the fore front, are opposing Home Rule and are trying to spoil Mr. Montagu's visit to India. Some of them are also threatening to agitate in order to remove the Viceroy and the Secretary of State from office. There are others who do not scruple to call Home Rule Leagues seditious.

God is just and makes no distinction between white and black. Hindus, Muhammadans, Christians are equally dear to Him. He who is a true devotee of God and has faith in Him will also act justly. In the present war our loyalty has been fully tested and we have honourably acquitted ourselves on the battle fields, and despite our poverty we have contributed handsomely towards the expenses of the war. Some unwise officials want to suppress our voice and prevent it reaching the ears of the King-Emperor. But it is impossible for England which has made such enormous sacrifices in men and money for the freedom of Belgium to withhold freedom from India, especially when the Indian Home Ruler only wants self-government within the Empire and does not desire to turn out the white men. It is a wonder of wonders that these Eurasians and some Europeans should feel uneasy at the prospect of the establishment of self-government. Indians who think of winning the favour of Government by opposing *swaraj* are not only mistaken, but are acting contrary to their own interests. All thoughtful Englishmen who are proud of their country and rights will distrust all lying sycophants. The only loyal person is the true patriot who, avoiding flattery, points out the mistakes of Government and of officials. Let us all act in such a manner as to hasten the end of the dark night and welcome the rise of the sun of *swaraj*. Despite all troubles, we should be sincere and firm in our agitation, and since truth triumphs in the world our cause is certain to be crowned with success.

The *Oudh Akhbar* (Lucknow) of the 8th January, 1918, referring to the conference of moderate leaders at Calcutta wonders what the moderate party is and what are its objects. All able leaders in all provinces are in the Congress and agree with the Congress scheme. There is no question on which there is difference of opinion—why then this party?

OUDH AKHBAR, 8th January, 1918.

The *Rahbar* (Moradabad) of the 1st January, 1918 (received on the 7th January), describes how the manufacture of Indian salt which was far superior to English salt was discouraged by legislation, and says that unless Indians get legislative power or self-government they cannot progress. Unity is however essential for securing self-government and Indians should therefore sink their differences.

RAHBAR, 1st January, 1918.

The *Leader* (Allahabad) of the 9th January, 1918, discussing the United Provinces financial statement, says that if an Indian Home Rule Government showed a difference of nearly Rs. 50,000,000 between budget estimates and actuals it would at once have been declared unfit, and if it had kept a balance nearly ten times the prescribed minimum it would have been asked to explain why education and sanitation were being starved, and to remit taxation without delay.

LEADER, 9th January, 1918.

Home Rule propaganda.

5. The *Abhyudaya* (Allahabad) of the 5th January, 1918, sarcastically congratulates Raja Kushal Pal Singh and Co. on the punishment meted out to the students and teachers of the Balwant Rajput High School, Agra, for their participation in the reception of Mr. Tilak and for attending his lecture. The public should also thank the managing committee of the school for abolishing the founder's day. All this has been done through selfishness and sycophancy.

ABHYUDAYA, 5th January, 1918.

The *Prem* (Brindaban, Muttra) of the 19th December, 1917 (received on the 7th January, 1918), says it is necessary to educate the masses of the agricultural population in order to make the Home Rule agitation a success.

PREM, 19th December, 1917.

CAWNPORE SAMACHAR, 6th January, 1918.

The regeneration of India.

6. The *Cawnpore Samachar* of the 6th January, 1918, publishes a poem by RAM RATNA TRIPATHI, saying that mother India is greatly distressed at the inability of her children to enjoy the rich natural resources of their country and calls upon them to attain *swaraj* and their lost rights by self-help.

MARYADA for October and November, 1917.

The *Maryada* (Allahabad) for October and November, 1917 (received on the 30th December), publishes a poem by SRIYUT SHYAM LAL PRASAD GUPTA calling upon liberty to remove all India's miseries, to awaken the spirit of nationalism among its inhabitants, to purge them of all moral and social vices, to disgrace its enemies and thrust darts and swords into their hearts and to make Indians supreme in learning, power and wisdom.

This paper also publishes a contributed article which says that the spirit of patriotism in India is coeval with British rule in the country. Unless all Indians show patriotism and take part in politics, which is nothing but the re-adjustment of relations between rulers and ruled, and achieve success in politics, the future of India cannot be assured.

PRATAP, 17th December, 1917.

The *Pratap* (Cawnpore) of the 17th December, 1917 (received on the 7th January, 1918), publishes a poem by RAMCHARITA UPADHYA who says that India, the once mighty land of Ram and Krishan who always kept her free from the oppression of demons, is now in a down-trodden condition. She must wake up and re-assert herself. Her voice will surely cause a shudder among the wicked. She is the rock on which the power of many an enemy has been wrecked.

In another poem VISHARAD CHATURBHUJ PARASHAR calls upon Indians to recognize and to live and die for their birth rights if they are to continue to exist on the earth. They should fearlessly agitate for the attainment of self-government within the Empire and should not mind any hardships and troubles in the service of the country. They should remember that while subjection is hell, freedom is heaven on earth.

PREM, 2nd January, 1918.

The *Prem* (Brindaban, Muttra) of the 2nd January, 1918 (received on the 7th January), publishes a patriotic poem by RAM, who urges Indians to take to trade and industry, as it is through these that their present rulers have attained a world-wide Empire. Indians should take pride in their nation and country if they are to progress.

ABHIR SAMACHAR for December, 1917.

Ahirs and Home Rule.

7. The *Abhir Samachar* (Urawar, Mainpuri) for December, 1917 (received on the 7th January, 1918), condemns the *Leader* for describing the *Ahirs* as drawers of water and hewers of wood, in its note on the *Ahir* deputation to Mr. Montagu. The editor should withdraw the remark and apologize for it. Government should demand an explanation from the *Leader* for wounding the feelings of a large and loyal community. We do not want Home Rule in which the educated community would usurp all power. We shall oppose to the utmost every scheme which vests all authority in so-called leaders.

The paper next dwells upon the importance and the glorious traditions of the *Ahir* community and says that it contains a sufficient number of highly educated men who can protect its interest in the councils. The *Leader* appears to be jealous of the advocacy of claims by the *Ahir* community. It should bear in mind that now all classes will have a voice in the administration and will not allow Brahmans or any other particular community to represent or misrepresent them.

HINDUSTANI, 6th January, 1918.

Europeans and Home Rule.

8. The *Hindustani* (Lucknow) of the 6th January, 1918, supports the *Pioneer's* suggestion that some representative of the British Labour Party should come out to study political conditions in India. If leaders of British political parties were to come to India they would see for themselves the work of the bureaucracy and appreciate the difficulties of Indians. A British Labourite is about to come to India, but we fear that the *Pioneer* will howl him down if he does not choose to subscribe to its views.

OUDH AKHBAR, 9th and 10th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 9th January, 1918, referring to Mr. Balfour's statement that the preservation of the liberty of petty states and nations on the principle of self-determination is one of the aims of the Allies, points out

the vast difference between the opinion of these Anglo-Indian officials who are deadly opposed to Indian reforms and self-government and the opinion of the allied statesmen. The paper also refers to the speech at Glasgow in which Lord Rhondda said that the Labour party would realize the difficulties of Government when it had to rule, and says that India should also be given a chance to realize these difficulties.

The *Oudh Akhbar* of the 10th January refers to the indignation of the *Englishman* at Mrs. Besant's proceeding to Delhi after the Congress week to see the Viceroy, and to its advice that she should go to her home in Madras and stay quietly there. While Mrs. Besant has made India her home and is constantly striving for its welfare, the editor of the *Englishman* has no work but to make money and injure India. Perhaps his departure from India would decrease the unrest in the country.

SITARA-I-HIND, 25th December, 1917.

The *Sitara-i-Hind* (Lucknow) of the 25th December, 1917 (received on the 7th January, 1918), says Lord Sydenham declared that he has laid the foundation of the Indo-British Association purely through sympathy with India. But we beg to ask him one question. Can he point to one action during his five years régime which has a direct bearing upon the political progress of the country? If he imprisoned Mr. Tilak because he was an extremist and he was justified by law to imprison him, can he say what concession and what encouragement he gave to the moderates, in order to prove his statement that his new institution will sympathize with the moderates and guide Indians in the right path? His Lordship complains that the Congress and the League are under the control of extremists and consequently attempts are made to take advantage of the present critical stituation to obtain political concessions. But demands for political reforms were made prior to the outbreak of the war and they have been postponed on account of it. In view of the fact that Irish reforms and the Russian revolution paved the way for Indian reforms and that the high-handedness of the Police and C. I. D. caused a sensation among the public, the Government and the Indian publie are justified in taking up the question of Indian reforms. Mr. Chamberlain, the jewel of his society, was prepared to visit India for this purpose, but the Mesopotamian Commission turned the tables against him, and Mr. Montagu, his successor, convinced us that reforms would be based on liberalism and not on conservatism. This has made Lord Sydenham and his colleagues uneasy and caused them to cry out against reforms. Was he asleep when Mr. Chamberlain himself induced Government to settle the matter? Now as the matter has fallen into the hands of the liberal Government he is very anxious about it. Does he not know what Lala Har Kishan Lal said regarding the failure of the People's Bank of India and the statement of Mr. Pir Bhai before the Indian Industries Commission? What do they show?

HAMDAM, 9th January, 1918.

9. The *Hamdam* (Lucknow) of the 9th January, 1918, says that since the disaffiliation of the old Punjab Muslim League owing to its repeated improper acts, certain position seekers and lovers of despotism in Lahore, Aligarh, etc., have been trying to cause a split in the community and threatening to establish a separate Islamic body, apparently at the instigation of Anglo-Indians. The threat has now materialized and the three or four new associations which have suddenly been formed in different provinces as a result of Mr. Montagu's visit, and owing to certain causes and influences, to oppose the Home Rule movement, have now combined with the disaffiliated Punjab League and formed a so-called "All-India Muslim Association" at Calcutta. No Muslim or Indo-English paper has published details of the proceedings connected with its establishment. But the *Statesman* has published a description and has tried to win over the promoters of the Association to its side.

Muslims and Home Rule.

JNAN SHAKTI for December, 1917.

The *Jnan Shakti* (Gorakhpur) for December, 1917, says that Indian nationality cannot become an established fact and an effective force unless Indian Muhammadans revise their idea of nationality based on religion and consider themselves part and parcel of the Indian nation. They should not demand excessive rights at the expense of the Hindus, and the latter should not always yield to them; for a unity which is not based on equity, and which

is disadvantageous to any particular community cannot but lead to future strife. Religious differences should never be allowed to mar political and national unity, for the economic interests of both Hindus and Muhammadans are identical.

NAI ROSHNI, 8th January, 1918.

The *Nai Roshni* (Allahabad) of the 8th January, 1918, publishes a contributed article criticizing the advice of Mr. Madho Rao to Mr. Montagu, that to give separate electorates to the Muslims is a great mistake because there is no country in the world which takes into consideration religion and creed in enfranchising its people. Separate electorates would be detrimental not to the English bureaucracy but to the Hindu bureaucracy. Perhaps our friend Madho Rao does not know that India is quite different from all other countries. It is not a country but a continent and it is the duty of the Government to govern it in accordance with the advice of the representatives of various communities. Can Mr. Madho Rao point to another continent having such heterogeneous elements as India? There is no other country where followers of different religions are found as in India. It is essential that the Government of India should consult representatives of every religion, so that the followers of one religion may not torment and harass others. In Britain Scotland sends her own representatives to Parliament. Scotland is a Catholic country. (Sic) She obtained representation as a religious right in the time of Queen Anne. In these circumstances will it not be necessary for Muhammadans to return a number of representatives equal to those of other communities? Mr. Madho Rao should withdraw his advice as it affects Hindu-Muslim unity and hurts the feelings of the Muslims. The silence of the Muslim leaders is regrettable. How do such politicians dare to advise who do not even know how a country inhabited by various races should be ruled? The Hindus should put a stop to such things.

The editor also urges the Muslim leaders not to be so careless and negligent, for their negligence and carelessness would embolden others to deprive them of their rights.

OUDH AKHBAR, 9th January, 1918.

10. The *Oudh Akhbar* (Lucknow) of the 9th January, 1918, referring to the conference of Indian chiefs at Patiala, says that all the chiefs who have received English education are in favour of Home Rule and it is to be hoped that they will arrive at a decision which will contribute to the progress of the country and support the idea that there should be democratic Government in India.

The Native States and Home Rule.

PRATAP, 7th January, 1918.

The *Pratap* (Cawnpore) of the 7th January, 1918, welcomes the Kutch-Kathiawar Association and urges that similar associations should be formed throughout the country. It is necessary that the inhabitants of British India should agitate in co-operation with those of Native States in order to bring about changes in the system of administration.

PRATAP, 6th January, 1918.

11. The *Pratap* (Cawnpore) of the 6th January, 1918, says the official wire-pulling exercised in the Madras Presidency in creating a counter-agitation against the Congress-League Reform Scheme leads one to suppose that officials must have acted similarly in other provinces also. The officials may be finding it a very pleasant activity but they should bear in mind that it will not be a paying business. It is a sin to bite the hand which feeds, but if the officials do not recognize this criterion of right and wrong, they should surely realize that these stratagems will only diminish popular confidence and faith in them, with the result that the end of the bureaucratic system of administration will be hastened.

Officials and Home Rule.

LEADER, 9th January, 1918.

The *Leader* of the 9th January, 1918, says that in giving the police a certificate for maintaining law and order, His Honour Sir James Meston clearly overdrew the picture of the difficulties with which the police had to contend. That this province comparatively speaking retained its sanity of judgment and did not cross the border-line between lawful and dangerous political activities is due not to the vigilance of the police but to His Honour's wise and statesmanlike policy.

12. The *Advocate* (Lucknow) of the 9th January, 1918, says the Congress has left behind a larger and more determined nation to fight constitutionally for the righteous cause of Home Rule with redoubled energy and vigour. It has struck bewilderment in the hearts of our confirmed antagonists and degenerate countrymen, who have become visibly desperate. The senile *Indian Mirror* declares that the election of Mrs. Besant was a mistake and that the Calcutta session did more harm than good. This statement contains the half truth, which is worse than frank falsehood. Her election became inevitable when she was interned for her Home Rule propaganda. Certainly there are strong differences of opinion among Congressmen, but where is the Utopia whose angelic inhabitants never differed among themselves? According to the *Statesman* the Congress proved its unfitness for responsible government by passing the resolution on the internés; but if it had not condemned Government's internment policy it would have ceased to reflect public opinion faithfully, and would have played into the hands of the bureaucratic journals, Indian and Anglo-Indian. But the fire-eating conservatives have decried the nationalists and their leaders The *Leader's* article has a touch of pathos, the sorrow that springs from discomfiture. Its lugubrious tone deserves more pity than contempt. Its opposition to the Home Rulers reminds one of Mrs. Partington's vain struggle with the Atlantic. The *Leader* delivers its pent-up passion and fury when it says "the greatest of Congresses was not a success so far as the quality of the business transacted by it went." Verily, this is sobriety, impartiality, and moderation with a vengeance!

ADVOCATE, 9th January, 1918.

The Calcutta Congress.

The *Avadhbasi* (Lucknow) of the 8th January, 1918, says that if Mr. Montagu and Lord Ronaldshay had attended the Congress they would have been convinced of the strength of the people's desire for the attainment of their rights and for the Congress-League Reform Scheme. Anglo-Indians are mourning over the unprecedented success of the Congress. May they be doomed to such mourning for ever! Mrs. Besant's presidential address has fearlessly, unequivocally and logically established the need for self-government in the country. Rai Bahadur Baikunth Nath Sen's address was a specimen of outspokenness which was never expected from a man of his moderate views. If even this address does not open the eyes of the authorities it will be a misfortune for both India and the British Empire. This address shows that the acts of the rulers have distracted not only the minds of Mr. Tilak, Babu Bepin Chandra Pal, Mrs. Annie Besant, and Mr. Horniman, but that even the most moderate leaders have realized that without vigorous constitutional agitation they will not get their birthrights.

AVADHBASI, 8th January, 1918.

It is most satisfactory that the Congress has urged the passing, by the British Parliament, of a Bill defining the period within which full self-government will be granted to India. When, according to Mr. Lloyd George, the feeling of the inhabitants of the German colonies would be the determining factor in deciding upon their future governments, why should not the same principle be applied to India also?

The resolution on the Defence of India Act and the internés was a halting one. It is to be hoped that the idea of sending a deputation to England this year will not be abandoned as it was last year. The Congress was not justified in passing the resolution regarding the depressed classes as this question is beyond the scope of its work.

The *Cawnpore Samachar* of the 6th January, 1918, says that India by electing Mrs. Besant as president of the National Congress has shown the world that she is prepared to grant equal rights to women and men. The fact that a separate meeting had to be held in College Square to convey the message of the Congress to the thousands of people who could not be accommodated in the Congress pandal is eloquent proof of the popular support accorded to the Congress. If Mr. Montagu had attended the Congress he would have ascertained the opinion of the country. It is hoped that the unanimous re-affirmation of the Congress-League Reform Scheme will have due effect upon the Viceroy and the Secretary of State.

CAWNPORE SAMACHAR, 6th January, 1918.

The *Leader* (Allahabad) of the 10th January, 1918, replies to the *Times'* criticisms of the Congress. It is short-sighted policy to deride Indian politicians

LEADER, 10th January, 1918.

when they choose Englishmen as their leaders; it should be a matter for gratification and for appreciation rather than for reproach. The stability of British rule can best be ensured by satisfying the national aspirations of the people for effective popular control over the Government, and that is what the Congress-League scheme seeks to obtain.

LEADER, 13th January, 1918.

The *Leader* of the 13th January contains a contributed article which rejects Mrs. Besant's claim to absolute obedience, and says that the presidential speech was not particularly remarkable for the modesty of the speaker, who discussed in her usual forcible and exaggerated manner the causes of the new spirit in India but failed to deal with the Congress-League scheme because she is frankly dissatisfied with it and wants more than it demands. The address contains some most eloquent passages but its effect is one of disappointment.

NAI ROSHNI, 4th and 7th January, 1918.

The *Nai Roshni* (Allahabad) of the 4th January, 1918 (received on the 8th January), regrets that the Congress did not sympathize with the oppressed Arrah people though it boasts of being a national institution and of extending equal treatment to every Indian community. The Congressmen knew perfectly well that the riots had dealt a blow to Hindu-Muslim unity, but they intentionally avoided uttering a single word of sympathy. If Hindus had been oppressed in this way, would the Congress have sealed its lips? We can safely say no. Mrs. Besant in her captivating address has discussed every point and has given proof of her broad-minded sympathy by advising the Hindus to save their lower castes from conversion to Islam and Christianity, but even she forgot the oppressed people of Bihar. This omission on the part of the Congress is deplorable because the atrocities practised upon the Muslims cannot be ignored.

The paper praises the Honourable Saiyid Raza Ali for his resolution in the Muslim League session and supports his view that the Hindus should be warned that if no preventive steps are taken for the future the Muslims will not co-operate with them. The Hindu leaders themselves preach cow-protection outside the Congress pandal and therefore they can check their co-religionists.

Referring to the recitation of the *Yedas* at the last Congress session and to Mrs. Besant's expressions of regret at the difficulties besetting Hindu proselytism, the *Nai Roshni* of the 7th January says that the Muslim League should either make the National Congress change its name to Hindu Congress or restrain it from deceiving the public in future.

OUDH AKHBAR, 6th and 9th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 6th January, 1918, says that the country which produced great women like Padmini Ahilya Bai, Razya Sultana and Chand Bibi, and which has such enlightened ladies as the Begum Sahiba of Bhopal, Mrs. Naidu and the mother of Muhammad Ali and Shaukat Ali, cannot remain dependent upon others for ever. The part played by the Indian ladies in the Congress and the Muslim League is most hopeful. The speech on self-government delivered by Mrs. Naidu is unequalled; the silence of Abadi Bano produced a greater sensation than any speech. It is regrettable that Mr. Montagu and the Viceroy could not attend this session of the Congress. They would have themselves witnessed the zeal and enthusiasm of Indians and it would not have been necessary for them to receive so many useless addresses.

The *Oudh Akhbar* of the 9th January expresses surprise at the *Times'* conclusion from Mrs. Besant's presiding over the Congress that there was no Indian capable of presiding at the last session. Have the brethren of the editor of the *Times* been performing this important function hitherto? The fact is that India is not so narrow-minded as to boycott outsiders and even foreigners. India respects everybody who considers himself an Indian and who desires her progress. She will not give up this habit even after obtaining self-government. The Anglo-Indian papers and merchants are considered to be foreigners because they have no sympathy with her and only want to make money. If they mingle with us they will render the future of the British Government most bright.

While expressing gratification at the interest taken by the delegates of the Congress in electing members for the subjects committee, this paper regrets that the attitude of certain old leaders shows that they want to constitute a Congress bureaucracy like the English bureaucracy. The leaders should give up

their strong-headedness and respect the feelings of the public. Their attitude will not only be detrimental to the interests of the country, but will also deprive them of public esteem. We regret that no one from the United Provinces delivered any speech at the last session. Pandit Gokaran Nath Misra only spoke in order to show to the mother of Muhammad Ali that the United Provinces sympathize with her sons. This attitude of the United Provinces members is based upon prejudice against Mrs. Besant. The *Leader* did not praise the presidential address because it was opposed to Mrs. Besant's election. It holds that if she had not been interned she would not have been elected. So far as we know there is never an election without opposition, but Mrs. Besant was practically unanimously elected. It is regrettable that people are so narrow-minded even now.

PRATAP, 7th January, 1918.

The *Pratap* (Cawnpore) of the 7th January, 1918, considers that Mrs. Besant's presidential address was valuable and inspiring, and neither too strong nor too moderate. Mrs. Besant however made one serious omission, for she did not refer to the improvement in the condition of the tenants in Champaran. This is the one Congress resolution which has been carried out quickly. Besides this, the Champaran affair could well be adduced as showing the deep sympathy of the Anglo-Indians for the masses. The Calcutta Congress will be memorable in the political history of the country not only because of its grand work and the very large number of delegates who attended it but also for its courageous and inspiring policy.

HAMDAM, 4th January, 1918.

The All-India Muslim League.

13. The *Hamdam* (Lucknow) of the 4th January, 1918 (received on the 8th January), says the empty presidential chair was the most painful feature of the All-India Muslim League. This sad scene impressed the Muslims with the fact that the unchecked bureaucracy ignore even the united national demands and despise their most important feelings. The respected and exalted leader, Sir Subramaniya Iyer, said that if the Congress elected Mrs. Besant as president, Government, realizing the importance of the general opinion of the country, would release her. This proved to be true, for Mrs. Besant and her two colleagues were released unconditionally. It is regrettable that the feelings of the Muslims in a similar matter are neglected. Mr. Muhammad Ali, in spite of his unanimous election, has not been released even temporarily in order to enable him to preside at the sessions of the League, which was of importance to Government as well as to Muhammadans, as the League had to discuss that important question in connection with which Mr. Montagu has undertaken a long journey in this critical time. But it is regrettable that the bureaucracy, ignoring the pressing needs of Muslims and Government, converted the annual session of the League into such a doleful scene; this clearly manifests its unchecked power and its indifference to public feelings, and impresses the public with the necessity of responsible government. The Muhammadans will not be able for a long time to drive out this painful memory from their minds.

NAI ROSHNI, 7th January, 1918.

The *Nai Roshni* (Allahabad) of the 7th January, 1918, while admitting that the Raja of Mahmudabad's speech at the last session of the All-India Muslim League was full of verve and vigour, regrets that he did not refer to the Arrah riots and explain the indifference of the League in this connection. The Raja has preached co-operation but has not taken into consideration the attitude of the Hindus. The League should not be so absorbed in the reform scheme as to ignore all other Muslim questions.

OUDH AKHBAR, 5th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 5th January, 1918, referring to the resolution on the Arrah disturbances passed at the last session of the All-India Muslim League says that such unpleasant memories should not have been revived on such an important occasion, especially when Hindu-Muslim unity had made such progress. However, the resolution would not have been so harmful if Mr. Raza Ali had not moved it with an envenomed speech which was highly deplorable. It is a still greater source of regret that he denied facts and deplored the silence of the Hindu leaders, though in reality they had at meetings in various places condemned the rioters and expressed sympathy with the afflicted. It is a matter for gratitude that in supporting the resolution Mr. Abdul Qasim

contradicted Mr. Raza Ali's statement and pointed out that the Hindu leaders had condemned the rioters. Mr. Raza Ali was however right in complaining that the C. I. D. and Government officials did not furnish timely information and did not stop the riots. Mr. Raza Ali also said that the Congress had ignored the matter, and asked the Hindus to respect Muslin feelings in exchange for the concessions made by Muslims in regard to Home Rule. Hindus fully respect Muslim religious feelings and never interfere unless their own religious feelings are seriously hurt. It is thus a question of consideration for each other's feelings. It is strange that Mr. Raza Ali should have warned both Christians and Parsis that Muslims would not tolerate any interference with their religion. Not only Muslims but people of all creeds dislike interference with their religion. Have not the people who interfered in Arrah been punished adequately? It is improper to blame the Congress for not censuring the Hindus in regard to the Arrah riots as it is a joint organization and cannot interfere in the religious disputes of any race. The Congress took no notice of the Ajodhia riots. The only way to promote inter-communal unity is to avoid referring to such unfortunate matters.

OUDH AKHBAR, 8th January, 1918.

The *Oudh Akhbar* of the 8th January says that the Raja of Mahmudabad's presidential address was remarkable in view of the fact that it was delivered in Urdu and made a special appeal for self-government and for Hindu-Muslim unity. The absence of Mr. Muhammad Ali from the presidential chair has given rise to an enthusiasm in the community which augurs well for the future.

SITARA-I-HIND, 9th January, 1918.

Reviewing the address of Mr. Abdul Latif, President of the Reception Committee for the last session of the Muslim League, the editor of the *Sitara-i-Hind* (Lucknow) in the issue of the 9th January, 1918, refers to the demand for the prosecution of the C. I. D. officers who carried false tales to Government regarding Muhammad Ali and says that he himself knows a case in which an ordinary officer of the C. I. D. successfully duped his superior European officers to make them permit him to stay at a certain place, and even though the imposture was found out the Europeans were not allowed to punish their subordinate. The president complained that the Government of India did not abide by its promise to respect the holy places of Islam, but it is a question whether Government had promised to refrain from military occupation of these places and whether such military occupation also means the desecration of holy shrines.

AL-KHALIL, 8th January, 1918.

14. *Al-Khalil* (Bijnor) of the 8th January, 1918 (received on the 11th January), says that Abadi Bano's message to the Muslims regarding her sons and the other Muslim internés has caused more sensation among the Muslims than the speeches of the Muslim internés themselves would have done if they had been free. We are at a loss to understand the logic of Government in interning a few Muslims in order to check them from spreading sedition, when it knows that seven crores of Muslims, even if united, cannot withstand the powerful British Government. It now knows that even if it interns some more Muslim leaders, the Muslims cannot raise a finger to harm it. The internment of the Muslim leaders has defeated the important object of preventing the spread of seditious feelings among the Muslims as it has filled their minds with grief and sorrow and they are now agitating against the internments. We should therefore urge the Viceroy to deal justly and mercifully with the Muslim internés. It is useless to keep them in internment any longer as this would aggravate instead of lessening agitation and accentuate the sympathies of the Muslims with Turkey.

The interned Muhammadan leaders.

HAMDAM, 10th January, 1918.

The *Hamdam* (Lucknow) of the 10th January, 1918, referring to an article of the *Nakkash* (Calcutta) regarding Zafar Ali Khan's nominal liberty, urges Government to remove the restrictions as Government has seen enough of Zafar Ali Khan and of his paper the *Sitara-i-subah* during the period of his so-called liberty. Government has the Press Act and the Defence of India Act to keep papers in check; Zafar Ali Khan should therefore be allowed freedom to serve both the country and Government.

NAI ROSHNI, 8th January, 1918.

The *Nai Roshni* (Allahabad) of the 8th January, 1918, urges Government to give a monthly allowance to the Muslim inhabitants of Medina,

Baghdad and Taif, who are interned in Allahabad. They should be allowed to leave Allahabad in order to earn their livelihood.

SITARA-I-HIND. 25th December, 1917, and 9th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 25th December, 1917 (received on the 7th January), publishes a poem by MUHAMMAD NAZIR HASAN *Fitna Sandhilwi* who says that instead of release, the term of imprisonment has been lengthened. O, God, what justice has he done in response to my bewailing? Why do you find fault with me in order to hang me? When you are bent upon murdering me what is the use of witnesses? O, idols, the reason for bearing oppression hitherto was to show how we could manage to live with you. Alas, the murderer on my pleading innocence said, we know not what you mean by innocence. You will see how misfortune befalls the nightingale, how suddenly calamity overtakes the garden. O, God what sort of almighty power do these idols possess? See oppression! Arrangements are being made for my murder. Why do they force me to sign a declaration? O, *Fitna*, the misdeeds of the Muslims are ruining them. What calamity has overtaken them?

The *Sitara-i-Hind* of the 9th January, 1918, publishes another poem by SAIYID MUHAMMAD NAZIR HASAN *Fitna Abbasi Sandhilwi* who says sighs have become so wonderfully effective that nowadays there is a commotion in the world. Through distrust our prayers were regarded as curses and he began to include even good in evil. The fowler may not release us from confinement; we also are pleased, because there is greater pleasure in confinement than in freedom. His displeasure was the signal for our heart also to desert us. This internal discord is horrible. Both have become famous, we for fidelity and he for faithlessness. They cannot restrain us by confinement. In imagination we will traverse the entire universe. The charm of the garden has also departed. O contemporaries, why does the fowler hesitate to liberate us? *Fitna*, save yourself from these conscience-sellers of the earth, who forget God and love idols.

HAJI ABDUR GHAFUR *Mushtaq* of Allahabad, contributes a poem to this paper. It is good that this suffering heart should not recover. O, rival of Christ, it is the heart that sacrifices itself for thee, I wish to burn my heart entirely. It burns with thy shame-consuming civilization. Well done! thou practisedst thy oppression on the heart. O, enemy of love, it is thy infatuated lover. Do not efface the principle of faithfulness from the world. Beware, O, oppressor, it is the screen of thy oppression. It is futile to complain of the rigours of internment. The soul is in perilous straits for the liberty of the heart.

NAI ROSHNI, 11th January, 1918.

The *Anjuman-i-Khuddam-i-Kaaba.*

15. Writing in the *Nai Roshni* (Allahabad) of the 11th January, 1918, MAULANA ABDUL BARI calls for the opinions of the members regarding the reorganization and renewal of the activities of the *Anjuman-i-Khuddam-i-Kaaba*. The request of Government that we should stop sending money to Turkey, and its constant promises regarding the holy places, have caused us to drop the work, but in view of the vicissitudes of time it is necessary that the *Anjuman* should be in perfect working order and ready for any emergency. We may have to raise our voice regarding the holy places, and therefore the branches of the society should be reorganized and work begun. For the present all the activity of the *Anjuman* should be devoted to the raising of funds to help its interned secretary and the other Muslim internés.

CAWNPORE GAZETTE, 8th January, 1918.

The Defence of India Act.

16. The *Cawnpore Gazette* of the 8th January, 1918, complains that Indian leaders have failed in their duty towards the Indian internés who have undergone far greater sufferings than Mrs. Besant. Think of the misery of that Bengali interné who was lodged in a dirty and stinking house in which he killed five snakes in one day! Think of those unfortunate starving prisoners who have to suffer various hardships and calamities! Arjun Lal Sethi has not taken food for 35 days owing to the absence of facilities for religious worship in jail—no one knows how many other poor Indian political prisoners are also suffering in this way. Shrimati Ambika Sundari Devi of Faridpur, an old Brahmin widow, has been given no subsistence allowance though her son is interned. It will be a blot on the fair

fame of Indian leaders if they do not agitate for the release of their internés and depend only on the efforts of Mrs. Besant. Passing resolutions and resigning seats on Councils will not now avail. The need now is firm determination. They should sit at the door of Government and say that if it wants to maintain peace and tranquillity in India, it should release the Indian internés and political prisoners like the Irish rebels.

MARYADA for October and November, 1917.

The *Maryada* (Allahabad) for October and November, 1917 (received on the 30th December), says that the ill-treatment of political prisoners to such an extent as to induce them to resort to hunger-striking in order to put an end to their life cannot be justified by any considerations whatsoever. People are in the dark as to how things actually stand, and Government should issue a *communiqué* to shed light on the matter.

MARYADA for October and November, 1917.

Lala Lajpat Rai.

17. The *Maryada* (Allahabad) for October and November, 1917 (received on the 30th December), referring to the charges against Lala Lajpat Rai, says that in these days the C. I. D. and valiant officials consider it their duty to suspect nationalists and make imputations against them. It is regrettable that those who are thus accused are allowed no opportunity to defend themselves, nor can they sue officials for defamation. Only those who have pawned their brains with Satan can allege that Lala Lajpat Rai, who has given lakhs of rupees to the poor, who bore every suffering for the cause of truth, who is a lover of truth and justice, who has explicitly avowed his faith in co-operation between India and England, and who is the inveterate enemy of violence and bloodshed, can side with Germany and accept money from her to sever India from England. The circulation of such reports against Lala Lajpat Rai cannot impair Indians' faith in him, as they know him better than English officials and the C. I. D.

PRATAP, 17th December, 1917.

Students and politics.

18. The *Pratap* (Cawnpore) of the 17th December, 1917 (received on the 7th January, 1918), says that thinking Indians now no longer regard the officials as infallible and are not ready to place implicit confidence in their assertion that students will come to harm by listening to words spoken for the good of their country and by coming into contact with their distinguished countrymen. An impression has begun to gain ground among them that the policy of the officials is meant to keep students wholly ignorant and to prevent the growth among them of ideas which may make them freedom-loving citizens ready in future to challenge their autocracy.

The concession that college students could attend political meetings with the permission of their professors or principals was withdrawn in Madras, Bombay and the Central Provinces after the internment of Mrs. Besant. The principals lost the power to grant such permission to students. The supersession of teachers by officials who are ignorant of the delicacy of the relations between teachers and taught and of the principles of education and character formation not only had a deleterious effect on the students but also resulted in the degradation of the professors some of whom became spies on those very boys the making or marring of whose lives was entrusted to them.

After a good deal of outcry the Madras Government has restored this power to the principals and we congratulate them on the recovery of confidence and the fact that they will not be obliged to act as spies. But there has been no improvement in Bombay and the Central Provinces. The refusal of the authorities to allow Mr. Horniman to lecture before the students of the Poona Agricultural College shows the official ideal of the interests of students and the lengths to which the officials can go in their arbitrariness. There was no need for the Maharaja of Gwalior in his address on the occasion of the anniversary of to the Sardar High School at Gwalior bitterly to censure students for honouring an eminent Indian leader. There was surely nothing wrong in this. His Highness's sarcastic remarks were senseless. Even if the boys acted wrongly, they should have been warned to behave with circumspection and not subjected to bitter taunts.

MEDINA, 5th January, 1918.

The Press.

19. The *Medina* (Bijnor) of the 5th January, 1918, says that the Indian press and especially its Islamic and Urdu sections are at present beset with difficulties. Many papers have

fallen victims to the Press Act and Defence of India Act during 1917, and the scarcity and high price of paper have accentuated their troubles. Many papers had to buy their lives by depositing security. In these provinces the *New Era* expired soon after its founder and the *Nai Roshni* was revived only by the deposit of security. In spite of all these difficulties the *Medina* has been doing its duty towards the public and is desirous only of an increase in circulation.

II.—ADMINISTRATION.

(a)—Education.

Government's educational policy.

20. The *Arya Patra* (Bareilly) of the 16th and 24th December, 1917 (received on the 7th January, 1918), publishes an article by MASTER ANANDI PRASAD, who favours the residential system of education and the use of the mother tongue as the medium of instruction, and urges the teaching of profitable trades and arts.

ARYA PATRA, 16th and 24th December, 1917.

The *Cawnpore Gazette* of the 8th January, 1918, adduces facts and figures to show that the Philippines are spending more money on education and making more rapid progress than India, and that while the former give practical education the latter only gives literary education. No just Englishman can be proud of such a state of educational backwardness in India. The British are a just and liberal people and it is regrettable that the promise to make India fit for self-government has not been fulfilled. America educated the Philippines because she had decided to grant them self-government. If those educational methods were adopted in India Indians would become fit for self-government in ten years.

CAWNPORE GAZETTE, 8th January, 1918.

Muhammadan education.

21. The *Hamdam* (Lucknow) of the 6th January, 1918, urges that the presidential addresses at the Muhammadan Educational Conference should always be read in Urdu. No one should be elected as president who cannot prepare his address in Urdu. The man who does not know Urdu perfectly cannot form any sound opinion on Muslim educational problems and so he is not capable of discharging the important duties of the president of the conference. The editor praises this year's address because it has laid much stress on Urdu education, and urges the Muslim Bengalis to go carefully through the address as their degeneration is due to their neglect of Urdu. Hindus also should pay the same attention to Urdu, in view of the fact that it has a bearing upon Indian unity.

HAMDAM, 6th January, 1918.

The *Mashriq* (Gorakhpur) of the 3rd January, 1918 (received on the 7th January), publishes the presidential address of Nawab Imadul Mulk Bahadur at the Educational Conference, Hyderabad. The address compares the old system of education with the present and says that though the system is defective inasmuch as it ignores Urdu, Persian and Arabic, and the medium of education is English, yet one cannot help admitting the progress which the country has made since the introduction of English education. At the same time we cannot overlook the defects of the present system. In the primary schools the teachers are poorly paid. They get no more than a chaprasi or servant, and their small salaries are proof of their limited knowledge and ability. In short, the present system of education is based on a wrong principle and it is high time to amend it. All arts and sciences should be taught through the mother tongue ; English should be taught as a foreign and difficult language and special attention should be bestowed upon it. Arabic should be taught as a second language.

MASHRIQ, 3rd January, 1918.

The editor eulogising the address supports the views of the president and says that as Arabic has a special claim upon us it should be taught as suggested in the Usmania University.

While praising the eloquence of Mrs. Sarojini Naidu's speech on female education at the last session of the Muhammadan Educational Conference, and admiring her ideals of patriotism, self-sacrifice, liberty and self-respect, the *Nai Roshni* (Allahabad) of the 6th January, 1918, says that she was mistaken in urging that everything else should be sacrificed to attain this object. For Muslim women, religion, chastity and *pardah* are even more important, and they can be guided not by a non-Muslim but by their *Quran*. The high walls which surround our girls' schools do not make so much for *pardah* as avoidance of bad society and undesirable ideas.

NAI ROSHNI, 6th January, 1918.

OUDH AKHBAR, 10th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 10th January, 1918, says that in his remarkable presidential address at the last session of the Muhammadan Educational Conference Mr. Hydari has surveyed educational problems from the national standpoint and has rightly insisted on rapid progress. It is a pity that the principle that poor students should be given facilities for pursuing higher education is not followed in India and that the poorer Muslim community is not helped in this matter by Government. Indians demand Home Rule so that they may be free to spend larger sums on education.

AL-BASHIR, 8th January, 1918.

The Aligarh College.

22. *Al-Bashir* (Etawah) of the 8th January, 1918, says that the Government grant of a lakh of rupees to the *Shia* College shows that considerations of war economy do not prevent Government from accomplishing anything which it is determined to do. It is regrettable that Government not only refuses to pay the promised grant of one lakh of rupees for the Aligarh Collegiate School building but wants back the forty thousand rupees already advanced for this purpose.

MUSAWAT, 9th January, 1918.

The *Musawat* (Allahabad) of the 9th January, 1918, refers to the change in the political attitude of Nawab Ishaq Khan, Honorary Secretary of the Muhammadan Anglo-Oriental College, and the storm of conservative Muslim opposition against him. Bashir-ud-din, editor of *Al-Bashir*, Jafar Husain and Nisar Husain have formed a clique against the Nawab and they have Habib-ullah, Deputy Collector, Zain-ud-din, Deputy Collector and Saiyid Tufail Ahmad, Sub-Registrar, behind them. All these persons are trying to oust the Nawab from the College by accusing him of becoming an extremist.

Their actions have caused the Muslim public to entertain misgivings against Government, so we urge Government to transfer all these officials from Aligarh in order to clear its position.

NAI ROSHNI, 9th January, 1918.

The *Nai Roshni* (Allahabad) of the 9th January, 1918, referring to the conservative opposition against Nawab Ishaq Khan, urges the liberals and the general Muslim public to save the College from passing out of their control and to face the opposition manfully. If the Muslim public want the College students to maintain that character for which the College is so famous, they should give up the habit of accepting favours at the hands of the bureaucracy. The public should understand that the Government grant is insignificant, and should make the College self-supporting. But there seems no reason why the Government grant to the Aligarh College should be stopped when Hindu institutions are getting grants in spite of their attitude. It is sheer criminal intimidation to say that the College will have to forfeit its grant on account of the change in the political attitude of its honorary secretary. The Muslims will lay and strengthen the foundations of truthfulness and integrity in the College if they convert it into an independent and self-supporting institution; and if these moral qualities have no importance in their eyes they can sell their conscience to the bureaucracy for a few thousand rupees and run the College on the proceeds.

ADVOCATE, 11th January, 1918.

The Hyderabad University.

23. The *Advocate* (Lucknow) of the 11th January, 1918, eulogises the Hyderabad University scheme and the Nizam's decision to make the vernacular the medium of instruction. Indian states with progressive rulers have a greater chance of rapid advancement than British India with its cumbrous administrative machinery and unsympathetic officers, and it is not without pardonable envy that people in British India view the ease with which administration is carried on in the progressive Indian states which have vast possibilities of doing good to the people at large.

HINDI KESARI, 3rd January, 1918.

The *Hindi Kesari* (Benares) of the 3rd January, 1918 (received on the 7th January), refers to the arrangements made in the Hyderabad State for establishing the Usmania University where even higher education will be imparted through the medium of Urdu. When Urdu, the most deficient of all the important vernaculars of the country, can be developed so as to become the medium of higher education, it is certainly reprehensible that no arrangements are made to make Bengali, Marathi, Gujrati, Hindi, etc., media of education. The authorities have always been making excuses to reject the demand of the people for instruction through the vernaculars. When they do not like to do a thing

they conceal their real desire by making the excuse of impracticability, and shut their eyes to the fact that where there is a will there is a way.

MEDINA, 5th January, 1918.

Urdu and Hindi.

24. The *Medina* (Bijnor) of the 5th January, 1918, refers to the proceedings of the Conference held at Calcutta on the 30th December, under the presidency of Mr. Tilak, to decide the question of a common language for the country, and regrets that in spite of what Mr. Gandhi and Mrs. Naidu had to say in favour of Urdu, the Hindu majority decided in favour of Hindi. This will injure Hindu-Muslim unity. Before the advent of Home Rule, but in a spirit of calm deliberation and generosity, this language question must be settled.

NAI ROSHNI, 8th January, 1918.

The *Nai Roshni* (Allahabad) of the 8th January, 1918, says the question of a national language, which is as important as the question of self-government for the welfare of the country, has not yet been decided. Muslims should strain every nerve to popularize Urdu as the national language of India. We do not agree with the views of Mr. Hydari that the Hyderabad Government is making a new and valuable experiment by instituting the university and making Hindustani the medium of instruction. All advanced countries have already tried this experiment. Indeed, both Government and the Indian public labour under the foolish delusion that the medium of education should be a foreign language. The use of a foreign tongue is the new experiment. It is a most ignoble experiment which clearly manifests coercion.

PRATAP 17th December, 1917.

A Medical College at Patna.

25. "A LOVER OF PROGRESS" urges in the *Pratap* (Cawnpore) of the 17th December, 1917 (received on the 7th January, 1918), that the Temple Medical School of Patna should be raised to the status of a Medical College.

(b)—Municipal affairs.

ARYA PATRA, 16th and 24th December, 1917.

Grievances in the municipalities.

26. The *Arya Patra* (Bareilly) of the 16th and 24th December, 1917 (received on the 7th January, 1918), complains of the defective sanitary arrangements in Bareilly and says that latrines and streets are not kept clean and wells are not disinfected with the result that there is cholera in the city.

GARHWALI, 5th January, 1918.

The *Garhwali* (Dehra Dun) of the 5th January, 1918 (received on the 8th January), has two contributed articles complaining of the insanitary condition of the local Mission School Boarding House and of the existence of a beef shop near its door, and deprecating the staging by students of such obscene and amorous dramas as *Dilfarosh*.

OUDH AKHBAR, 8th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th January, 1918, publishes correspondence between the local municipal board and a municipal teacher in which the latter was threatened with dismissal for preferring the use of Hindi to that of Urdu in official communications and was ordered to submit an application in Urdu. As there is at present no Hindu representative on the board its chairman and members should specially avoid doing things which will hurt the feelings of a large body of Hindus. We are never opponents of Urdu but we cannot shut our eyes to the fact that a large number of Hindus prefer Hindi. Both languages are current in our provinces and neither Government nor any public body can compel anyone to use a particular language and give up another. We therefore regard this *Nadir Shahi* order as highly regrettable. By passing such orders the members of the board are not only injuring their popularity but also impeding the country's progress. The present board cannot last for ever, and if when a joint Hindu-Muslim board is formed it decides by a majority not to receive Urdu applications, the Muslims will take it very ill.

SITARA-I-HIND, 9th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 9th January, 1918, publishes a letter from the secretary of the Society of Proprietors of Vehicles, Lucknow, detailing their grievances and demands. If the municipality does not listen to them they will be compelled to act as their sense of self respect requires. The municipality's decision will also show what justice and freedom they can expect in future under Home Rule as municipal self-government is the first step towards Home Rule.

(c)—Police.

NAI ROSHNI, 8th January, 1918.

Police administration.

27. The *Nai Roshni* (Allahabad) of the 8th January, 1918, referring to the general complaint against police sub-inspectors and constables, says they are compelled to have recourse to questionable ways because otherwise they cannot keep up their position. It is asked why they do not urge Government to redress their grievances, but how far have the public succeeded in getting Government to redress their grievances? When the independent public could not force Government to comply with their request, how could poor servants succeed in their attempts? His Honour recently announced an increase in the pay of constables, but we wonder how they can afford to support a family even on their highest pay of Rs. 12. According to the last census every house contained at least four persons. A man having an income of Rs. 12 cannot support a family of four. Private firms are expected to make arrangements for the education and training of their employés, but what arrangements has Government made for the education of these illiterate constables who have to deal with respectable people? How can their children be educated? Will Rs. 12 cover all these expenses? We would suggest that teachers should be employed in all thanas. The men should be taught in their spare time and free schools should be opened in every thana for the education of their children, who should be provided with books. We see that instead of concessions, promises are showered upon policemen, and they being dissatisfied submit memorials against the recommendations of the Public Services Commission. The wisdom of this Commission is manifest from the fact that it could not satisfy the Police Department with which rests the honour of Government.

(d)—General.

PRATAP, 17th December, 1917.

The Industries Commission.

28. The *Pratap* (Cawnpore) of the 17th December, 1917 (received on the 5th January, 1918), refers to the disclosures made by Mr. Karimbhai and Lala Harkishan Lal before the Industries Commission and expresses profound regret that Government, while professing sympathy with the industrial development of the country, should follow such a policy of invidious distinctions. To prevent the spread of racial animosity it is absolutely necessary for Government to change its attitude and to give up showing partiality to European factories. If Government does not do so Indian leaders should compel it to do so. Government has no right to waste public money. The Commission is a mere farce, as it is doing no valuable work. Its ant-like slowness will only result in the production, after months or years, of a report which will rot on Government shelves or benefit those who have an eye on the raw material of the country.

HAMDAM, 8th January, 1918.

Industrial progress.

29. The *Hamdam* (Lucknow) of the 8th January, 1918, referring to an article in the *Round Table*, on the defects in the industrial organization of England, which was mentioned by the president of the Industrial Conference in his address, says that when England, which is a very advanced and enlightened country, recognizes industrial defects, it is needless to enumerate the difficulties of India. Undoubtedly industrial difficulties in India can be overcome only through self-government. Unless Indians have control over financial affairs they cannot utilize their capital in accordance with the requirements of the country.

Industrial progress is the forerunner of general progress. In Japan factories were first opened to satisfy local demands. Consideration of local requirements brought Japan to the zenith of its glory. Will not the youths of our country wake up even now? Dr. Bose, in whom India takes pride, has laid the foundation of a scientific institute in Bengal, and the students of this institution can do much for Indian industry.

NAI ROSHNI, 8th January, 1918.

The *Nai Roshni* (Allahabad) of the 8th January, 1918, referring to the *Pioneer's* statement that the means of producing drugs and other Indian manufactures have been recently improved for war purposes, gives the names of cities in which firms and factories have been established. One is naturally led to think, after knowing these details, that if Government had sympathized with Indian manufactures earlier marvellous progress would have been made by this time. The Japanese government for example fostered industries and sent men to

various countries to learn about various industries. It went so far as to establish businesses which when successful were sold to subjects. But in India Government expects poor Indians to do everything and does not help them at all. But we should be thankful to the present war which has forced the Government to get certain articles prepared in India. Now we see in a twinkling of an eye how far India has progressed through the help of Government.

The *Oudh Akhbar* (Lucknow) of the 11th January, 1918, notes with satisfaction the recent manufacture in India of medicines, owing to the war, and hopes this industry will not be allowed to die out after the war as it will save much Indian money which has been going into the pockets of foreign manufacturers. The Indian public as well as Government should pay attention to this industry.

OUDH AKHBAR, 11th January, 1918.

The *Prem* (Brindaban, Muttra) of the 2nd January, 1918 (received on the 7th January), protests against Government's order for the closing down of mines yielding third class coal, as this will hamper industries by depriving factories of the supply of third class coal which most of them use.

PREM, 2nd January, 1918.

30. The *Oudh Akhbar* (Lucknow) of the 10th January, 1918, wonders whether Indians also have been appointed to the shipbuilding staff of the Government of India and have thus been afforded an opportunity of learning this trade. Shipbuilding is necessary for the industrial and commercial progress of India and so the shipbuilding department should be maintained permanently after the war and arrangements should be made for teaching Indians this trade.

Shipbuilding in India.

OUDH AKHBAR, 10th January, 1918.

31. The *Prem* (Brindaban, Muttra) of the 19th December, 1917 (received on the 7th January, 1918), is disappointed to note that white planters have been given seats on the Select Committee on the Champaran Agrarian Bill. Indians should wait and see whether the Champaran *raiyats* really get relief.

Condition of Indian agriculturists.

PREM, 19th December, 1917.

This paper anticipates a great demand for Indian agricultural produce after the war and urges Government and the people not only to improve the yield per acre, but also to increase the area under cultivation. Government may appoint a committee or call a conference, but whatever is to be done should be done at once.

The *Vishwa Nidya Pracharak* (Lucknow) for December, 1917 (received on the 1st January, 1918), ascribes the degraded condition of India to the absence of unity, proper education and the spirit of patriotism and enterprize among its inhabitants.

VISHWA NIDYA PRACHARAK for December, 1917.

The writer dwells upon the miserable, half famished condition of the cultivators who are the main source of the national wealth, and urges that irrigation should be greatly extended by zamindars with the help of Government, to improve the lot of cultivators.

32. The *Prem* (Bindraban, Muttra) of the 2nd January, 1918 (received on the 7th January), urges Government to use better material for the one rupee notes and to have the denomination printed in *Devanagari* characters also.

One rupee currency notes.

PREM, 2nd January, 1918.

33. The *Garhwali* (Dehra Dun) of the 5th January, 1918 (received on the 8th January), regrets that Government has forgotten the Raja of Tehri in distributing war honours. It has bestowed distinctions on states whose services are much less than those of Tehri. The 500 Tehri Sappers have astonished Western military experts by their bravery. Tehri bears the palm in recruiting among states in the United Provinces and is giving the utmost monetary aid. We hope Government will bear its services in mind.

The New Year Honours List.

GARHWALI, 5th January, 1918.

The *Hamdam* (Lucknow) of the 5th January, 1918, says the title of His Exalted Highness conferred upon the Nizam of Hyderabad has been specially created for him, but Indians generally and the inhabitants of the Deccan in particular cannot be satisfied with the title which is devoid of all outward signs of glory. They wish to see the greatest ruler of a Native State endowed with the title of His Majesty. Government should pay regard to their feelings. It is a pity that the titles of *Shamsul-ulma* and *Mahamahopadhya* have not been conferred on any one.

HAMDAM, 5th January, 1918.

HAMDAM, 8th January, 1918.

The *Hamdam* of the 8th January referring to Mr. John Galsworthy's refusal to accept the honour of Knighthood, says that the natures of human beings differ greatly. In India there are thousands of people who are ready to betray their nation and do any mean act for the sake of procuring a distinction. But Mr. Malabari refused to accept an honour on the ground that he worked for the nation and wanted a reward in the next world and if he were paid for his services here in this material world he would be deprived of spiritual gains. All our national leaders should follow this ideal which is consistent with Islamic doctrines.

LEADER, 6th January, 1918.

The *Leader* (Allahabad) of the 6th January, 1918, says it is glad to learn that Mr. C. Vijiaraghava Achariar has declined the dubious honour which Government sought to confer upon him by gazetting him a Diwan Bahadur. It would have been a kindness to him if the unintentional insult had not been offered. It shows nothing but lack of imagination and sense of fitness that one of the most distinguished gentlemen of the Madras Presidency should have been thought worthy of nothing better than a Diwan Bahadurship.

MUKHBIR-I-ALAM, 8th January, 1918.

The *Mukhbir-i-Alam* (Moradabad) of the 8th January, 1918 (received on the 11th January), regrets that no Muslim has been honoured with the titles of *Nawab* and *Shamsul-ulma*, and very few Muhammadans obtained the C.I.E. or C.S.I. this year. Even those who received titles have got less honourable titles than their services demanded. Meritorious services have not been fully acknowledged. We hope that Government will pay more regard for the services of such persons on the next occasion.

SITARA-I-HIND, 4th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 4th January, 1918 (received on the 8th January), criticizes the honours list, and especially complains that the Maharaja of Balrampur and others have not received the Order of the Star of India for their war services.

GARHWALI, 5th January, 1918.

34. The *Garhwali* (Dehra Dun) of the 5th January, 1918 (received on the 8th January), refers to the decision of the *Garhwal Sabha* to eschew politics. Garhwalis now realize that the *Sabha* is a toy in the hands of a few individuals and they cannot now place their grievances before Government without establishing another association—a *Sabha* which does not dare to ventilate the grievances of the people regarding *cooli begar* and forest administration, etc., cannot be called a national body. We want a political association which will protect our rights, and it should be established by April or May.

Grievances of Garhwal.

MARYADA for October and November, 1917.

35. The *Maryada* (Allahabad) for October and November, 1917 (received on the 30th December), asks Government to take immediate measures to combat plague which is breaking out in a severer form throughout the country. Plague being the disease of poverty, Government can best combat it by the grant of *swaraj* which must lead to industrial development and consequent improvement in the material condition of the people.

Plague.

ABHYUDAYA, 5th January, 1918.

36. The *Abhyudaya* (Allahabad) of the 5th January, 1918, adversely criticizes the order prohibiting the issue of tickets to Allahabad and the neighbouring railway stations, and says that it will only lead to abuse and high handedness on the part of the railway employés. No step could be devised to create greater discontent and indignation among the people who universally assert that Government is interfering with their religion. If Government could not make arrangements to provide for the pilgrim traffic there was no reason why the ordinary service should have been interfered with. In the name of public opinion and bare justice we appeal to the Government of India to reconsider this senseless order and to withdraw it at once in order to prevent the unrest and mischief which will result from it.

The Allahabad *Kumbh Mela*.

LEADER, 12th January, 1918.

The *Leader* (Allahabad) of the 12th January, 1918, says the notification prohibiting the sale of tickets to pilgrims is as vague as possible and vests the booking staff with absolute powers. This has, as might have been expected, given rise to abuses of a well-known kind, and has come as a blessing to those who are on the look-out for opportunities to supplement their meagre lawful incomes. What precautions have been taken to prevent abuse of power and exactions

from passengers? Who is to decide in cases of dispute whether the discretion has been rightly exercised? After Sir James Meston's speech to the Police, the people may be excused if they conclude that the elaborate special arrangements are meant as a parade of power rather than to meet the actual needs of the situation. The restrictions are entirely due to the war, but when Sir James talks of the danger of lawlessness spreading from the real centre of Hindustan many people will read a larger meaning into the restrictions.

37. The *Pratap* (Cawnpore) of the 7th January, 1918, publishes a number of letters from cultivators and zamindars of the Unao district complaining of the oppression practised by the official liquidator in realizing loans advanced by the co-operative credit societies. The editor regrets that the credit societies which were intended to help the villagers have become an instrument of oppression. The entire responsibility for this rests on the subordinate officials, who, to curry favour with higher authorities, got credit societies established one after the other without explaining the principles of co-operation, and who are now so arbitrarily oppressing the villagers.

Co-operative Credit Societies in Unao.

PRATAP, 7th January, 1918.

38. The *Advocate* (Lucknow) of the 6th January, 1918, publishes an anonymous letter complaining that the Allahabad High Court refuse to enrol a vakil who is not a B.A. as well as an LL.B. of the Allahabad University, while the Punjab Chief Court only enrol LL.Bs. of the Punjab University.

Enrolment of High Court vakils.

ADVOCATE, 6th January, 1918.

III.—Railways.

39. The *Advocate* (Lucknow) of the 6th January, 1918, condemns the Traffic Manager and the Agent of the Oudh and Rohilkhand Railway for their indifference to the appeals of the dismissed so-called strikers who are now out of employment.

Grievances of Indian Railway employés.

ADVOCATE, 6th January, 1918.

40. The *Hamdam* (Lucknow) of the 10th January, 1918, hopes that at the All-India Railway Agents' Conference at Delhi, the Agents will realize the importance of the question of the protection of female passengers and not confine themselves to mere speeches. Female passengers should be allowed to lock the compartments from the inside. The railway companies should appoint brave and gallant women to travel in trains like police train guards, for the protection of female passengers.

The protection of women passengers.

HAMDAM, 10th January, 1918.

IV.—Religious and social matters.

41. The *Cawnpore Gazette* of the 8th January, 1918, says that the conferment of the C.I.E. on Mr. Oldham, Commissioner of the Patna division, is giving rise to discussion among Hindus. Mr. Oldham knew that Hindu-Muslim relations were strained but proved himself incapable of preserving peace in the division under his charge. The local Hindu public pronounced against him and demanded his transfer, and especially urged that as he was not a friend of the Hindus he should be transferred during the period when the Hindu rioters were being tried. But he has not only been retained in the Patna division against the wishes of the Hindus but has also been honoured. The Ganges is flowing upwards these days, and the officer who is criticized by the public and press is honoured by Government. However, now that Mr. Oldham has got his C.I.E., Government should transfer him.

The disturbances in Bihar.

CAWNPORE GAZETTE, 8th January, 1918.

The *Leader* (Allahabad) of the 11th January, 1918, publishes an open letter addressed to the Raja of Mahmudabad by Sangam Lal Agarwala, urging him to co-operate with prominent Hindu leaders in settling affairs in Arrah.

LEADER, 11th January, 1918.

The *Nai Roshni* (Allahabad) of the 7th January, 1918, referring to the Government Vakil's complaints before the Arrah Special Tribunal regarding the intimidation of prosecution witnesses in the riot cases, regrets that the authorities are showing the same serious negligence in putting a stop to this intimidation as they betrayed in suppressing the riots. Government should deal with this secret tampering with witnesses so that the guilty may be adequately punished.

NAI ROSHNI, 7th January, 1918.

OUDH AKHBAR, 8th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th January, 1918, says that as Mr. Oldham was Commissioner of the Patna division where serious *Bakr Id* riots took place and lasted so long, the Indian public was expecting that an explanation would be called for from him or that he would be transferred, but actually he has received a title.

LEADER, 7th January, 1918.

The unrest at Allahabad.

42. Under the heading " official white-washing " the *Leader* (Allahabad) of the 7th January, 1918, criticizes the communiqué on the case of Sardar Mangal Singh, Kotwal of Allahabad, and demands the publication of the report and the evidence. It is clear that a great injustice has been done to the Kotwal, and the only way in which some reparation can be offered to him is to recall him from his compulsory leave and to post him at Allahabad.

The injustice becomes more glaring when we find the Government issuing a resolution which gives a high certificate to the work done by the District Magistrate and Superintendent of Police during the critical days. Well-informed men who based their conclusions on actual facts might hold those officers mainly responsible for the unfortunate occurrences. The main incidents are so skilfully described in the resolution that no outsider not acquainted with the actual facts could find any ground for blaming the District Magistrate, but would come to the conclusion that he and the Superintendent of Police acted in the most prompt and energetic manner. The panic was suppressed and confidence restored owing to the exertions of influential Hindu and Muhammadan leaders, and not because of the rapidity of action of the local authorities. But the weakness of the present Government towards its European officers is well known and it is not surprising that such a whitewashing resolution has been issued and that incidents establishing administrative incompetence have been glossed over.

OUDH AKHBAR, 11th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 11th January, 1918, referring to the Government communiqué regarding the behaviour of Sardar Mangal Singh, Kotwal of Allahabad, during the recent *Dasehra-Muharram* disturbances, regrets that the inquiry proceedings were one sided and that the fidelity of an old Government servant was questioned without giving him an opportunity to answer the charges. This was in no way just. The *Leader* says that the Kotwal was compelled to take leave. If this be true, there can be no greater injustice than to compel a man who has been found innocent in a private Government inquiry to take leave. This mars his established reputation and possibly he may have to suffer departmentally also. The best way to satisfy the public would be to hold an inquiry in open court. To crown all, Government has highly praised the work of Messrs. Gaskell and Burton. This attitude in which Local Governments not only blindly support the statements of officers regarding their services, but also give them strong certificates of capacity, is very much open to objection. To satisfy the public, the Local Government ought to have inquired into the conduct of the District Magistrate and Superintendent of Police along with that of the Kotwal. It is plain that Kotwals and other subordinates carry out the orders of these officials and cannot dare to make administrative changes on their own initiative. It therefore passes comprehension why the Kotwal was suspected and why the actions of the higher officials were blindly commended. We strongly object to this procedure and hope that justice will be done to Sardar Mangal Singh.

MUSAWAT, 9th January, 1918.

Referring to the *Leader's* request, the *Musawat* (Allahabad) of the 9th January, 1918, says the reposting of Sardar Mangal Singh to Allahabad would be very injurious to the inhabitants. The inquiry committee did not mention this point in its report, but as we know all these facts we bring them to the notice of Government. The Muhammadans of Allahabad are of opinion that he assisted the Hindus in procuring permission for the carrying of spears and sticks, and he allowed them undue freedom which resulted in the death of an innocent Muslim. In these circumstances his return to Allahabad would again cause disturbance and unrest. Therefore we hope that Government will not take the *Leader's* unreasonable advice but entrust to Sardar Mangal Singh some work in the performance of which there may be no danger of nervous breakdown.

The *Nai Roshni* (Allahabad) of the 8th January, 1918, says the committee's decision was expected but we as well as the Muslim public thank Government for appointing the commission and for arriving at such an important finding. NAI ROSHNI, 8th January, 1918.

Hindu-Muslim relations.

43. Writing in the *Nai Roshni* (Allahabad) of the 10th January, 1918, HABIB ULLAH of Panipat urges the Muslims to give pecuniary assistance so that the Muslims of Muzaffarpur may be successful in three religious cases which are now before the courts. The Mahant of Patipur who instigated the Hindus of Khanpur to torment and harass the poor Muslims has been acquitted through the negligence of Muslims. It is possible that all the other culprits may save themselves from punishment, as attempts are being made to force the Muslim leaders to neglect the matter. NAI ROSHNI, 10th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 9th January, 1918, publishes a letter from M. ABDUL RAZZAQ BIHARI of Sitamarhi complaining that since the Arrah riots the Hindus of Sitamarhi sub-division in the Muzaffarpur district have been trying to convert Muslim graveyards into gardens, to stop the supply of water from wells for Muslims, to demolish mosques, and to restrain Muhammadans from selling meat. SITARA-I-HIND, 9th January, 1918.

The editor thinks that these isolated acts of a few ignorant persons are due to economic and not religious reasons and the Muslims of Muzaffarpur should take immediate action so that the enemies of Indian reform may not get an opportunity to make political capital out of them and make the leaders responsible as has been the case in Arrah.

Cow protection.

44. The *Abhyudaya* (Allahabad) of the 5th January, 1918, refers to Sir John Woodroffe's speech at the All-India cow conference and urges Government to take immediate steps to prevent the slaughter of milch cows, to make systematic arrangements for the rearing of cattle of superior breed, and to set aside pasture land. Social leaders too should pay attention to the matter to ensure better treatment of calves and cows. *Goshalas* should be re-organized on improved lines. We hope the cow-conference will do some practical work for the furtherance of its objects. ABHYUDAYA, 5th January, 1918.

The *Nai Roshni* (Allahabad) of the 10th January, 1918, referring to the atrocities practised upon the Muslims in connection with cow-sacrifice, denounces those Muslim leaders who submit to the oppressions of their countrymen in order to secure political freedom, and those cowards who are ready to lick the shoes of the bureaucracy. It is foolish to think that a cowardly nation could help us out of our difficulties. We do not require freedom and salvation which involves disgrace for us. We desire an honourable life and we would regard as our real enemy that community which means to attack our self-respect and honour. We are ready to sign and to abide by a contract of friendship with any community, but with due consideration to decency and self-respect. Our enemies should not think that Muslim swords cannot come out of their scabbards. We warn them that no nation, no religion can live peacefully if it is bent upon insulting Islam. If our fellow-countrymen want to lead peaceful lives they should abandon their antagonism to the Muslims. They should also remember that the Hindus had never been conquering and aggressive like the Muslims. They should not alienate the Muslims as they can achieve their desired superiority only with their aid. NAI ROSHNI, 10th January, 1918.

The Intercession Service.

45. The *Leader* of the 12th January, 1918, complains that the Bishop of Bombay included in the service on the special day of intercession a prayer that India should become "part of the kingdom of Christ." It is a pity that the Bishop forgot the British Government's declared religious neutrality and unnecessarily gave cause for offence at a time when a solemn service was being performed for the invoking of God's help for the allied cause. LEADER, 12th January, 1918.

The *Arya Samaj*.

46. The *Arya Mitra* (Agra) of the 10th January, 1918, notes with regret that the Town Council of Dholpur has rendered null and void the decision of the Maharaja of Dholpur in the matter of the *Arya Samaj* temple. The editor appeals to the Maharaja to overrule the Town Council's orders and to do justice to the *Arya Samaj*, and also asks *Arya Samaj* leaders to draw His Highness's attention to the matter. ARYA MITRA, 10th January, 1918.

NAI ROSHNI, 11th January, 1918.

The *Nai Roshni* (Allahabad) of the 11th January, 1918, states that certain Muslim musicians of Bulandshahr are about to become Aryas owing to the insistence of the local Hindus who refuse to engage them unless they become converted. During the *Dasehra-Muharram* friction, some Muslim musicians refused to play at the *Ramlila*, and the Hindus decided that any Hindu engaging them would have to pay a fine of Rs. 500 and be ex-communicated for twelve years. The editor appeals to the *Ulama* to prevent this conversion and urges the intending converts not to sacrifice their faith for the sake of worldly advantage.

HAMDAM, 4th January, 1918.

47. The *Hamdam* (Lucknow) of the 4th January, 1918 (received on the 8th January), regrets that in the presidential address to the Social Service League Mr. Gandhi did not pay regard to the feelings of the Muslims in proposing that Hindi should be made the national language. Similar complaints are being made regarding the presidential address of Mrs. Besant who hurt the feelings of the seven crores of Muslims by adopting a questionable attitude. Mr. Gandhi's proposal is very injurious to Hindu-Muslim unity. He should have proposed the Hindustani language instead. Does he not know that the Muslims as well as the Hindu community of Southern and Central India can express themselves only in this language?

Social service.

We support his recommendation that arrangements should be made for providing facilities to 3rd class passengers who have to encounter great difficulties.

NAI ROSHNI, 9th January, 1918.

Reviewing the presidential address to the All-India Social Conference, ABDUL GAFUR of Bareilly says, in the *Nai Roshni* (Allahabad) of the 9th January, 1918, that Mr. Gandhi widens the gulf between the Hindus and the Muslims by appealing to the Hindu community to revive the Hindi language at the expense of Urdu. It is strange that he also appeals for Hindu-Muslim unity. Mr. Gandhi does not know that Islam gives women rights which have not been provided by any other religion. It is Hinduism that usurps all female rights and treats them like slaves, so he should not be anxious about the liberty of Muslim women but confine his efforts to Hindu women. It would have been much better if Mr. Gandhi had laid stress upon protection of men instead of cows.

The Muslim leaders should take a lesson from his attitude.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ABHYUDAYA, 12th January, 1918.

1. The *Abhyudaya* (Allahabad) of the 12th January, 1918 (received on the 15th January), expresses regret that although he consulted the Colonies Mr. Lloyd George did not consult India before making his speech on the Allies' war aims.

The Allies' war aims.

HAMDAM, 12th January, 1918.

The *Hamdam* (Lucknow) of the 12th January, 1918, says Mr. Lloyd George's remarkable speech seems to put an end to all expectations of peace. It appears that the conclusion of peace depends upon America.

HINDUSTANI, 13th January, 1918.

Eulogizing Mr. Lloyd George's recent speech, the *Hindustani* (Lucknow) of the 13th January, 1918, regrets that the Government of India were not consulted regarding the terms on which they were willing to make peace with the Central Powers. The Premier has said that the future government of the German colonies will be decided in accordance with the wishes of the inhabitants and it is to be hoped that the same principle will be kept in view when India's political future comes to be decided. The Premier's peace terms are very fair and Germany should accept them.

PRATAP, 14th January, 1918.

The *Pratap* (Cawnpore) of the 14th January, 1918, pays a warm tribute to Mr. Lloyd George for enunciating the principle of self-determination by all peoples within or without Europe as to the form of their future government. This war for peace and liberty leading to the formulation of such high ideals sends a message of hope to poor and helpless India. We are glad that the ideal of international justice has made such headway. We are sure that this principle of peace and freedom will be applied nearer home. If the tribes of Africa can be considered fit to decide upon the form of their government, and if the exploitation of their country can be held to be reprehensible, Indians too can depend upon their fitness, and their aspiration for self-government cannot be condemned as criminal. It is to be hoped that England's policy of justice will be able to cross the Indian ocean.

Though Mr. Lloyd George and President Wilson have clearly enunciated their war aims, they have not explicitly declared how those aims are to be attained. President Wilson has given his decision in regard to the freedom of nations in a truly republican spirit.

HAMDAM, 13th January, 1918.

2. The *Hamdam* (Lucknow) of the 13th January, 1918, publishes the Viceroy's message of thanks for the "Our Day" contributions and says that Anglo-Indian papers should not merely publish the message but should also try to imbibe the spirit that actuates it and should feel ashamed of accusing India of giving inadequate assistance in the war. India is a poor country but she has given crores of rupees in different ways for war purposes during the last 3½ years, and she has subscribed 80 lakhs of rupees towards "Our Day" funds in these days of dearness and anxiety. How callous and short-sighted are those who in spite of these facts try to belittle the great sacrifices of India!

India and the war.

ADVOCATE, 18th January, 1918.

3. The *Advocate* (Lucknow) of the 18th January, 1918, cries out against Mr. Montagu's unfair and dangerous decision to consult the heads of provinces on the eve of his departure from India. They are too narrow-minded and too unsympathetic to accede to any radical reform; what is needed is a plain consultation with a number of responsible and influential leaders.

Mr. Montagu's visit to India.

OUDH AKHBAR, 17th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 17th January, 1918, has an article entitled "Mr. Montagu's difficulties," in which the editor says that if Mr. Montagu had possessed sufficient powers he would have at once made such changes in the administration of the country as would have satisfied Indians, but there are many obstacles in his path. He came out to India to gain a correct idea of the situation by talking with Indian leaders, princes and government officials. He has learnt the views of Indian leaders so far as the Government of India have permitted. The officials will not favour reform and the princes will try to steer midway so as to please both parties. It is said that Mr. Montagu has prepared his reform scheme (and if rumours are to be relied upon, it is based on

Mr. Curtis's proposals) and will now discuss it with the officials. We know that if Mr. Montagu were free he would have accepted the Congress-League scheme, but the official and non-official Anglo-Indians have considerably discouraged him and perhaps he has modified his views and accepted Mr. Curtis's scheme with some amendments. If Mr. Montagu has prepared any scheme he should not discuss it with the officials alone but should publish it and also hold an open discussion with Indian leaders. The Indian public can never be satisfied with Mr. Curtis's scheme which will rather produce very great unrest in the country. We know that Mr. Montagu has to satisfy conflicting interests, but there is no difference of opinion among Indians as most of the deputations which opposed the Congress-League scheme were inspired and therefore carry no weight. Indians unanimously support the Congress-League scheme and will be satisfied with it alone. Anything less will cause dissatisfaction. We have no fear of opposition to political reforms from Lord Chelmsford who is a broad-minded Englishman, but we have serious apprehensions regarding his councillors. But Mr. Montagu should not mind their opposition as the present struggle is really between the bureaucracy and the people, and the bureaucracy can never be expected to express suicidal opinions.

The Government of India will not accept Mr. Montagu's scheme in full. In the House of Commons the prospect is more cheerful. Ideas of liberty are very popular in England these days and British statesmen are insisting that every country should be free to decide its own form of government. So we expect that the British democracy will favour Indian reforms in spite of the narrow-mindedness of a few selfish papers and individuals. The Labour party which is gaining power in British politics is with us. In the House of Lords however strong opposition should be expected from Lord Sydenham, Lord Lansdowne, etc., though Lord Donoughmore, who is said to be influential, will support us. The Cabinet which comprises all parties should declare that there should be no opposition in the Lords. However, those who are bent on opposition will not stay their hand and so it is necessary for Mr. Montagu to act with firmness and courage.

The *Prem* (Brindaban, Muttra) of the 9th January, 1918 (received on the 15th January), says that the administrative reforms on which Mr. Montagu is engaged will not be productive of much good as no efforts have been made to hear the cultivators, the masses of the country. The cultivators require the greatest help in all matters from the officials. First of all free and compulsory education should be introduced among them as it is the source of all progress. Night schools should be opened. The curriculum should be such as to help them in their agricultural pursuits and should not prescribe too many books.

PREM, 9th January, 1918.

4. In publishing a letter on Indian reforms addressed by the Hon'ble Mirza Sami-ullah Beg to Mr. Curtis, the *Advocate* (Lucknow) of the 16th January, 1918, declares that the pages of British rule in India are strewn with unredeemed pledges and frustrated hopes. It is to be hoped that Mr. Montagu's pronouncement will not fall under the unfortunate category of unfulfilled promises. We hope Mr. Sami-ullah Beg will repudiate the baneful and hopeless system of compartmental autonomy suggested by Mr. Curtis. It is impossible to understand the wisdom of allowing departmental despotism to flourish by the side of compartmental democracy. The Curtis scheme will perpetuate distrust between the bureaucracy and the popular assembly and will finally fan the differences between the people and the bureaucracy into an uncontrollable dissension.

ADVOCATE, 16th January, 1918.

Home Rule for India.

Referring to the Burman demand for the separation of their province from India, the *Hamdam* (Lucknow) of the 15th January, 1918, fears that such separation would injure the Burmans by making the Anglo-Indian traders and planters politically supreme. The Burmans should remember the condition of Ceylon which has not been granted self-government in spite of a century of British rule, and should realize that all Burma's ancient traditions are bound up with India, as a province of which she can make sufficient progress.

HAMDAM, 15th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), says that the accusation in His Honour's reference in his speech at the police review to the strength of the lawless element in this

MUNICIPAL REVIEW, 10th January, 1918.

province was highly improper. This province has always observed the principles of constitutional agitation on occasions of famines, scarcity, financial pressure, and has never overstepped the bounds of the law; crime has never made its appearance here. It seems that in order to praise the police His Honour thought it necessary to present an overdrawn picture of their difficulties. This might possibly have been necessary to enhance their prestige, but it is a gross injustice to level such an accusation at the most law-abiding province.

PRATAP, 14th January, 1918.

The *Pratap* (Cawnpore) of the 14th January, 1918, expresses regret that in his speech at the police parade at Allahabad Sir James Meston in eulogizing the police should have cast uncalled-for and undeserved aspersions upon others. Sir James must have been aware of the economic difficulties in the United Provinces and of the fact that it is only owing to his liberal policy that political work here is being carried on smoothly. The police can get no credit for this. On the other hand, the police left nothing undone whenever they got any encouragement from local Magistrates and there was the slightest trouble anywhere. It does not behove Sir James Meston to make imputations against his peaceful province. So long as policemen use their powers to domineer over and hold out unjustifiable threats to the people, the latter can never learn the lessons of citizenship despite any amount of coaching. Is there a single policeman who regards himself as the servant of the public? There is no justification for any increase in the pay of gazetted police officers. It is indeed something that His Honour admitted that police expenditure is excessive.

MUNICIPAL REVIEW, 10th January, 1918.

Referring to the United Provinces Financial Statement for 1916-17 the *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), takes exception to the practice of overestimating expenditure and underestimating receipts. There has been no deficit and the recurring surpluses have reached a high figure. More deplorable is the fact that even that which is sanctioned for the public good is not wholly spent. Forty-five thousand rupees have not been spent out of the sum sanctioned for education. The money allotted for plague prevention has been left untouched. These improper savings need no comment. We hope that the amount saved will be spent generously this year, that receipts and expenditure will be estimated more carefully, that larger grants for works of public utility will be made and spent in full.

PRATAP, 14th January, 1918.

The *Pratap* (Cawnpore) of the 14th January, 1918, remarks that if such balances had occurred in the Financial Statement of an Indian Home Rule Government, it would have been overwhelmed with questions why full attention was not paid to education and sanitation. But what can one say to the expert budget framers of the existing Government? Whenever any demand is made for education and sanitation, Government always points to a deficit in the budget, although there are heavy balances at the end of the year.

ADVOCATE, 13th January, 1918.

5. The *Advocate* (Lucknow) of the 13th January, 1918, says a resurrection of the modern democratic spirit took place in India with Japan's victory over Russia, the burst of republicanism in China and the reawakening of the East as a whole. Significant signs of unrest were visible in Indian politics when Mr. Morley came to the India Office. During his term of office there was a marked repercussion of repression in India, but his *Recollections* show that it was Lord Minto who, thanks to the bureaucratic environment, was breathing coercion, while Morley was a restraining influence.

The future of India.

Sir Bamfylde Fuller in a letter to the *Times* said the question was whether Home Rule should be wrested in morsels, with heart-burnings and hatred, as in Ireland, or bestowed frankly and with good grace. We appeal to Mr. Montagu to meet Indian aspirations with large-hearted statesmanship, lest the situation in India grow worse and the alienation in feeling between Indians and Europeans become complete.

ADVOCATE, 16th January, 1918.

The *Advocate* of the 16th January replies at length to the *Madras Mail's* statement that Home Rule would mean rule by the Brahman and the lawyer.

MARYADA, October and November 1917.

The *Maryada* (Allahabad) for October and November 1917 (received on the 30th December), publishes an article by SRIJUT S. R. SHARMA who holds

that without the improvement of the lot of cultivators the regeneration of India is impossible. He dwells upon the miserable condition of agriculturists and asks the educated community to take measures to save them from the oppression of the police, the patwari, the zamindar and the money-lender, and to spread free and universal elementary education among their children. For this purpose committees for every three or four villages should be formed and local schools opened.

This paper also publishes an article by SRIJUT RAM SHARAN UPADHYAYA who says that in any scheme for the regeneration of India full attention should be paid to social and religious factors, for unless society is based on justice and truth national regeneration is impossible. The social organization in Europe being itself defective and unsatisfactory should not be accepted as an ideal by Indians. They may assimilate the best thought of Europeans and other progressive nations, but society should be remodelled on Indian foundations, otherwise they will not be able to preserve their individuality. Indian society in ancient times was founded on sacred principles. The division of the people into four castes, and of life into four stages, for selfless work for the commonweal of the State, made for mutual interdependence and rendered impossible a monopoly of power by any particular caste or class to the disadvantage and oppression of others. A reversion to this system in its pure form is the only means of rejuvenating society in India and establishing peace throughout the world.

Home Rule propaganda.

6. The *Advocate* (Lucknow) of the 18th January, 1918, says money must be provided for the Home Rule campaign in England. The Congress organ, *India*, must be improved and made attractive to English readers. The new All-India Congress Committee, which, thanks to the disappearance of neutral-tinted persons, is quite different from its predecessors, should take up the matter at once, for the agents of the Anglo-Indians are active and some party journals are frankly opposing progress.

ADVOCATE, 18th January, 1918.

Europeans and Home Rule.

7. The *Advocate* (Lucknow) of the 16th January, 1918, quotes the *Madras Mail's* note on the opponent inside the camp of the Government of India, from whom certain information and advice is obtained by the Home Rulers. The *Bombay Chronicle* has plainly stated that the libellous reference can only be to Sir Sankaran Nair and we agree that this is not a matter to which the Government of India can afford to be indifferent

ADVOCATE, 16th January, 1918.

The *Leader* (Allahabad) of the 17th January, 1918, quotes a number of passages from Mr. Curtis's *Letters* to show that he has approached the question of constitutional reform with an open mind and without any of the ingrained prejudices which unfit the average European in this country to give dispassionate consideration to Indian political problems.

LEADER, 17th January, 1918.

The *Leader* of the 19th January says Mr. Curtis's main objection to the Congress-League scheme is that it leaves the whole responsibility of government with one set of men while transferring power to another. The Minto-Morley scheme caused irritation because the members of Legislative Councils felt that they were powerless, but under the scheme now proposed such an exasperating state of affairs will cease to exist. The existing Councils have shown a remarkable degree of good sense and restraint in dealing with public questions; is it probable that with increased responsibilities and effective powers the councillors will begin to act in an unreasonable and obstructive spirit? The removal of causes of irritation cannot increase friction but must exercise the most healthy influence upon the public mind and upon the Councils. The Congress-League scheme may not fit in with Mr. Curtis's lucid theory of responsible government, but it has the merits of following the line of constitutional progress laid down in the past, of simplicity and of being economical and easily enforceable. Mr. Curtis's scheme labours under many serious practical disadvantages; it is likely to fail because it disposes in a very optimistic way of the problem of the obstruction likely to be offered by vested interests—the people in India are much better judges of this matter from past experience. If the officials were political philosophers like Mr. Curtis the present situation would not have arisen.

LEADER, 19th January, 1918.

MUNICIPAL REVIEW, 10th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), appeals to Mr. Montagu and Lord Chelmsford to ensure that, whatever reforms are introduced and in whatsoever manner, the bureaucracy should abandon its present policy of looking at its own interests first and those of the people next, as this policy is responsible for all grievances and administrative defects and is highly injurious to the people. Unless this is done no reform is possible. Officials and the public should wipe out their distrust of each other. The public at present think they will get an ass only if they demand an elephant, while the officials offer a blind ass. This distrust must go. The people should honestly state their needs and difficulties and the officials should honestly say what they want to grant. After these two things have been done, the reform scheme should be prepared. It should provide for the education of Indians, the salvation of poor agriculturists, the lightening of heavy taxes and the freedom of the people. It should keep in view the consideration that Indians should be able to provide themselves easily with adequate food and clothing so that none may meet an untimely end through starvation, epidemics and poverty. They should be able to defend themselves against thieves and robbers and their throats should not be squeezed for stating their needs and sufferings. The mere provision of a few more members or some slight reform or repair or plastering or a few concessions will not prove remedies for our ailments.

Referring to the statement of the president of the Madras Special Provincial Conference that the opposition to the Congress-League scheme in Madras was officially engineered, this paper says that if officials in Madras have in reality been acting in this manner, those in other provinces must have been behaving similarly. However, there is no doubt that the opponents of reform are specially esteemed by officials, and titles have been invented for them alone.

OUDH AKHBAR, 15th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th January, 1918, says that now that all arguments against Home Rule have been demolished, Anglo-Indians clutch at straws like drowning men and put forward the most flimsy arguments. One Anglo-Indian writer says that Mrs. Besant is an Irish lady so Indians do not possess capable leaders, as if Europeans alone had always presided over the deliberations of the Congress. The *Madras Mail* questions the suitability of Mr. Madhava Rao as president of the Industrial Conference, on the ground that he was not a business man, but it forgets that most Anglo-Indian officials who speak on commercial topics are also not business men. The *Madras Mail* also ridicules the Indian demand for State aid to industries, but forgets that Indians also realize the value of self-help, but they want that they should not be hindered when they try to help themselves. Anglo-Indians would now be well advised to join the Home Rule movement.

AL BASHIR, 15th January, 1918.

8. Writing in *Al Bashir* (Etawah) of the 15th January, 1918, SHAIKH RAHMAT-ULLAH opposes the Congress-League scheme, on the ground that the members of the Muslim deputation, which presented the scheme before Mr. Montagu, were all Congressmen. Was there no other leader in the whole of India who could join them? It appears that all other leaders disagreed with them and refused to accompany them in their mission, as is manifest from the fact that various deputations waited upon Mr. Montagu and opposed the scheme. Consequently these six members had no right to appear before Mr. Montagu as representatives of seven crores of Muslims. When the community did not consent to their representing it, why did they pretend to do so? Should we think that Government would acknowledge them as real representatives of the Muslims? Are they not trying to trample on the rights of the Muslims? They do not care for the community, they are only anxious to maintain their leadership. May God save the nation from the sympathy of these leaders! The Muslims should establish a new Muslim League and appoint Mr. Muhammad Shafi and Shaikh Gulam Sadik as president and secretary, respectively, and refuse to own the existing League as a national institution, and turn out the Raja of Mahmudabad and Mr. Wazir Hasan.

Muslims and Home Rule.

LEADER, 14th January, 1918.

The *Leader* (Allahabad) of the 14th January, 1918, commends Mr. Curtis's remarks on communal representation. The acceptance of this principle which strikes at the root of the national ideal was forced on the Congress; the hope of

the future lies in the honest efforts that are being made to abolish social and religious distinctions and to enlarge the democratic spirit. The Muhammadan leaders do not consider communal representation their goal but regard it as a necessity for the political education of the community. It is to be hoped that they will not allow the goal of final union to recede from their view.

NAI ROSHNI, 11th January, 1918.

The *Nai Roshni* (Allahabad) of the 11th January, 1918, replies to the objection raised by the United Provinces Muslim Defence Association to the Congress-League reform scheme which shifts the burden of the defence of India to the British Government. India is prepared to undertake the expenses of the Army and offers the lives of her sons, yet is ready to place this key of the administration in the hands of the British; this, far from exhibiting sinister motives, proves that Indians with all their sterling loyalty wish to refrain from interfering with the powers of Government. The Colonies would never give the full control of the army, maintained by their money and composed of their people, to Great Britain, which is known as the mother of the Empire. They told Great Britain during the present war that in future she should not decide questions of peace and war and international affairs without consulting them.

We also oppose the association's proposal to give equal representation to Hindus, Muslims, Europeans and Anglo-Indians, in order to emancipate India from bureaucratic influence—these simple-minded patriots give an equal share to the exalted Anglo-Indians in the administration of the country. It is probable that whenever non-Muslims would like to harm Muhammadan interests they would do so by coming to an understanding; Muslim rights would be endangered by such a defective distribution. The ultimate remedy could only be found in the Congress-League scheme.

NAI ROSHNI, 15th January, 1918.

The *Nai Roshni* of the 15th January regrets that there is such a dearth of good speakers among the Muslims that Hindu leaders had to be invited to speak at the last sessions of the Muslim League and Educational Conference. The Muslim audience accorded a greater ovation to the Hindu speakers than to its own leaders. This shows that as the Conservative Muslims tried to win the favour of the Anglo-Indian bureaucracy, so the Liberal Muslims now try to win the good graces of the Hindu bureaucracy. We wonder why non-Muslims were allowed to take part in controversies in these purely Muslim bodies.

ADVOCATE, 15th January, 1918

9. The *Advocate* (Lucknow) of the 15th January, 1918, says it is not amazing that the *Leader's* remarks against the Home Rulers have won it cheap recognition from the *Pioneer*.

The Calcutta Congress.

The assumption that because a misguided journalist talks through his hat, there is a split in the Congress Camp, is rather far-fetched. The *Leader* deserves a floral crown for its political tactics and stratagems, the latest being its accusing the Home Ruler of anti-foreign bias, militant eloquence, and so on. The only consolation is that the number of Congressmen of the same views is very limited—there is one in Bengal and his name is Babu Prithwis Chandra Ray. All the world over there are illbirds that foul their own nests.

AL BASHIR, 15th January, 1918.

Al Bashir (Etawah) of the 15th January, 1918, says that though the Muhammadan members tried their best to prevail upon the Congress to pass the resolution of sympathy with the oppressed Arrah people, yet it did not do so. Does not this attitude mean that the Hindus of the Congress have sincere sympathies with the rioters? It was essential for the Congress to have expressed its hatred for the rioters, if not for the sake of the Muslims at least for the benefit of the country, as the riot was unique. It was not one of the ordinary riots which often occur in the country, but it was pre-arranged, and not only the local inhabitants but people from distant districts participated in it. When such a great conspiracy could be arranged by illiterate Hindus the literate Hindus could produce worse results than the mutiny of 1857. In the present state of affairs when the Home Rule mania is prevailing throughout the country is it not the duty of the advocates of Home Rule to consider whether Muslims can exist under Home Rule and whether they should not find preventive measures against such evils? It was only possible if the Congress had denounced the rioters and tried to stop them.

HINDUSTANI, 10th January, 1918.

Reviewing Mrs. Besant's Congress presidential address, the *Hindustani* (Lucknow) of the 10th January, 1918, says that while admiring her eloquence, liberal-mindedness, courage and enthusiasm, and her sincere services to India, it cannot blindly accept her religious and political views and methods. The address was highly satisfactory, inasmuch as it clearly exposed the shortcomings of Government and ably presented Indian demands, but it failed adequately to support the Congress-League scheme of reforms. Mrs. Besant ought to have criticised the schemes of Mr. Curtis, Lord Islington, etc., and exposed their defects. In the concluding portion of her address Mrs. Besant made demands which exceed the Congress scheme. This was undesirable as it was necessary not only to put forward maximum demands but also to see that they were reasonable. It was not proper to go beyond the Congress scheme which is approved of by the entire public and which is still not accepted by Government. We also disagree with the claim that the Congress president should lead the country for the whole year and that no one should refuse to follow his directions.

MUNICIPAL REVIEW, 10th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), says previously the English papers did not refer to the Congress, to show their contempt for it, but they changed their attitude this year—they alone can say why. The *Times* says that Mrs. Besant's presidentship will convince Englishmen that there is a dearth of national leaders among Indians, but in the presence of Sir Subramaniya Iyer, Mr. Tilak, the Raja of Mahmudabad, Mr. Ghandi, Mr. Madhava Rao, Mr. Mazhar-ul-Haqq and others, it is a serious blunder to think that Mrs. Besant was made president for want of Indian leaders. Her election was due to other reasons. The *Times* also says that the sight of Mrs. Besant demanding autonomy for Indians is ridiculous, and Indian politicians are wildly crying for the moon. Our contemporary should know that Indians will secure the moon, not only for their own benefit but also for that of the Empire, because India alone has the men needed in the present war, and they cannot be supplied until the teeming millions of India are freed from their present state, which is no better than that of a flock of sheep, transformed into a fighting race, and given, if not the moon, at least its full light. The necessity which for the first time sent Indian troops to fight against Europeans in Europe, opened the Indian army to Bengalis, and threw open the commissioned ranks to Indians, that same necessity has also made reform necessary. Necessity knows no law, and the ill-wishers of Indian progress should understand full well that the present conditions of India cannot last long.

OUDH AKHBAR, 12th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th January, 1918, says the *Leader's* deplorable article on the Congress has afforded our enemies occasion to rejoice. The *Pioneer* has given Mr. Chintamani's paper such a good certificate that it will not be strange if we find his name in the next Honours List. We never believe that Mr. Chintamani intended to injure the Congress or Home Rule cause, but he was led away by personal prejudices. Even if he was angry with Mrs. Besant he should not have carried his displeasure further. But because Mrs. Besant was president of the Congress, it was declared that the Congress was not successful. The *Pioneer* on the basis of this article in the *Leader* has said that Congressmen are divided among themselves and that members of the League and the Congress do not agree with the demands of these bodies.

There was undoubtedly a difference of opinion in the Congress Subjects Committee when the self-government resolution was under consideration, and some members rightly wanted to go a little beyond the Congress-League scheme in view of the altered situation. Eventually however last year's self-government resolution was adopted. Such differences of opinion do not prove that Indians quarrel among themselves. They prove rather that the Indian public are not now, as of old, prepared to follow a few leaders blindly. They now demand that their views shall be heard and acted upon. The birth of this new life is a very happy omen and should gladden the heart of every true patriot. But as the Congress did not act as Mr. Chintamani liked, it has been declared a failure; it is said that there is discord among the Congress leaders, and loss to the country, and that the country's demand is improper.

The editor of the *Leader* must know what harm his article has caused and how far it has strengthened the hands of the country's enemies. It would be good if he were to give up his prejudice and obstinacy even now.

10. *Al Bashir* (Etawah) of the 15th January, 1918, referring to the cordial reception of the Hindu leaders at the last session of the Muslim League, regrets that in spite of the well-known fact that the Hon'ble Pandit Madan Mohan Malaviya and the Hon'ble Mr. Chintamani are the worst enemies of the Muslims and that they never fail to use their pen and tongue against Muslim interests, on every opportunity, our youths are so intoxicated with liberty that they cannot discriminate between friends and foes, and consequently accorded an enthusiastic reception to these antagonists of Islam. That nation which on account of the absence of the sense of discrimination insults its friends and respects its foes is doomed to die.

AL BASHIR, 15th January, 1918.

The All-India Muslim League.

The *Avadhbasi* (Lucknow) of the 15th January, 1918, says it is an open secret now that the policy of divide and rule gave rise to the Muslim League, and true nationalists will long lament the fateful day when Muhammadans, led astray by the enemies of India, established the League. It is regrettable that the Muslim League stood for separate representation and is still insisting on it. The Balkan war in 1909-10 did much to bring the League to its senses, and it consequently adopted the political ideal of the Congress. It was also hoped that the Muhammadans would realize the true character of separate representation, but this dagger is still stuck in the heart of the motherland and it is most regrettable that the Congress too has come to regard this wound as necessary.

AVADHBASI, 15th January, 1918.

This year the session of the Muslim League was as remarkable as that of the Congress; Abadi Bano, who refused to supplicate heartless alien officials and enjoined her sons to remain firm to their religion despite all troubles, was present at the session and furnished a noble ideal for her sisters. Mere resigning of seats in Councils cannot serve any purpose and cannot create any impression upon the officials. We wonder why the League objected to the fixing of a time-limit for the full attainment of self-government on colonial lines, especially when the Muhammadans are so fearless and claim to have royal blood in their veins, while the Hindus are said to have been a subject people for the last seven centuries. We thought we had heard the last of the Arrah riots in the Muslim meeting at Lucknow, but the Muhammadans are very staunch and are adept at making the Hindus yield as much as possible in such matters. The charge of fanaticism laid by the Muhammadans against the Hindus is indeed news. We wonder why the Muhammadan rioters at Allahabad were not condemned, while the Hindu rioters of Arrah were execrated by the League. The imputation that the Hindu leaders did not sufficiently condemn their co-religionists of Arrah cannot but exasperate the Hindus, when they know that the accusation is utterly baseless. The Hon'ble Saiyid Raza Ali and others should know that there is a limit to forbearance. If the Hindus are constantly pressed on all sides it is impossible for the entente between them and the Muhammadans to last much longer. Muhammadans should forget their political importance. False pride serves no purpose. The Mahrattas and Sikhs had already destroyed that importance. The English took the sovereignty of India from the Hindus. We wonder how Mr. Jinnah, Mr. Fazl-ul-Haq and the Raja of Mahmudabad could listen to the rodomontade and balderdash of Saiyid Ali Raza when he said that Muhammadans joined the Home Rule movement at a great sacrifice.

The *Medina* (Bijnor) of the 13th January, 1918, says the resolution of the Muslim League regarding the holy places was very important, as it has a strong bearing upon the religion of Muslims. It is not a temporal but a spiritual matter. It has been inspired not by any worldly necessity but by that spiritual voice which comes from the sacred tomb of the Prophet. It is that voice which creates a sensation in the world of Islam and after hearing which the Muslims cannot remain inactive. We disapprove of the proposal of the editor of the *Jumhoor* that *fatwas* on this question should be procured, for the Islamic principle is well known. *Ulama* should prepare a memorial regarding the sanctity of the holy places and procure the signatures of leading Muslims and present it to Government.

MEDINA, 13th January, 1918.

The *Nai Roshni* (Allahabad) of the 15th January, 1918, referring to the *Oudh Akhbar's* condemnation of the Hon'ble Saiyid Raza Ali's resolution in the

NAI ROSHNI, 15th January, 1918.

last sesison of the Muslim League, enquires whether there was no other means of testing Hindu-Muslim unity. In the absence of proof we are not prepared to admit that a great majority of the Hindus are not connected with the riots and that there existed no strong organization for cow-protection. It would have been more proper if the other party had given due consideration to the critical situation and to unity. Reminding us of this unity now is like adding insult to injury. The Hindus should come to their senses and should not consider us the *Shuddras* or shoemakers of India. Though few in numbers in India we are strong enough, by the grace of God, to give them such a hammering that their own mothers would not know them again. Mr. Raza Ali's speech was venomous, but how diabolical and wicked were the attacks of the Hindus in the Shahabad riots! Can a few sympathetic speeches, and those even in a suppressed tone, make amends for the atrocities practised upon the Muslims? Mr. Purendra Narayan said that the Hindus who participated in these unbecoming acts put themselves outside the pale of Hinduism. But we cannot say how far attempts are being made to translate these words into action. On the other hand, those devils are being helped. Vakils are pouring in from other districts to defend them. Various impediments are being placed in the way of collecting evidence, witnesses are being restrained from appearing before the court, and oppression is being exercised. In view of these unbecoming proceedings do the Hindus expect the fire of our wrath to be extinguished?

Mr. Ghandi told the Muslim League that if Messrs. Muhammad Ali and Shaukat Ali had been free he would have been in Shahabad and Arrah to devise preventive measures. Bravo, this shows that the Muslims are as much responsible for the riots as the Hindus. If Mr. Ghandi sincerely desired to quench the fire of unrest he would not have acted thus, for good works need no omens. Mr. J. N. Roy also remarked in a patronising tone that they were ready to comply with any request which the Muslims might put forward. This means that it is the duty of the Muslims to submit their humble petition to the Hindu court of justice. It is surprising that the culprit assumes such an imperious attitude, when the Hindus ought to have proposed punishments for the culprits and asked the Muslims to agree, and they should have given ample security for their future behaviour. We admit that it is useful for the country that our complaints should be decided by ourselves, but it is only possible when the present hypocrisy disappears and the Hindus give up the habit of stabbing their neighbours under the cloak of piety. It is of no use now to instigate the Raja of Mahmudabad to interfere and exert his influence in securing the acquittal of the culprits. The Raja should bear in mind that the Muslims cannot bear his interference, and that if he commits this blunder he will altogether lose his already injured prestige. His attitude of late has been regarded with suspicion. The *Oudh Akhbar* says that the Hindus have always been careful to pay regard to the religious feelings of Muhammadans and they never like to interfere with Muslim religious rights so long as their own have not been tampered with. We can say without the least fear of contradiction that the Muslims have never been guilty of such things from the very beginning. If in a single case among all such incidents that have occurred the Muslims are proved to have been aggressors, we are ready to give adequate compensation. The *Oudh Akhbar* ingenuously asks whether the rioters have not received their deserts. We would like to ask how many out of the lakhs of rioters have been punished. Can we not say that all the devils except a few have got off scot free?

We must get some answer regarding this injustice from this paper's court of justice. How impudently the *Oudh Akhbar* counsels us to keep in view the golden principle of forgetting the past and being more careful about the future! But if the situation had been otherwise he would have certainly acted in accordance with the couplet—To do good to the wicked is to do evil to the good.

A correspondent of the *Leader* said it would have been much better if both the Hindus and the Muslims concerned in the Shahabad riots had been denounced. We respectfully ask this gentleman, who considers that it takes two to make a quarrel, what opinion he holds regarding the Allies and the Central Powers in the present war and regarding Ram Chandar and Ravan.

11. An anonymous letter in the *Advocate* (Lucknow) of the 18th January, 1918, referring to the *Statesman's* vile and unmannerly comparison of Muhammad Ali's mother with Mrs. Bardell, says it is no use appealing to Anglo-Indian sense of chivalry and good breeding The wretched *Statesman* may glory in flinging filth at the chained lions of Chhindwara, but it should shiver to think of the day when they will be free to deal with it.

ADVOCATE, 18th January, 1918.

The interned Muhammadan leaders.

Writing in the *Hamdam* (Lucknow) of the 16th January, 1918, SHARIF AHMAD of Moradabad praises the courage and self-possession of Mrs. *Hasrat* in expressing her demand for the release of the Muslim internés and presenting a copy of the *New Era* to Mr. Montagu, and regrets the absence of such courage among Muslim leaders. The Anglo-Indians should be highly disappointed as all their attempts to keep Mr. Montagu in the dark regarding the real condition of India have been frustrated by an Indian lady.

HAMDAM, 16th January, 1918.

The *Musawat* (Allahabad) of the 10th January, 1918, says the last session of the Muslim League proved the high-handedness of the bureaucracy. The empty presidential chair impressed on Indians more eloquently than any orator could have done, that the bureaucracy ruthlessly tramples on the feelings of the whole country. Is the grand reception of Abadi Bano by the Congress and the League not sufficient to convince officials of the popularity of Muhammad Ali? If even now they do not pay regard to the feelings of Muslims the Muslims should strain every nerve to obtain justice. They should not attach any importance to the official displeasure which they may incur by their efforts in the cause of justice. Was it not one of ourselves who forced the proud nation to acknowledge his rights in South Africa? Are we not ready to follow him? If we are not ready to learn from him we should bid adieu to our national life, but if we are ready we should act without further delay. We should curtail our expenses and devote the money thus saved to the cause of justice. We should vow not to rest until we obtain justice and rescue our interned brethren.

MUSAWAT, 10th January, 1918.

12. The *Hamdam* (Lucknow) of the 16th January, 1918, publishes a poem by SAIYID AHMAD *Chisti* of Delhi, who urges the Muslims to renounce their pride, the cause of their downfall, and reminds them of the heroic deeds of their ancestors. They should feel ashamed of their own condition as they have worked their own ruin by deviating from the time-honoured customs of their predecessors. They have lost the memento of their great *Khalifa*, Omar, and it is now difficult to regain it. They should not think that the blood of their martyrs will have no result but they should rest assured that it will bear fruit sooner or later. Now we have deteriorated so far that we are fit neither for mundane nor for spiritual affairs. Those who were fit have been imprisoned while the unfit are left in the world.

HAMDAM, 16th January, 1918.

The future of Indian Muslims.

The *Nai Roshni* (Allahabad) of the 14th January, 1918, publishes a poem by ABU ZAFER, *Wakif*, of Bihar, who urges Muslims to rise up and endeavour to save the sick nation from death. Self-sacrifice is the most efficacious remedy. Their lives are precious, but the life of the nation is much more so. Water alone will have no effect in bringing it to life again. The tree of their nation has been accustomed to being watered with blood. They have been inactive long enough, now they should be practical. They should be ashamed to seek refuge with fox-like people. Once they were like lions and gave refuge to such persons. It is a disgrace that they do not rely on themselves but plead their weakness. Have they forgotten the heroic deeds of their ancestors?

NAI ROSHNI, 14th January, 1918.

13. The *Rahbar* (Moradabad) of the 15th January, 1918 (received on the 18th January), complains that owing to the Arms Act Indians are unable to prevent serious loss of life and property from the depredations of armed robbers, wild animals and snakes. Government is ill-advised in depriving Indians of opportunities of self-defence by denying them possession of arms, as Government itself can never make adequate arrangements for their protection. Indians when armed have successfully defied robbers as well as animals, and the Arms Act alone is responsible for their sufferings. It is not known how far the rumoured intention of the Government to mitigate the rigours of the Act is true; a reminder by some honourable member might prove useful.

RAHBAR, 15th January, 1918.

The Arms Act.

JADU, 8th January, 1918.

The *Jadu* (Jaunpur) of the 8th January, 1918 (received on the 15th January), publishes a contributed article urging Government to rescind its order no. 1511, dated the 2nd June, 1891, and to exempt head constables from the operations of the Arms Act. They deserve more concessions than are granted to soldiers; constables and head constables are the only guardians of the law and they have to do night patrol. There is no reason why they should not be relied upon, for in the police lines magazines are under their charge.

NAI ROSHNI, 13th January, 1918.

The Press.

14. The *Nai Roshni* (Allahabad) of the 13th January, 1918, thanks Government for instructing it to rectify a false statement regarding Indian casualties, and wonders why the same treatment was not extended to the editor of *Al Hind* who committed a similar mistake.

OUDH AKHBAR, 16th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 16th January, 1918, referring to the observation in the address presented by the Bombay Chamber of Commerce to Mr. Montagu that liberty of the press would become impossible in any country if it were to exceed certain limits, enquires whether Indian or Anglo-Indian papers exceed the limits. The *New India*, of course, wrote strongly regarding Lord Pentland's administration, but with what result? Demand of security, forfeiture of security, demand of further security, and then the internment of Mrs. Besant and others. But did not the Anglo-Indian papers write even more strongly regarding the highest officials? Was it the Indian or the Anglo-Indian press which raised a cry at the time of the annulment of the partition of Bengal that Lord Hardinge was not fit for the Viceroyalty? Now these Anglo-Indian papers use foul words regarding Mr. Montagu.

Lord Carmichael once said that certain papers, with a view to excite hatred against Bengalis, indulged in such language that if similar articles had appeared in the *Amrita Bazar Patrika*, he would, while Governor of Bengal, have been forced to take action under the Press Act. But blood is thicker than water. The Anglo-Indian papers can write what they choose, for are not their editors the kith and kin of the officials?

CAWNPORE GAZETTE, 15th January, 1918.

The Defence of India Act.

15. The *Cawnpore Gazette* of the 15th January, 1918, referring to the new power of banishment assumed by Government under the Defence of India Act, says that while the people are protesting against the rigours of the Act, Government is increasing them. It is in India that the principles of British justice were first trampled upon and British statesmen who are praising our loyal assistance in the war do not know that these rigours are about to shame Britain's name in the world. The *Times* says that Indians are crying for the moon—of course they search for its cool rays as the sun has come too near. No British citizen can live in peace in India so long as a naked sword is hanging over his head.

HAMDAM, 15th January, 1918.

The *Hamdam* (Lucknow) of the 15th January, 1918, says that the powers recently assumed by the Government of India under the Defence of India Act in regard to the prohibition of the residence or ingress of certain persons in certain areas may be abused and utilized to hamper Indian political reformers instead of to combat the intrigues of German agents. The Government of India has however done right in regulating the sale of salt under the same Act and it is to be hoped that prices will soon become reasonable and that profiteers will be checkmated.

MEDINA, 13th January, 1918.

The *Medina* (Bijnor) of the 13th January, 1918, referring to the recent addition to the Defence of India Act, complains that the Act was already severe enough and could implicate anybody without any formality. There was no necessity to make it more rigorous and give more powers to officials to harass poor Indians, who have already been oppressed by it. Now the officials can banish any Indian on mere suspicion. Are Indians rewarded in this way for the eighty lakhs of rupees they subscribed to "Our Day" funds?

AZAD, 17th January, 1918.

Europeans and Indians.

16. The *Azad* (Cawnpore) of the 17th January, 1918, says that Mr. Muazzam Ali's complaint against the Principal of the United Provinces Police Training School has been dismissed by the District Magistrate of Moradabad, on the ground that the hurt was so slight that no sensible person would think of going to court regarding it; the

accused was not summoned at all. Such is the result of complaints by Indians against Europeans and it is because of this that a body of Anglo-Indians has sprung up which does not consider it necessary to show any regard for Indians. We daily hear of such regrettable incidents which produce only differences and hatred. Recently there was an incident at the Delhi railway station between Rai Sultan Singh Bahadur and an English military officer. Such incidents are highly deplorable and Government should adopt very severe measures to prevent them. We Indians should not be insulted in India itself, otherwise all talk of freedom, equality and justice would be meaningless for us.

LEADER, 18th January, 1918.

The *Leader* of the 18th January, 1918, says in India perhaps the greatest crime is to be an Indian; neither age nor respectability counts. Rai Lala Sultan Singh Bahadur was about to pass out of the Delhi station when his servant came up and complained that he had been kicked by a "saheb." Lala Sultan Singh went to ask the "saheb" if and why he had committed the brutal deed, and as a reward for his polite enquiries he got a stunning blow on his right eye. Could the redoubtable Hun have demonstrated his *kultur* in a better way? The case went up to court and the offender was let off on the paltry fine of Rs. 25, and his contemptuous references to the Rai Bahadur as a "Babu" received no admonition from the presiding officer. One wonders whether such disgraceful and disgusting incidents are possible in Europe or America. The offender, if he had committed the deed elsewhere, would not have escaped with a petty fine but would have been taught a lesson which he could never have forgotten. When shall that state be reached by India?

BALBODH, December, 1917.

Students and loyalty.

17. The *Balbodh* (Benares) for December 1917 (received on the 15th January, 1918), says that nowadays teachers are mere tools in the hands of officials and they treat the pupils as slaves. In the Central Provinces, as in other parts of the country, teachers now act as spies. It is no wonder if the spirit of freedom is wanting in India where the teachers and the taught have become hostile. Such treatment of students cannot but ring the death knell of nationality in the country and will be equally injurious to rulers and ruled. How can the students learn to be loyal to the King-Emperor when their teachers, who should be the preachers of loyalty, do not enjoy the confidence of their pupils? The Education Department has become an institution for producing slaves; loyalty, instead of being promoted will be undermined. The nation which is wanting in loyalty coupled with patriotism is soon swept out of existence. The deplorable outrages committed in the Punjab and Bengal by students are the outcome of the folly of professional teachers who have lost all liberal views. It is beyond human power to arrest the spread of new ideas and it will be wise to direct them into proper channels. India cannot escape the wave of liberty which is spreading over the world, and the teachers will do well not to use force but to extend loving treatment to students. They should implant national ideas in their minds and impress upon them that they should be ready to sacrifice everything for their country and their King-Emperor. This is the only way of promoting true loyalty among them.

II.—Administration.

(a)—Education.

HINDUSTANI, 13th January, 1918.

Government's educational policy.

18. The *Hindustani* (Lucknow) of the 13th January, 1918, publishes a contributed article which states that while in a few upper primary schools headmasters draw fourteen rupees per mensem and assistant masters ten rupees, in most schools the head masters get twelve rupees and the assistant masters only eight or nine rupees. In these days even a coolie earns six or seven annas a day and no man can support himself on less than ten rupees a month. The schoolmaster has to provide for his wife and children also and he is required to live up to his position. The result is that financial anxieties constantly harass him and he is unable to give proper attention to his important work of teaching. Teachers of vernacular middle schools are also generally underpaid; their salaries should be brought on a level with those of teachers of model schools. Government as well as public reformers should pay

attention to the matter as primary education will play an important rôle in the future progress of the country.

HINDUSTANI, 17th January, 1918.

The *Hindustani* of the 17th January, 1918, referring to the proceedings of the Secondary Education Conference, says it would have been better if in his opening speech His Excellency had not declared against making the vernaculars the medium of education and had instead embodied this opinion in his resolution on the report of the Conference, as officials were in a majority and could not allow the passing of any resolution which conflicted with Government's policy. Instead of reminding the Conference at the very outset that the popular demand for vernacular education was outside the range of practical politics, the Viceroy should have allowed an opportunity for free discussion. If Government is not prepared to alter its policy this Conference will prove useless.

The Viceroy's pronouncement was improper as the country wants vernacular education which is in vogue in all parts of the world. India alone is unique, inasmuch as she is not entitled to regard the country as her own. She cannot express the desire that her sons should be educated through their mother tongue. But the Viceroy expects the English language to be used not only in Indian schools but also in Indian homes. In short, he wants English to become the mother tongue of Indians, which is almost impossible.

MUNICIPAL REVIEW, 10th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), complains that the present system of education is so defective that it causes premature and untimely death of students. Therefore it is essential that the prescribed course and methods of teaching and examination should be carefully revised and the mother tongue should be made the medium of education.

CAWNPORE GAZETTE, 15th January, 1918.

19. Referring to a statement of an Inspector of Schools in the Punjab to the effect that ninety per cent. of the students in the schools under his charge aspire to Government service and lose their mental alacrity by the age of twenty, the *Cawnpore Gazette* of the 15th January, 1918, says that Government is to blame for designing an educational system which produces men fit only for clerical work and which ruins their faculties. Government's purpose, obtaining proper recruits for its service, is adequately fulfilled by the existing system, but the country's progress, which depends on the mental advancement of its youths, demands something else.

Students and Government service.

MUNICIPAL REVIEW, 10th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), says that Europeans hanker after service more than Indians and seek it even in distant countries. Undoubtedly our students have no ideal but Government service, but this is due to the fact that the system of education is so defective that our students become such physical and mental wrecks that they are unfit for anything but service and there is little field for commercial and industrial enterprise in the country. The existing system of education is meant to turn out only clerks and petty Government officials, and not traders, artisans, scientists, and manufacturers. Even the few agricultural colleges in the country turn out *qanungos* and *tahsildars*, not practical farmers. If Indians were provided with facilities for trade and industry they would certainly prosper. But even in the twentieth century Indian trade is throttled in order to help foreign trade. Freights for oranges to Bombay are less from France than from Nagpur. Similarly, freights for cricket materials to Bombay are less from England than from Sialkot. Tents and boots are purchased from the Muir Mills and Cooper, Allen and Company at higher rates than those offered by Messrs. Fazalbhoy Karimbhoy. Every help is given to English industries and banks, but according to Lala Harkishan Lal there were rejoicings at the failure of the People's Bank.

INDIAN DAILY TELEGRAPH, 16th January, 1918.

20. The *Indian Daily Telegraph* (Lucknow) of the 16th January, 1918, urges Government to accept the proposal to levy a special tax on Muslims to raise money for the extension of education among them.

Muhammadan education.

JADU, 8th January, 1918.

The *Jadu* (Jaunpur) of the 8th January, 1918 (received on the 15th January), thanks Lord Ronaldshay for the interest he takes in Muslim education

and says that if other officials adopted the same attitude it would be easy to drive away educational poverty from among the Muslims. Our ignorance is more injurious to our rights than our small representation on Councils. If the Government of India established separate schools and colleges for the Muhammadans we assure them that they would thus obtain control of Muslim hearts. Lord Ronaldshay's letter encourages us to point out to him the causes of revolutionary offences in Bengal. The present system of education is so defective that it undermines the energies and faculties of students before they are able to take their degrees. As the system does not provide for technical education they have to fall back upon service as their means of livelihood, but being defeated in their attempts to secure appointments and being unable to tolerate the sufferings of unemployment they are forced to resort to sedition and other unworthy actions.

MASHRIQ, 10th January, 1918.

The *Mashriq* (Gorakhpur) of the 10th January, 1918, also refers to the letter sent by Lord Ronaldshay to the president to be read out to the members of the Muhammadan Educational Conference. Did those Bengal Hindus, who are so advanced that even their washermen sent a deputation to the Secretary of State for India, and who are straining every nerve to secure the emancipation of the country, ever care to improve the educational condition of the illiterate Muhammadans to whom even their language is indebted? Instead of this the Bengalis repaid their kindness by getting the partition of Bengal annulled and by impeding their education. They very kindly do not allow Muslims to enter Government service. These severe blows might have awakened the Muslims; Government is responsible to a great extent for their deterioration. It never considered the majority of the Bengal Muslims nor tried to improve their condition by arranging for their education. We all sincerely wish that our Hindu Bengali brethren may first allow Muslims to become their equals and then take steps to remove the government from the hands of the English.

ZUL QARNAIN, 7th January, 1918.

The Calcutta University and Muslims.

21. The *Zul Qarnain* (Budaun) of the 7th January, 1918 (received on the 15th January), complains that the Hindu element is predominant in the Calcutta University Syndicate and the Hindus are at liberty to give vent to their religious prejudices. They are discouraging the study of Arabic and Persian by making inadequate provision for the teaching of these languages. The Muslim institutions of Bengal should raise their voice against these defects of the University.

CAWNPORE GAZETTE, 15th January, 1918.

The Aligarh College.

22. The *Cawnpore Gazette* of the 15th January, 1918, publishes extracts from the letter of an Aligarh correspondent who states that the Principal of the Muhammadan Anglo-Oriental College got into a rage simply because the names of Muhammad Ali, Shaukat Ali and Raja Ghulam Husain were mentioned in the debating society. A Hindu Professor, who was very popular with the students, was treated most shamefully, and was at last compelled to resign, simply because he was said to sympathise with the "new movement." An able Muslim was not appointed Professor of History owing to the same suspicion. This shows that the College is now in unworthy hands and some Muslim patriot should try to improve matters.

AL BASHIR, 15th January, 1918.

Urdu and Hindi.

23. *Al Bashir* (Etawah) of the 15th January, 1918, while regretting the failure of Muslim leaders to attend the meeting held at Calcutta during the Christmas holidays to decide upon a common language for India, expresses gratification at Malaviyaji's admission that both Urdu and Hindi are one language. If the script controversy had also been decided it would have bridged the gulf that separates Hindus from Muslims. It has been decided that the *Devanagri* script should be used throughout India, but Malaviyaji should bear in mind that the Muslims would never agree to this decision. The progress of any language depends upon its alphabet, and only the Persian alphabet is suitable for the Hindustani language, as the adoption of the Roman or Hindi alphabet would not only hamper the progress of the language but would also change its present position. Therefore we cannot allow the Urdu language to be converted into *Bhasha*.

(b)—Municipal affairs.

ANAND
14th January, 1918.

24. The *Anand* (Lucknow) of the 14th January, 1918 (received on the 18th January), urges the immediate withdrawal of the unjust and arbitrary order of the chairman of the Lucknow municipal board prohibiting the use of Hindi in reports of municipal schools. The curt reply to the teachers' objections that if they care for their posts they should write their reports in Urdu shows how the affairs of the old *nawabi* days were managed. Surely the municipality is not the private property of the chairman, that for his convenience people should be compelled to comply with an unjust order.

Grievances in the municipalities.

AVADHBASI,
15th January, 1918.

The *Avadhbasi* (Lucknow) of the 15th January, 1918, says when papers in Hindi can be filed in courts, why should the Lucknow municipality put Hindi under a ban? Is it because there are no Hindu members on the Board at present? The Raja of Mahmudabad should say whether this action of the non-official chairman of the Lucknow municipal board is calculated to cause ill-feeling between Hindus and Muhammadans. If it is, the local Muhammadan leaders under the presidency of the Raja, who is so well-known for his efforts in the cause of unity, should hold a public meeting to protest against it. The Hindu citizens also should without delay protest against this high-handed order.

MUNICIPAL REVIEW
15th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 received on the 15th January), publishes a number of complaints against the Cawnpore and Fatehpur municipalities.

OUDH AKHBAR,
12th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th January, 1918, complains that the Lucknow municipal board has ordered some head masters to require teachers to submit all applications in Urdu. We do not object to Hindi applications being translated into Urdu if the Education Member does not know Hindi, but any *Nadir Shahi* order to the effect that "he who wants to retain an appointment should submit his application in Urdu" is surely open to objection.

ROHILKHAND GAZETTE,
8th January, 1918.

The *Rohilkhand Gazette* (Bareilly) of the 8th January, 1918 (received on the 15th January), complains of the state of the streets in Bareilly and declares that the local municipality grant licences to hackney carriages without proper examination.

(c)—General.

LEADER,
16th January, 1918.

25. Commenting on the official guide to the Madras Exhibition, the *Leader* (Allahabad) of the 16th January, 1918, asks whether the Government of India have done anything at all approaching what the Japanese Government has done for the development of industries. There is no reason to declare authoritatively that Madras cannot advance beyond small factories. No positive statement can be made about the mineral resources of Madras until their possibilities have been thoroughly explored, and it cannot be said that this has been done.

Government and industries.

OUDH AKHBAR,
13th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 13th January, 1918, notes with satisfaction Government's efforts to encourage the manufacture of medicine in India and urges the need for the widespread teaching of chemistry in the country.

PRATAP,
4th January, 1918.

The *Pratap* (Cawnpore) of the 14th January, 1918, urges that Government should actively encourage industries by making all purchases in the country and by protecting indigenous industries from foreign competition. The people also should purchase home-made goods even at some sacrifice and should acquire technical education to enable them to run factories on their own account. The economic dependence of the country is worse than political subjection; while formerly India was held in commercial thraldom by England and Germany, since the war Japan and the United States have held her commercially in their clutches. It is deplorable that even now the British Government treats India as a supplier of raw material only, while the Government of India consider that they have no responsibility towards the people in this matter. This state of things should cease if India is to have an industrial future.

PREM,
9th January, 1918.

The *Prem* (Brindaban, Muttra) of the 9th January, 1918 (received on the 15th January), notes with gratification that in the course of his speech at the

opening ceremony of the Madras industrial exhibition the Viceroy made some hopeful remarks on the future industrial policy of Government. The past industrial policy of Government was indeed a mistaken and ruinous one. Indians did much to make Government realize this mistake but to no effect. The war which convinced Government of its mistake is to be blessed so far as this effect is concerned. The Viceroy said there could be no opponent of State aid to industry at the present day. But the Anglo-Indian witnesses before the Industries Commission bave expressed themselves opposed to such aid. It is hoped that the Government of India will ignore their opinion. If the Viceroy follows the policy outlined by him Indians will be grateful and will be in every way ready to co-operate. No time should be lost in adopting some practical measures. We hope that this change in industrial policy will not only result in the appointment of a few experts from Europe but will enable Indians to meet all their commercial and industrial needs.

26. The *Jadu* (Jaunpur) of the 8th January, 1918 (received on the 15th January), urges Government to grant grain compensation allowance to those of its employés who are drawing small salaries and to take preventive measures against the threatened famine which has unsettled the minds of the poor.

JADU, 8th January, 1918.

The rise in prices.

The *Leader* (Allahabad) of the 14th January, 1918, supports the *Times of India's* complaint regarding profiteering in Bombay and urges Government to step in to save the situation.

LEADER, 14th January, 1918.

The *Nai Roshni* (Allahabad) of the 11th January, 1918, urges municipalities to follow the example set by the Jamu municipality in fixing rates for food stuffs.

NAI ROSHNI, 11th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th January, 1918, says that though grain and cloth also have become excessively dear the *Pioneer* feels the dearness of salt alone and refers to it again and again. We believe that when the *Pioneer* agitates for anything it is sure to be injurious to Indians. The agitation regarding trade matters of a paper which insisted on free trade even during the severest famines and which did not care to write a word when Ralli Brothers and other English firms were exporting crores of tons of grain while millions of Indians were starving is specially significant. The *Pioneer* is however perturbed at the high price of salt and repeatedly urges Government to take drastic action against those wholesale dealers who have accumulated stocks. Probably these wholesale dealers are Indians, for if there had been Europeans among them, the *Pioneer* would have, as usual, held its tongue. However, the agitation is soon to produce its effect. We would be glad if the price of salt were brought down to its old level, but if the only result were that salt would not be sold in future to Indian dealers, it would be an injustice to them and would lead to no good.

OUDH AKHBAR, 18th January, 1918.

The *Oudh Punch* (Lucknow) of the 4th January, 1918 (received on the 11th January), publishes a somewhat obscure humourous poem bewailing the high prices.

OUDH PUNCH, 4th January, 1918.

27. The *Oudh Akhbar* (Lucknow) of the 12th January, 1918, referring to the reports of continued looting of cloth and salt shops in Bengal, says that it is the duty of Government not only to punish the looters, but also to enquire into the real causes of these incidents. It is plain that the only people who can be guilty of such high-handedness are those who have lost patience and self-control and have neither food to eat nor clothes to wear. Such men are capable of any act, and the money, labour and time spent in prosecuting them would be better utilised in enquiring into the causes of these disturbances, provided adequate arrangements are made for the future. High prices continue, and Government should deal severely with profiteers who are holding up stocks.

OUDH AKHBAR, 12th January, 1918.

Looting of shops in Bengal.

The *Sitara-i-Hind* (Lucknow) of the 13th January, 1918, wonders why the Bengal C. I. D. is silent regarding the looting of bazars which still continues. It should immediately trace the offenders and quell the disturbances so that the people may live in peace. Peace is the highest blessing of British rule.

SITARA-I-HIND, 13th January, 1918.

MASHRIQ, 10th January, 1918.

28. The *Mashriq* (Gorakhpur) of the 10th January, 1918, regrets that the services of the Maharaja of Gwalior, the Nawab of Rampur, the Maharaja of Bikanir and Prince Nasrulla Khan of Bhopal who deserved more honourable titles, have not been adequately recognized. We cannot understand why the valuable services of the Hon'ble Pandit Madan Mohan Malaviya, Moti Lal Nehru and Tej Bahadur Sapru are not acknowledged and rewarded.

The New Year Honours List.

MEDINA, 9th January, 1918.

The *Medina* (Bijnor) of the 9th January, 1918 (received on the 11th January), says that honours have been distributed this year very liberally. Almost all ruling chiefs have received recognition of their war services, and big titles have been given to Europeans, but even of ordinary titles the share of Muslims has been small. While two Pandits have been made *Mahamahopadhyas*, no Muslim has been given the corresponding title of *Shamsululama*. Again, it is regrettable that even after years of waiting the Nizam has not received the title of His Highness (His Majesty ?) but has been given the new title of Exalted Highness.

MUNICIPAL REVIEW, 10th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), referring to the conferment of the C.I.E upon Mr. Oldham, says it has become a standing joke that Government rewards those officers who are criticised by the public, while those who are liked by it are not allowed to stay long at a place.

MUSAWAT, 11th January, 1918.

The *Musawat* (Allahabad) of the 11th January, 1918, referring to Mr. C. Acharya's refusal to accept the title of Divan Bahadur, says that sincere patriots need no honours. After the late lamented Mr. Gokhale, Mr. C. Acharya is the next man to set this example. We hope all well-wishers of the country and the nation will follow this auspicious example and learn to revere and value national honours and distinctions.

AZAD, 10th January, 1918.

29. The *Azad* (Cawnpore) of the 10th January, 1918, regrets that while the recent orders of the United Provinces Government regarding the trial of cases by touring officials improve matters for litigants and lawyers they do nothing to palliate the rigours of *begar* and *bardaish*. During tours the village people are sometimes compelled to supply *rasad* at less than market rates and in much larger quantities than is actually required. Sometimes great oppression is practised. It is very difficult for villagers to supply earthen jugs, and Government should give its officials iron buckets along with tents. There are many other small matters to which Government should pay attention.

Tours by district officers.

AL BASHIR, 15th January, 1918.

30. *Al Bashir* (Etawah) of the 15th January, 1918, publishes a contributed article complaining that the Musalman Deputy Superintendents of Police who have proved successful in officiating appointments have been passed over because they are not sycophants and are ex-students of the Aligarh College. If they were not fit for promotion why were they given officiating posts, and if they were not capable, why were the other Muslims not promoted ? It is right for Government to promote those who agitate against it, but Government's attitude has caused much uneasiness among the Muslims.

Muslims in the public service.

ABHYUDAYA, 12th January, 1918.

31. The *Abhyudaya* (Allahabad) of the 12th January, 1918, publishes a poem by BHAGWAN DIN PATHAK taking exception to the order of the local officials prohibiting the carrying of sticks more than three feet in length during the *Kumbh* fair and wondering how the villagers and others are to protect themselves against dogs, bulls and monkeys. To say nothing of arms, people are not allowed to carry even *lathis* to-day. They have become so helpless. Places of pilgrimage have become so devoid of greatness and efficacy that pilgrims far from securing salvation have their sticks taken out of their hands. The great *Kumbh* of Allahabad will be memorable for the prohibition of the issue of railway tickets and the confiscation of the sticks of villagers.

The Allahabad *Kumbh Mela*.

AVADHBASI, 15th January, 1918.

Referring to the prohibition of the issue of tickets to Allahabad and neighbouring railway stations, the *Avadhbasi* (Lucknow) of the 15th January, 1918, wonders why such steps, calculated to cause unnecessary excitement and dissatisfaction among the villagers, have been taken. It is right that special

trains for the *Kumbh* fair should not be run, but why has a new door been opened for bribery and corruption by prohibiting the use of ordinary trains for the Allahabad traffic? Only the authorities can say what is the object of giving Hindus an occasion for complaining of official interference with their religious affairs. We think it our duty to inform Government that the ignorant masses are greatly excited over the order and are putting various fanciful interpretations upon it.

CAWNPORE SAMACHAR, 13th January, 1918.

The *Cawnpore Samachar* of the 13th January, 1918, urges that as it is impossible to differentiate between pilgrim and ordinary traffic to Allahabad, tickets should be issued in proportion to the accommodation in trains to all passengers irrespective of the object of their journey. The discretion allowed to booking clerks to refuse tickets to passengers intending or believed to be intending to join the *Kumbh* fair cannot but lead to wholesale bribery.

OUDH AKHBAR, 15th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th January, 1918, refers to the *Leader's* complaint that the discretion given to booking clerks, may be abused, and that His Honour's speech at the police parade may be misinterpreted. Though Sir James Meston never meant what the *Leader* thought, Government should clear its position.

OUDH AKHBAR, 18th January, 1918.

The *Oudh Akhbar* of the 18th January praises the arrangements, both of officials and non-officials, at the *Kumbh* fair, but regrets that the Government of India have not relaxed the railway restrictions which are causing disappointment to all Hindus. We admitted the importance of the military considerations, still, if Government were so inclined, it could, in view of the general feeling among Hindus, relax the present restrictions to some extent, especially as the Hindus have shown such super loyalty and generosity in helping in the war with their lives and property. In its *communiqué* Government expressed regret, but mere regrets cannot wipe away the tears of a great community on such an occasion when it encounters serious difficulty in performing a highly important religious duty. Large numbers of pilgrims from the Punjab, Bihar and Orissa and these provinces have already come, and more will come. If possible the railway companies should be instructed at least to take back the poorer and more helpless pilgrims to their homes, and the Hindu community would be grateful to Government if tickets were issued to such persons.

CAWNPORE SAMACHAR, 13th January, 1918.

32. The *Cawnpore Samachar* of the 13th January, 1918, has a contributed article which refers to the formation of a committee at Cawnpore to take part in cotton *satta* gambling and again appeals to the local authorities to put an end to the evil.

Satta gambling.

In another contributed article B. N. SHARMA urges the need for official interference to steady the cloth market which has become greatly unsettled owing to the operations of *satta* gamblers.

AVADHBASI, 15th January, 1918.

33. The *Avadhbasi* (Lucknow) of the 15th January, 1918, refers to the complaints published in the *Pratap* (Cawnpore) regarding the realization of arrears from the members of co-operative credit societies in the Unao district and wonders whether the tahsildar-liquidator has no fear of the higher authorities that he treats the villagers so brutally. Arrangements should be made immediately for the allowing of appeals against the decisions of the tahsildar-liquidator and he should also be warned against ill-treating the people.

Co-operative credit societies in Unao.

ABHYUDAYA, 12th January, 1918.

34. BRAJRAJ BAHADUR SINGH of Maheva Kalan, Allahabad, writing in the *Abhyudaya* (Allahabad) of the 12th January, 1918, describes the distress of the inhabitants of Maheva Kalan owing to the serious out break of plague in the locality on account of the want of medical arrangements, and the difficulty of removing corpses, and asks Government and social service institutions to pay attention to the matter.

Plague.

ALMORA AKHBAR, 14th January, 1918.

35. The *Almora Akhbar* of the 14th January, 1918, wonders why, when the price of charcoal and firewood has been raised, the wages of coolies remain still at the ante-diluvian rate. Surely this cannot be said to be justice. The forest policy should be lenient in order to relieve the sufferings of the people through the rise in prices. Forests belong to the people who have been deprived of them by arbitrary rules. They

Grievances of Kumaun.

should be restored and should be administered by the people in their own interests.

VISHNU DATT of Beninag (Almora district) appeals to the Deputy Commissioner to relieve the distress of low-salaried Government servants and cultivators with large families who find it difficult to make both ends meet owing to the high prices.

SITARA-I-HIND, 18th January, 1918.

Sir James Meston's departure.

36. The *Sitara-i-Hind* (Lucknow) of the 18th January, 1918, urges Sir James Meston to strengthen the foundation of the Shia College by giving it the promised ground before he hands over charge to his successor. This paper regrets Sir James's departure and says that if he had not been led astray by his subordinates, who took undue advantage of his leniency and good nature, he would have been a source of pride to Indian politicians. It is to be hoped that he will prove more useful and valuable in the Supreme Council. A suitable permanent memorial to His Honour should be erected at Lucknow; an agricultural school might be established to train unsuccessful matriculation candidates as well as those who have passed the Vernacular Final examination for posts under the Court of Wards.

OUDH AKHBAR, 18th January, 1918.

Reuter's Agency.

37. The *Oudh Akhbar* (Lucknow) of the 18th January, 1918, complains that the telegram sent by Reuter's representative at Delhi, to the effect that the extension granted to Sir Michael O'Dwyer was welcomed by India, was inaccurate as no responsible Indian leader or paper had approved of it. In the Punjab itself this extension was viewed with displeasure. We can admit objections to the communication of correct war news but it is regrettable that Reuter has recourse to lying even in such matters.

III.—RAILWAYS.

ADVOCATE, 13th January, 1918.

Racial distinctions.

38. The *Advocate* (Lucknow) of the 13th January, 1918, complains that the North-Western Railway has advertised for European and Anglo-Indian apprentices for the locomotive and electrical workshops, and asks when Government will direct the authorities to appoint candidates without distinction of caste, colour and race.

IV.—RELIGIOUS AND SOCIAL MATTERS.

ABHYUDAYA, 12th January, 1918.

The unrest at Allahabad.

39. The *Abhyudaya* (Allahabad) of the 12th January, 1918, says that the framers of the resolution on the *Dasehra-Muharram* disturbances at Allahabad have wrought wonders in suppressing true facts and in most detestably whitewashing the European officials. No resolution which could compare with this resolution in throwing dust into eyes could be traced in the annals of our province. Nobody can say that Government's intention was such, but it has committed a gross blunder in accepting as usual subordinate officials' reports as gospel truth without any independent enquiry or consultation with respectable local people. The paper recounts at great length the shortcomings of the local officials and declares that Government's resolution has caused deep dissatisfaction not only among the Hindus but among all justice-loving men.

AZAD, 10th January, 1918.

Referring to the United Provinces Government's resolution regarding recent religious riots, the *Azad* (Cawnpore) of the 10th January, 1918, points out that all higher officials, except the Kotwal of Allahabad, have been praised—we regret that the public will regard the resolution as a one-sided statement, because they believe that the Allahabad officials failed to check the riots. The resolution also proves the inadequacy of the arrangements.

HAMDAM, 15th January, 1918.

The *Hamdam* (Lucknow) of the 15th January, 1918, disagrees with Government's policy of not permitting any innovation in religious ceremonies. The people should be given full liberty in the performance of their religious rites, but circumspection should be observed regarding rites which are capable of wounding the feelings of certain sects, and Government should accept the proposal of the non-official members regarding the establishment of joint committees for the management of the *Dasehra* and *Muharram* festivals in all districts.

MEDINA, 13th January, 1918.

The *Medina* (Bijnor) of the 13th January, 1918, expresses surprise at His Honour's congratulations to the District Magistrate and the Superintendent of Police for their arrangement of the *Dasehra* and *Muharram* at Allahabad.

What bloodshed would demand reprimand and chastisement when the management of this affair, which resulted in the death of a Muslim and the infliction of injuries upon sixty persons, has been applauded? However, it is the final decision of Government and therefore no one is authorized by law to criticise it.

MUSAWAT, 11th and 13th January, 1918.

The *Musawat* (Allahabad) of the 11th January, 1918, reviewing the resolution of Government regarding the *Dasehra-Muharram* and *Baqr-Id* riots, says that the advice given to the local officials by the Muslim leaders for the postponement of the *Muharram* procession is an enigma. None of the Muslim leaders of Allahabad, except three, were consulted. At least all those Muslims, who are members of the Municipal Board, and whom the Muslims of Allahabad have acknowledged as their representatives, should have been sent for. We were under the impression that the *Muharram* procession was postponed under the orders of the District Magistrate. It is surprising to hear that these three leaders unanimously agreed to a postponement. It was a mistake on their part that they did not call other Muslim leaders in order to obtain their consent. The decision arrived at by three Muslims cannot be considered the decision of all. In our opinion postponement of the procession aggravated the unrest. In view of this we would urge officials first to consult all Muslim leaders regarding such matters and then to act upon their decision.

The *Musawat* of the 13th January says that the District Magistrate and the Superintendent of Police of Allahabad deserve credit for their efforts to enforce their orders regarding *lathis*. Yet the Hindus kept their *lathis* while the Muslims were not allowed to keep their walking sticks even. This resulted in the Muslims being severely beaten. To crown their sufferings certain Muslim leaders dissuaded them from making a report in the Kotwali. As to the statement that the Muslims refused to conduct their procession even after the Magistrate's promise to make adequate arrangements for their protection, we should like to ask whether their refusal was based upon the restriction of the number of *banas*. It is said that the general amnesty was granted by the District Magistrate on the request of the parties. Saiyid Raza Ali and Mr. Zahur Ahmed sent a letter to the District Magistrate describing the general feelings of the Muslims and asking if their help was required, but they were not asked even to come to the Kotwali; the general amnesty was announced in their absence. The resolution is silent regarding the non-observance of certain necessary formalities on the day of the death of the Muhammadan clerk. The *Baqr-Id* riots ought to have been dealt with at greater length. We are at a loss to understand why such riots occurred in British India and not in the Native States. So far as we know the reason seems to be that Government has no permanent policy of its own, and arrangements depend upon the personal opinion of officials. It is necessary that Government should announce its policy regarding such matters and order the local officials to act upon it.

KAISAR-I-HIND, 8th January, 1918.

Cow-protection.

40. The *Kaisar-i-Hind* (Fyzabad) of the 8th January, 1918 (received on the 12th January), publishes an article by NASIR HASAN AL HUSAINI PARVI, Ghazipuri, complaining of the Hindus' interference with the old Muslim right of cow-sacrifice, and denouncing those Muslim leaders who have signified their approval of the Congress-League scheme which gives undue power to the Hindus and prejudices the interests of the Muslims.

Another article in this paper analyses the Congress-League scheme and says the Hindus (officials and non-officials) will be in a majority in almost all councils. This will give all power to the Hindus who will elect their own men as presidents of the councils. Muslim interests will thus seriously suffer.

MUNICIPAL REVIEW. 10th January, 1918.

The *Municipal Review* (Cawnpore) of the 10th January, 1918 (received on the 15th January), complains that while the Maharaja of Nabba has penalised the sale of cows to butchers, the Maharaja of Darbhanga did not think it proper for the deputations of the zamindars and the *Sanatan Dharma Sabha* to make any mention of cow-protection, though the bovine race is essential for agricultural work and *Sanatan Dharmis* venerated the cow. It is strange that the Maharaja of Darbhanga does not care even for cow-protection. It is a pity that some of our leaders fail to acquaint officials with the real needs of the country for fear of losing their influence with them.

PRATAP, 14th January, 1918.

The *Pratap* (Cawnpore) of the 14th January, 1918, refers to the importance of cow-protection in an agricultural country like India which is in a state of abject poverty and which has still to find about one hundred and fifty thousand cows every year to be slaughtered for food alone. The question no longer remains a religious one but has become an acute economic problem which should be taken up by all communities in the country. It is satisfactory that Hindus and Muhammadans alike took an interest in the All-India Conference at Calcutta. The Conference should adopt all possible means to accomplish its objects.

HAMDAM, 13th January, 1918.

41. With reference to the desecration of a Muslim corpse in Chapra by certain Hindus, the *Hamdam* (Lucknow) of the 13th January, 1918, wonders at the attitude of two Muslim barristers who have offered their services to that wealthy Hindu who is the ring-leader of the culprits who dug the grave of the poor Muslim.

Desecration of graveyards.

CAWNPORE GAZETTE, 15th January, 1918.

42. The *Cawnpore Gazette* of the 15th January, 1918, says that if the statement of a correspondent to the effect that Nawab Muhammad Mustafa Khan has demolished a temple of *Shivaji* in village Muhammadpur which he recently bought is frue, the local Hindus ought to be ashamed for not having paid any attention to this religious matter so far. The respectable Hindus of Bareilly should make a thorough enquiry and take proper action.

Hindu temples.

ABHYUDAYA, 12th January, 1918.
PRATAP, 14th January, 1918.

The *Abhyudaya* (Allahabad) of the 12th January, 1918, and the *Pratap* (Cawnpore) of the 14th January, 1918, urge Government to settle the Alamganj (Agra) temple affair.

SADDHARM PRACHARAK, 12th January, 1918.

43. The *Saddharm Pracharak* (Kangri, Bijnor) of the 12th January, 1918 (received on the 15th January), complains that the grievances of the *Arya Samaj* recruits, although ventilated several times in the paper, are not being attended to. Such disappointment makes for dissatisfaction among the people. Those officers who ignore the grievances of the recruits impede the work of recruitment. Sonpal, clerk, 10th Jats, Bannu, writes to complain that he was not allowed by his Indian Officer to read a number of religious books which he had sent for from the *Saddharm Pracharak* press, on the ground that such books were not allowed to be read in that regiment. Jat recruits were asked to remove their sacred thread before recruitment. It is regrettable that Jats should have removed their sacred thread and thus preferred secular to religious interests, and it is still more regrettable that Government officials should seduce ordinary poor persons from their religious allegiance through the bait of "service" and should consider *Om* and *gurukul* publications to be dangerous. Such persons are the real enemies of Government.

The *Arya Samaj*.

OUDH PUNCH, 4th and 11th January, 1918.

44. The *Oudh Punch* (Lucknow) of the 4th January, 1918 (received on the 11th January), publishes an article which points out that the veneer of Western civilization elevates the low, and by discouraging *pardah* and the system of marriage at the parent's will encourages the public exhibition of girls with a view to marriage. It also encourages freedom of women. This means a gain to men also as most of the women's work is done by machinery and they can bear children as well going out as remaining at home. As regards the difficulty that the breed may get mixed, exchange is no robbery.

Indians and Western civilization.

This paper also publishes a humorous article in which an Indian Muslim barrister, Mr. Naqi, is ridiculed for anglicising his name and bringing as his mistress a hotel waitress from England. The Indian Muslim barrister is suffering from syphilis, and is therefore unable to do his work and earn his livelihood. His English mistress relies upon her other lovers, who are also his friends, to support him. In the end Mr. Naqi files a suit against his friends for enticing away his mistress.

The editor says that such alliances should be discouraged.

OUDH PUNCH, 11th January, 1918.

The *Oudh Punch* of the 11th January, 1918 (received on the 17th January), publishes a lengthy contributed article bewailing the injuries inflicted on India by Western civilization, which has upset the old organization of society, made

the younger generation ashamed of their parents, and created a taste for articles of Western manufacture which has ruined Indian industries and deprived Indians of the produce of their fertile land.

Control of entertainments.

45. The *Hamdam* (Lucknow) of the 16th January, 1918, urges Government to make provision for controlling the theatres and cinemas in the same way as it has done in the case of papers and speeches. It should enforce some law like the Press Act for the purpose as cinema and theatre companies often perform plays which are sufficient to arouse the feelings of religious sects.

HAMDAM, 16th January, 1918.

Public morality.

46. A correspondent writing in the *Abhyudaya* (Allahabad) of the 12th January, 1918, complains that extensive gambling was openly practised in the Sitladevi fair at Gairbara in Uparbadh (Mirzapur). The practice of exorcising women possessed by evil spirits, with its immoral adjuncts, was also indulged in, and the police freely joined in the fun. If the authorities were to pay the least attention to the fair it could easily be purged of all evils.

ABHYUDAYA, 12th January, 1918.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 19th January, 1918.

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I.—Politics.

NAI ROSHNI, 16th January, 1918.

1. The *Nai Roshni* (Allahabad) of the 16th January, 1918, says that the general opinion in England that Mr. Lloyd George's speech has cleared all misunderstanding and hastened peace may lead one to think that the previous peace proposals of the Allies were not clearly stated or that certain amendments subsequently made can now satisfy Germany. This can be best discovered from a careful perusal of the speech—we want to clear up a point which may have misled certain people. They should not think that because the German Chancellor has not made any speech on the subject it is the British Government only which has changed its war aims. Germany also had to yield to the demands of the Russians on certain points, so it is absurd to think that while Germany is adhering to its demand, the British Government is making changes. No doubt the whole world desires peace now, still, the Allies will not accept any disgraceful terms.

The Allies' war aims.

INDIAN DAILY TELEGRAPH, 25th January, 1918.

2. The *Indian Daily Telegraph* (Lucknow) of the 25th January, 1918, says Palestine has no natural boundaries on the north, east and south, and the Jews' historical claims to land further from Jerusalem become more and more doubtful. Without some of the rich land on the east of Jordan, which belongs to the Arabs, the new state could hardly support itself. The railway from Damascus to Medina and Mecca runs through it, and Muslims may well claim that a line so peculiarly theirs should not run through a country controlled by men of other faiths. Syria, of which Palestine is only a part, is essentially and should remain an Arab country. But the future of Palestine, like that of other occupied territories, may be decided by self-determination.

The future of Palestine.

MEDINA, 17th January, 1918.

3. The *Medina* (Bijnor) of the 17th January, 1918, referring to the remarks of Mr. Lloyd George and Dr. Wilson regarding Turkey, says it is its religious duty to point out that both Dr. Wilson and Mr. Lloyd George have based their peace proposals on the principle of separate independent government of every nation, but the unalterable laws of Islam efface these racial distinctions altogether. It has always been the aim of Islam to constitute one united Muslim kingdom, and on this ground the sons of Islam are compelled not to allow any Muslim kingdom to be divided into petty nationalities. It is the Turks who severed their connection with England and joined Germany. However, the past is irrevocable and this is why the Muslims are forced to hear such unpleasant things for which they were not prepared. But still we cannot expect such a dark future for Turkey at the hands of this generous and magnanimous minister of the British Government, who pardoned the German female spy who conspired against his own life.

Indian Muslims and Turkey.

MEDINA, 25th January, 1918.

The *Medina* of the 25th January referring to the *Times of India*'s advice to Indian Muslims, says that though the Muslims have given proof of their unflinching loyalty to the Crown, even under trying circumstances, since the time of the East India Company, no one has been impressed by it except the *Times of India* which out of its boundless sympathy counsels them to influence Turkey to conclude peace with the British. No doubt it would be the greatest help to our brethren in Asia Minor and in Europe if we could accomplish this. We should like to ask whether the Muslims will be allowed to give expression to their innermost feelings on this point and whether those who will translate their feelings into writing will not be interned. It is possible that the Anglo-Indian papers and Government may change their attitude, as in the case of Mr. Muhammad Ali, who criticised the policy of the British ministers in order to induce the British Government to be sympathetic towards Turkey. British statesmen now realize the mistake of their ministers in connection with Turkey, yet poor Muhammad Ali was condemned for his friendly criticism. That straw of a kingdom, which Russia boasted it would blow away with one puff, has proved more useful to Germany than Russia to Britain. The question is on what terms should the Muslims induce Turkey to conclude peace—should they offer the terms that have been outlined by the British Minister in his speech at Westminster, or should they act on the speech of Dr. Wilson, or should they keep in view the advice of the *Times of India* which throws a dim light on those terms?

We think that the views of the Muslims are diametrically opposite to these and they can never view with favour the dismemberment of the Turkish empire.

India and the war.

4. The *Anand* (Lucknow) of the 21st January, 1918 (received on the 25th January), urges that the easiest way to increase the man-power of England to meet the new war situation created by the defection of Russia will be to train the millions of India to the use of arms. The policy of keeping the whole population unarmed cannot but lead to disastrous consequences in future.

ANAND, 21st January, 1918.

Mr. Montagu's visit to India.

5. The *Abhyudaya* (Allahabad) of the 19th January, 1918, says that the Indian public are quite at a loss to understand what help the provincial administrators who have shown themselves the staunchest supporters of autocracy can render to the Secretary of State in framing a scheme of administrative reforms. The proposed secret Conference between Mr. Montagu and the provincial heads, after the consultations with the representatives of the people, will only show that popular representatives have no right in determining administrative reforms and that the provincial heads alone are the final arbiters of the destinies of the people. We wonder in view of this arrangement what value we should attach to Mr. Lloyd George's recent declaration that the form of government in each country should conform to the wishes of its inhabitants. Indian public opinion cannot but lodge an emphatic protest against the secret and confidential conference at Delhi.

ABHYUDAYA, 19th January, 1918.

Referring to Mr. Montagu's impending conference with provincial administrators and to the rumour that Mr. Montagu has circulated among them a scheme based on Mr. Curtis's proposals, the *Azad* (Cawnpore) of the 17th January, 1918, assures both Mr. Montagu and the officials that Indians want real power in the administration and desire to be the arbiters of their own destinies. They claim that they know the needs of their country and demand the right to fulfil them in accordance with their wishes, and they will not be satisfied with anything less. They will not have showy reforms and paper proceedings. We hope that our officials will keep this in view when deciding upon any scheme, and that they will make a sincere effort to satisfy our legitimate aspirations, because this is demanded not only by the country but by nature and the spirit of the times, and the time for the fulfilment of the demand has now come. The war has produced a wave of opinion in favour of freedom and self-government which is sweeping away all difficulties. This war is of right against might and our rulers could give no better proof of their sincerity than by granting to India that national liberty for which they are making such great sacrifices. If these liberal principles had been applied to India, she would by now have become sufficiently strong to bring about a speedy and successful termination of the present war against inequity and oppression. Germany would never have dared to raise her head against the three hundred and twenty millions of India. However, the past cannot be remedied. But in the future such changes should be introduced that the British Empire may be established on a sure foundation and India also may be able to attain to the pinnacle of progress. India and England are a source of strength to each other, and Indians never want to sever their connection with Britain. But Government should allow them the fullest opportunities to progress by accepting the Congress-League scheme.

AZAD, 17th January, 1918.

Mr. Curtis's proposals are too cautious and will delay our progress greatly. We have now lost patience. Again, official and non-official views differ so widely that the public do not choose to leave it in the power of the officials to withdraw any instalment of reforms. They want real powers and rights in accordance with the principles accepted in Europe. The accepted scheme should not contain restrictions which may make it practically worthless and keep us as puppets in the hands of the bureaucracy. On the present occasion India should be treated with magnanimity and generosity. May God will that the Viceroy, Mr. Montagu and all officials in India may do their duty by India.

The *Hamdam* (Lucknow) of the 24th January, 1918, referring to the conference of provincial administrators and officials with Mr. Montagu, expresses apprehension that these bureaucrats who are bound by the traditions of a century and a half and who are accustomed to view things from a particular

HAMDAM, 24th January, 1918.

angle will oppose popular control of the administration as interfering with their improper power and prestige. We hope that Mr. Montagu will act on this occasion with the greatest circumspection and statesmanship and that he will continue to grant private interviews to the non-official members of the Imperial Council.

LEADER, 24th January, 1918.

A VILLAGER writing in the *Leader* (Allahabad) of the 24th January, 1918, appeals to Mr. Montagu to improve the lives of the village people, who are starved, uneducated, oppressed by the police and dying of plague and cholera.

MEDINA, 17th January, 1918.

The *Medina* (Bijnor) of the 17th January, 1918, says that Mr. Montagu's refusal to hold an interview with the All-India Muslim Association deputation has caused a storm of unrest and disappointment throughout the length and breadth of India. We are at a loss to understand how Mr. Montagu will be able to accomplish his mission if he is not allowed free discussion with Indians. The Muslims should awaken and arise and realize the disgrace they had to bear. The reason for insulting them is that Government as well as Mr. Montagu know that they are cowards and have lost all sense of honour. If they want to maintain their national life they should revive their ancient spirit.

NAI ROSHNI, 22nd January, 1918.

Referring to the anti-Home Rule criticisms of the *Pioneer* and *Truth*, the *Nai Roshni* (Allahabad) of the 22nd January, 1918, says that as Mr. Montagu was rarely allowed to see the people and their true representatives while in India, it is feared that he may not have learned the true feelings of Indians. We fear our aspirations will not be fulfilled, as whatever ideas Mr. Montagu may have gained in India will be liable to modification in Parliament. It is strange that opponents of Indian reform dread *vakils*; this is probably because they demand their rights.

OUDH AKHBAR, 18th and 26th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th January, 1918, refers to the difficulties besetting Mr. Montagu in his work for Indian political reform, and says that Indians can best help him by immediately sending to England a deputation of their ablest and most eloquent leaders, to convince the British public of the sincerity of their demand for Home Rule, to counteract the effect of the anti-Home Rule agitation of certain retired Anglo-Indian officials, and to secure the co-operation of the Labour Party. Sir Sankaran Nair, Mrs. Besant, Babu Surendra Nath Banerji, Pandit Madan Mohan Malaviya, Dr. Tej Bahadur Sapru, Mr. C. Y. Chintamani, Saiyid Wazir Hasan, Mr. Mazhar-ul-Haq and Mr. Jinnah might form the deputation, which should stay in England till the passing of the Home Rule Bill. If necessary a special session of the Congress and League should be held in London.

The *Oudh Akhbar* of the 26th January appeals to Government to act upon the *Leader's* suggestion that trustworthy and capable Indian leaders should be allowed to attend Mr. Montagu's conference with provincial administrators and other high officials. It is high time that they were allowed to converse with officials and arrive at a decision. It is a mistake to think that Indians want no alteration in the Congress-League scheme. The fact is that previously Government used to publish its schemes for public discussion and criticism, but in the case of the reform scheme the attitude of Government has been the reverse. Indians will be ready to accept any scheme which will satisfy their demands and effect the desired improvements throughout the country by conferring upon them the management of internal affairs.

ADVOCATE, 20th January, 1918.

6. The *Advocate* (Lucknow) of the 20th January, 1918, says Babu Bhupendra Nath Basu is an old Congressman and an ex-president of the Congress, but he has failed to move with the times. Opinions expressed by Mr. Basu in the India Council are not generally supposed to reflect what progressive India is thinking.

The India Council.

NAI ROSHNI, 21st January, 1918.

7. Referring to the statement that without educational progress self-government cannot be granted to India, the *Nai Roshni* (Allahabad) of the 21st January, 1918, says our demands for compulsory and free education have been ignored by the bureaucracy, and now it wants to deprive us of self-government because of our ignorance. When we look at the present system of education we come to the conclusion that the diffusion of education will require hundreds of years. Moreover, the system is so defective that it cannot produce educated people who would be able to carry on the work of self-government. No educated person

Home Rule for India.

can perform this work without experience, so we cannot but feel surprised at the logic of the bureaucracy that self-government shall be granted when all Indians become literate. It should also pass an order to the effect that no Indian should use corn unless all babies give up sucking milk. It is absurd to think that school or college education will make Indians fit for self-government, and therefore they should be given an opportunity of gaining experience.

The *Sitara-i-Hind* (Lucknow) of the 18th January, 1918, refers to the appeals of Mrs. Besant and Lord Ronaldshay for the education of the people in self-government and says that this can be secured by selecting suitable chairmen for municipal boards, by holding monthly meetings of voters, candidates, members and lecturers in the municipalities, and by encouraging voters to ventilate their grievances. If such steps were taken in regard to every municipal and district board the results would be surprising. SITARA-I-HIND, 18th January, 1918.

8. The *Advocate* (Lucknow) of the 20th January, 1918, urges every Home Ruler to send to his friends and to the Labour party in England cuttings of favourable press comments and Home Rule pamphlets, in order to counter the anti-Home Rule campaign. ADVOCATE, 20th and 25th January, 1918.

Home Rule propaganda.

The *Advocate* of the 25th January says the Congress has done well in turning its eyes and extending its hands towards the British Labour party, which is the coming party in England.

Writing in this paper KISHAN LAL NEHRU says the Lucknow Home Rule League is just as dead as the Congress Committee, and if the latter is not revived there is danger of political work disappearing from Lucknow.

The *Nai Roshni* (Allahabad) of the 25th January, 1918, says that though Indians have proved most useful at the most critical and difficult times during this war they have not been consulted regarding terms of peace and are unable to work out their own salvation. Since Mr. Lloyd George has enunciated the principle of self-determination the bureaucracy and the Anglo-Indian traders who apprehend injury to their vested interests from Indian political reform have caught hold of some traitorous and short-sighted Indians to get up deputations to oppose Home Rule. It is therefore necessary to send to England an Indian deputation on which Muslims should be fully represented to expose the tricks that have been played on Mr. Montagu in India. NAI ROSHNI, 25th January, 1918.

9. The *Abhyudaya* (Allahabad) of the 19th January, 1918, publishes a poem by RAM NARESH TRIPATHI saying that though Indians may die through fasts and other observances they will not break their vow unless they see the *swaraj* goddess. Thirty-one years have passed, and many men, including Mr. Dadabhai Naoroji, have died serving her, yet she has not appeared to gladden the hearts of Indians. If she still remains unrelenting they will wander in every land as ascetics in quest of her. ABHYUDAYA, 19th January, 1918.

The regeneration of India.

In another poem AMAR NATH KAPOOR gives this vow of an Indian:— If I do not make India free I should be untrue to my mother's milk, I should never show my face in the world, I should ever be under subjection, I should meet the fate of a coward and suffer all the tortures of hell. If I do not make the thirty crores of Indians free by sacrificing myself in the service of the country I should die the death of crows and vultures.

The *Nava Jiwan* (Allahabad) for January 1918 publishes a poem by MANI RAM GUPTA who urges Indians not to be deterred by obstacles in the struggle for their rights. They should remove the miseries of their motherland, who, once great and revered everywhere, is now a handmaid of others. NAVA JIWAN, January 1918.

The *Vidyarthi* (Allahabad) for January 1918 publishes a poem by PANDIT SIDHA NATH MISRA who invokes the goddess liberty to espouse the cause of India and restore her lost greatness and glory, to break the fetters of subjection and deliver Indians from all their sufferings. VIDYARTHI, January 1918.

10. The *Advocate* (Lucknow) of the 25th January, 1918, says the *Times'* recent fulmination against the progressives in India is founded upon grotesque falsehoods which betray the extreme lengths to which our opponents are prepared to go to thwart our legitimate and reasonable aspirations. It is ludicrous to talk of Hindus being in a majority in the Muslim League; among the Muslims Home Rulers ADVOCATE, 25th January, 1918.

Europeans and Home Rule.

are in a thundering majority; the riots in Bihar show nothing but the incompetence of the executive. The *Times* may condemn the national demands as excessive but it makes no constructive suggestions—but perhaps it is too much to expect mercy, toleration and reasonableness from the *Times*.

HAMDAM, 24th January, 1918.

The *Hamdam* (Lucknow) of the 24th January, 1918, refers to Sir Bampfylde Fuller's article on Indian political unrest, and says that as Sir Bampfylde possesses wide experience of India and knows the weakness of the bureaucracy his article should be considered along with Mr. Gokhale's testament when any Indian reform scheme is prepared, and he should also be consulted. We however disagree with Sir Bampfylde's view that only the provinces should be granted internal autonomy; as contemplated by the Congress-League scheme, there should be changes in the Government of India also.

HAMDAM, 25th January, 1918.

The *Hamdam* of the 25th January referring to the *Madras Mail's* remark that Sir Sankaran Nair gives information to Home Rulers, says it is to be seen what measures Government takes to maintain the honour of its responsible official and to admonish the *Madras Mail*.

LEADER, 23rd January, 1918.

The *Leader* (Allahabad) of the 23rd January, 1918, says that if the reforms are really substantial the moderate Congressmen will prevail again in the country, but if not they will be wiped out of public life. We suggest to the Secretary of State and His Excellency the Viceroy that a few trusted leaders of the Congress and Muslim League should be summoned into confidential counsel to discuss the proposals that are being adumbrated in the official conclaves at Delhi. The leading exponents of non-official opinion have been interrogated on their own scheme but have been told nothing of the official proposals; it will be much more difficult for non-official opinion to prevail after Mr. Montagu has made up his own mind and obtained the Cabinet's consent to his proposals.

LEADER, 25th January, 1918.

The *Leader* of the 25th January says Mr. Curtis's scheme aims at slow vertical progress while the Congress-League scheme aims at horizontal progress. Mr. Curtis is like a builder who would erect a wall in one corner, leaving the rest until he is satisfied that the wall is weather-proof. The authors of the Congress-League scheme are like builders who would prepare deep foundations over nearly the whole area to be built upon, and proceed with construction all over, making even progress throughout. We are not absolutely opposed to a system of responsible ministry, but we cannot be satisfied with a hotch-potch combining the less progressive features of the Congress and Curtis schemes and without the strong points of either. Anything which is not only substantially less than the Congress asks for but evenfalls short of the smaller Curtis scheme would meet with only one kind of reception in the country, and Government would be responsible for the agitation resulting from the cruel disappointment of just hopes.

NAI ROSHNI, 21st January, 1918.

The *Nai Roshni* (Allahabad) of the 21st January, 1918, says that the Anglo-Indian traders oppose the Congress-League scheme because they are afraid that the acceptance of the scheme would endanger their capital invested in India. These ungrateful traders care more for their own income than for poor India. Their own country is shining like the sun; why should they care for India? They do not realize that the deplorable condition of India is a disgrace to England. The capital for which they are so anxious has been earned in India; they did not bring it with them from their homes. These traders came to India because of its wealth. It is needless to reiterate the painful events of history to show how the East India Company laid its hands upon the wealth of India and how it devised means to deprive the country of its prosperity. History will compel Sir Hugh Bray and others to admit that a certain portion of Indian wealth has been taken to England. Mr. Adam's book clearly shows that England owes its economic progress to India. Mr. Birdwood writes: "India has done everything for us and has given this rise to a few islands, which were no more important than Japan. It is India that has made Britain a powerful kingdom of the world—we will be grateful to India for this."

These are the vicissitudes of time that even Britain and its inhabitants should impede the progress of India which has raised Britain to its present condition. The capital of three hundred million pounds which makes these traders uneasy is due to India, and if they wish to carry on their trade in India,

co-operating with Indians, then India would be able to fulfil their aims even under self-government. But they should bear in mind that no more racial distinctions will be observed by Indians. Now there will be equality all over India as Mr. Jinnah said in the last session of the Muslim League. We hope that in view of these facts Government will not take into consideration the opposition of these Anglo-Indian traders which is based upon selfishness.

11. The *Kaisar-i-Hind* (Fyzabad) of the 16th January, 1918 (received on the 19th January), says the Congress-League scheme is detrimental to Muslim interests as it gives all power to the Hindus. How ridiculous is the condition that governors shall have no power to veto any resolution that had already been vetoed once before. This is the real Home Rule and the real power that will subdue not only the Muslims but all other communities which unfortunately inhabit *Arya Varta* (India). This is the most deceitful trick. Those who put forward the vetoed resolution will be in a position to carry it next time. Muslims and the Muslim League should ponder over their future and see how far this scheme can help them in their difficulties. They should not expect any kindness at the hands of those who have recently practised atrocities upon them in the *Dasehra-Muharrum* and *Bakr-Id* riots. They will try to place impediments in the way of the performance of their religious rites in the same way as they have done in the past.

KAISAR-I-HIND, 16th January, 1918.

Muslims and Home Rule.

A poem in the *Medina* (Bijnor) of the 17th January, 1918, by SAIYID ZUWAR HUSAIN says the Muslims are in a strange condition in the playground of the world. If the Lieutenant-Governor condescends to listen we respectfully say, your administration is good and your policy is better. But with your permission, we will say one thing, the sword is better than the Defence of India Act. Conquer innumerable hearts by doing us a favour, this is better than the victory of Jerusalem. Lamentations have come out, breaking the liver and causing hearts to shake. The sigh of the old man is better than the cannon of the mission.

MEDINA, 17th January, 1918.

12. The *Leader* (Allahabad) of the 23rd January, 1918, says the *New India* complains of the *Leader's* attitude towards Mrs. Besant. In her speech she compared herself with a general in the field, but we are pleased to note that she did not intend to claim obedience. The *New India* has expressed its mixed feeling of disappointment and amusement at our characterisation of the Congress session at which Mrs. Besant presided. We are sorry to have to disappoint the *New India* and the *Tribune*, *Advocate* and *Young India*—but we have no regrets.

LEADER, 23rd January, 1918.

The Calcutta Congress.

The *Hindustani* (Lucknow) of the 20th January, 1918, replying to the *Times'* criticism of the Congress, says that Mrs. Besant was elected president as a reply to Government's action in interning her and not because of any paucity of capable Indian leaders. The *Times* complains that Mrs. Besant did not refer to Mr. Gokhale's scheme, but it does not mention the fact that the scheme was meant for immediate introduction at a time which is now long past, and that Mr. Gokhale also would have accepted the Congress-League scheme as the most suitable at the present moment. The *Times* characterises as crying for the moon even the moderate and sensible demand that the Congress-League scheme should be accepted as the first and immediate instalment of Home Rule and that full-fledged Home Rule should be granted within a specified period. Are the African tribes in the German colonies to choose their own form of government while Indians are to be denied self-government under the British flag? The *Globe* says that for a long time the white races will have to be the rulers and teachers of the rest of mankind—what game is this that while it is said that England is fighting Germany for the freedom of nationalities, when the question of India comes up it is pointed out that the white race must rule over it for a long time to come? Is India fighting in this struggle for liberty only to get such a recompense? Indians have had enough of promises which have remained unfulfilled and they will not be content until their aspirations are properly satisfied. They should convince the British public that the rejection of the popular and just Congress-League scheme will lead to dangerous unrest.

HINDUSTANI, 20th January, 1918.

NAI ROSHNI, 17th January, 1918.

The All-India Muslim League.

13. The *Nai Roshni* (Allahabad) of the 17th January, 1918, urges the Muslim League to give practical proof of its dislike of despotism by overhauling its own organization and making it conform to democratic principles. It should establish branches in every district with representatives from every *muhalla*.

OUDH AKHBAR, 17th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 17th January, 1918, publishes an article by BABU SHANTI NARAIN who says that seven years' membership of the local Council has made it clear that the Hon'ble Saiyid Raza Ali is opposed to all legitimate demands of Indians generally and Hindus especially. Numerous speeches have fully proved that he is one of those bigotted and short-sighted gentlemen who try to become leaders by misleading their community and country and prejudicing the interests of the nation and the motherland. However much any act may injure the country or even his own community the Saiyid Sahib would do it so long as it helped him to win fame. In the *Naiyar-i-Azam* he said last year that beef was as essential for Muslims as oil and butter are for Hindus, and only recently he put questions in Council against the Hindu kotwal of Lucknow and a Hindu deputy collector of Pilibhit, though even the most prejudiced Hindu member has not asked questions against Muslims in such a manner.

As regards the Arrah disturbances, the rioters have been severely punished whether they acted on their own initiative or were incited by others. Rumours are rife to the effect that the Muslims of Kanth and Darhyal in the Moradabad district committed excesses on the Hindus. Criminals, whether Hindus or Muslims, have been and will be punished, but it would be as much a mistake to hold the entire Hindu community responsible for the Arrah riots as it would be to accuse the entire Indian Muslim community or the Moradabad Muslims of complicity in the Kanth and Darhyal riots.

The Congress acted wisely in not referring to the Arrah riots. Even Muslim leaders like Jinnah, Haqq, Mahmudabad, etc., regard as unnecessary and foolish Saiyid Raza Ali's fulminations in the League against the Hindus. His Moradabad friends also regard his speech as lamentable and detestable.

The League and the Congress have produced many unity-loving, liberal-minded and far-sighted Muslims in Moradabad and the Saiyid Sahib's narrow-mindedness will cost him his seat in the Council. He should now realize that the present time requires the sinking of inter-communal differences and not their accentuation, and both communities should settle their disputes by mutual consultations. If animal sacrifice is necessary in the interests of the country and Islam, and if the *ulama* so decide, it should surely be performed. Similarly, other matters should be settled, but men like the Saiyid Sahib, whether Hindus or Muslims, should not be allowed to take part in such consultations, for apart from his malice and bigotry the Saiyid Sahib, as he himself admitted, is so busy with his professional work that he has no time for politics, which, he says, has ruined him.

SITARA-I-HIND, 16th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 16th January, 1918, contains a dialogue between the Muslim League and the Muslim Association by M. WAHID. The Association rebukes the League for departing from the policy of Sir Saiyid Ahmad.

SITARA-I-HIND, 19th January, 1918.

Writing in the *Sitara-i-Hind* of the 19th January, HAJI ISMAIL KHAN of Datawali expresses wonder at the rumour that the Muslim League is thinking of changing its harsh tone as the new Lieutenant-Governor is a patron of Lucknow. This rumour can only mean that the League does not care for Muslim interests, that its activities depend on the inclinations of certain persons, or that it has not worked honestly and it does not desire to do so.

MEDINA, 21st January, 1918.

The interned Muhammadan leaders.

14. The *Medina* (Bijnor) of the 21st January, 1918. referring to a statement in the *Jamhoor* (Calcutta) of the 10th January to the effect that Sir James Meston was prepared to release Maulana Mahmud Hasan if he signed an undertaking, says that it was never expected that a Government which had not released the Ali brothers even after giving out hopes, would unconditionally release the Maulana. The Maulana would accept no conditions and therefore the idea of his release is unrealizable.

The *Nai Roshni* (Allahabad) of the 21st January, 1918, publishes an appeal by AIJAZ-UD-DIN, Secretary, *Anjuman Eanat Nazar Bandăn-i-Islam*, Colootola, Calcutta, urging all Muslims who can afford it to send him a money order for at least one rupee on the 25th January, the Muslim internés' day, to help these internés and their dependants.

NAI ROSHNI, 21st January, 1918.

15. The *Abhyudaya* (Allahabad) of the 19th January, 1918, in an article entitled "Indian honour—Rs. 25" refers to the fine of Rs. 25 inflicted upon the European convicted of assaulting Rai Lala Sultan Singh Bahadur of Delhi, and remarks that such sentences, instead of serving as deterrents, will go only to encourage haughty Europeans. The European convict and the European Magistrate deserve congratulations for unwittingly strengthening the demand of Indians for Home Rule.

Europeans and Indians.

ABHYUDAYA, 19th January, 1918.

The *Hindustani* (Lucknow) of the 24th January, 1918, has a lengthy sarcastic article which says the time is not long past when the spleens of poor Indians were often ruptured by the kicks of Englishmen, who were let off on the ground that the spleen, not the kick, was responsible; but such incidents have now become rare. Perhaps the spleens of Indians have become stronger or it may be that in order to remove the disgrace caused by Indians' bad habit of passive resistance, and their utilizing the excuse of a ruptured spleen to die, it has been thought fit to transfer the scene of attacks from the spleen to the face, eye, neck or back, as has been seen recently in these two cases at Delhi and Moradabad. The innovation and caution are in themselves praiseworthy, but we would advise the short-tempered officials of the ruling race that though these spots are safe so far as peasants and coolies are concerned, in the case of the agitator class, in which Rai Bahadurs of the sort of Mr. Sultan Singh should also be included, a further innovation should be made so that they may be unable to open their oppressed mouths before the courts or may become unfit to attend court so that all bother may be saved—we hope some valiant members of the ruling race will exercise their inventive faculty in this direction.

HINDUSTANI, 24th January, 1918.

We suggest that a censor like the press censor should be appointed under the Defence of India Act for the law courts, and without his permission no Indian should be allowed to lodge any complaint of hurt or defamation against any Englishman. The censor should be instructed not to allow such cases to go to court but to order the payment of compensation to the complainant on his own authority. In accordance with the ruling of the Delhi court, the compensation for an eye and a glass should be twenty-five rupees, and if the case resembles that of Mr. Moazzam Ali, in which there was no grievous hurt, there should be no compensation. Of course there must be some concession for military officers, whose traditions are somewhat different and whose services to the Empire and Government are great, and in special cases the State exchequer should pay compensation for them. The advantage of our suggestion would be that it would prevent the spread among the masses and the educated Indians of the anger and unrest which are caused by the publication of such incidents and of such judgments as were delivered by the Delhi and Moradabad courts, the effects of which are highly injurious to the interests of Government during the war. This procedure would preserve the prestige of the ruling race just as well as the judgments in the Moradabad and Delhi cases or in other similar affairs strive to do.

The *Medina* (Bijnor) of the 17th January, 1918, has an article entitled "What is the antidote for this pride," which says that the present war has made it clear that the blood of the black is not less valuable than that of the white. The victories in Mesopotamia and in Palestine and the bravery shown by Indians in France and Gallipoli have made Indian blood more valuable. Thank God, this has been admitted by responsible officials as well as by Government itself. But there are certain vain and proud Englishmen who bite Indians even though they sweat blood for them. Incidents of this nature often occur. Recently the Principal of the Moradabad Police Training School pushed Mr. Moazzam Ali, Barrister-at-Law, during the "Our Day" celebration. Mr. Moazzam Ali filed a suit which has been dismissed. Another incident is that of Rai Sultan Singh Bahadur, *rais* of Delhi. When will these proud Englishmen abandon their

MEDINA, 17th January, 1918.

proud and haughty attitude towards Indian notabilities even, apart from the ordinary people and poor? Are they showing Indians that bureaucratic government could not blot out this pride in more than half a century, but self-government will remedy it in future?

NAI ROSHNI, 17th January, 1918.

The *Nai Roshni* (Allahabad) of the 17th January, 1918, referring to the judgment in the case arising out of a quarrel between Rai Sultan Singh Bahadur and a European military officer, says that jostling and pushing is not an extraordinary thing at railway stations. It appears that the poor passenger failed to see the white face of the *Sahib Bahadur*. The touchy and testy disposition of the lieutenant is a matter of great anxiety; God only knows how he treats his black sepoys. The lieutenant has shown his character in a bad light by twice telling lies in the course of the case.

NAI ROSHNI, 18th January, 1918.

The *Nai Roshni* of the 18th January asks whether the Magistrate of Moradabad would have decided the case in the same way if Mr. Moazzam Ali had been the defendant instead of the complainant.

OUDH AKHBAR, 19th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 19th January, 1918, has an article entitled "Is this Justice?" The editor remarks that it has been truly said that in India it is a sin to be an Indian. A white skinned person, even though he be a labourer, is considered superior to a respected Indian notability. Rai Lala Sultan Singh Bahadur is a famous *rais* of Delhi, the capital of India, and the entire country respects him, but a white sepoy strikes him, without any justification, seriously hurting his eye; the case goes to court and the Magistrate lets the accused off with a fine of only twenty-five rupees. Is such justice dealt out in any country except India? Such justice is met with here daily—we most respectfully inform the Government officials that the effect which such an incident produces on the public mind is not less than poison for the existing system of administration. It proves the falsity of the belief in the exemplary just-mindedness of Britishers which it is sought to inculcate among all and sundry. Undoubtedly English officials try to do justice between Indians and Indians as far as possible, but when any case arises concerning a man of their own race, that justice disappears from their courts. If such an incident had occurred outside India the culprit would never have been let off with a fine of twenty-five rupees but would have received exemplary punishment.

PRATAP, 21st January, 1918.

Referring to Rai Lala Sultan Singh Bahadur's case the *Pratap* (Cawnpore) of the 21st January, 1918, while not urging violence and retaliation, appeals to every Indian in the name of his country's honour to make himself physically strong enough to restrain any European attempting to assault him, and not have to go to court to advertise his disgrace.

ADVOCATE, 23rd January, 1918.

Lala Lajpat Rai.

16. The *Advocate* (Lucknow) of the 23rd January, 1918, says men like Commander Wedgwood sustain the Nationalist's faith in the freedom-loving conscience of liberal England. His challenging speech shows to what lengths the Bureaucrats in England have gone on the advice of the "infallible" men on the spot. Lala Lajpat Rai is a revered name in India; had he been free in India to-day he would have presided over the Congress. The public will refuse to believe anything against him and his book so long as the faults which the Government have laid at his door remain unproven and their premises unpublished.

OUDH AKHBAR, 25th January, 1918.

Indians in the public service.

17. The *Oudh Akhbar* (Lucknow) of the 25th January, 1918, wonders why the Chief Engineer, Delhi, advertises for three women clerks on Rs. 80 or upwards when efficient Indian male clerks can be easily obtained.

NAI ROSHNI, 21st January, 1918.

The press.

18. Referring to the *Pioneer's* remarks on an article in a Bengali paper on the Arrah-Shahabad riots, the *Nai Roshni* (Allahabad) of the 21st January, 1918, says that Native States are not independent but are responsible to Government and therefore cannot allow any liberal papers to exist within their bounds. But at the same time they do not turn a deaf ear to the grievances caused by the high-handed policy of their officials. We are thankful that the British Government does not root out liberal papers, but we cannot forget that in

Native States papers are not in such a deplorable condition as under this independent Government on account of the Defence of India and the Press Acts.

The *Anjuman-i-Khuddam-i-Ka'aba.*

19. Writing in the *Hamdam* (Lucknow) of the 23rd January, 1918, MAULVI ABDUL BARI of Farangi Mahal replies to the general enquiry of the Muslim public that the attitude of the *Anjuman Khuddam-i-Ka'aba* will be like all other Muslim associations. He will unhesitatingly and fearlessly carry out the mandates of the members of the association, so long as they do not conflict with his religious beliefs. The members should take an interest in its work.

HAMDAM, 23rd January, 1918.

A correspondent writing in the *Abhyudaya* (Allahabad) of the 19th January, 1918, reports that political prisoners in the Central Provinces jails are having a very bad time of it. They are forcibly fed, are forbidden the use of cigars and books and are required to do manual labour. Only the coarsest food is supplied to them, for the average cost of the daily diet is less than one anna six pies.

ABHYUDAYA, 19th January, 1918.

Internments.

20. The *Advocate* (Lucknow) of the 23rd January, 1918, says the Government which has (mis) used the Defence of India Act and Regulation III of 1818 in a fashion that is bound to cause unrest does not know the intense bitterness amounting almost to exasperation in Bengal. The Committee of Enquiry, which is not meant to bring relief to the innocent interné but to fortify the Government to deal with the so-called revolutionary movement, should not have been appointed, because there is no need for it. It may prove dangerous because it is likely to yield to the temptation of justifying its appointment.

ADVOCATE, 23rd January, 1918.

Sir Rabindra Nath Tagore writes about a heart-rending case which the people believe is one out of many. The high-handed action of the police, the mysterious non-disclosure of facts, the proceeding against an unoffending youth, is unworthy of a Government that fights the spirit of Prussianism, and unworthy of the vaunted civilization of the West.

The Bengal internments are a perfect scandal. They have violated the fundamental principle of British justice, that a man whose guilt has not been established should be considered and treated as innocent.

The *Municipal Review* (Cawnpore) of the 20th January, 1918, deplores the death during internment of Babu Mahendra Nath who was arrested at Darjeeling whither he had gone to enquire the reasons for the internment of his brother, Sachindra. It is a pity that his dying wish to see his brother was not satisfied. Why was Mahendra kept in confinement for so long if he was already in indifferent health? If on the other hand he fell ill in jail, who was responsible for his illness? All this is highly deplorable when it is seen that the deceased was innocent in the eyes of the nation of the country.

MUNICIPAL REVIEW, 20th January, 1918.

Writing in a similar strain the *Cawnpore Gazette* of the 23rd January, 1918, appeals to the Sedition Committee to ponder over these facts, and urges Indians to agitate for the repeal of the Defence of India Act.

CAWNPORE GAZETTE, 23rd January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 20th January, 1918, says that the present agitation and unrest among the Muslims is due to the working of the Criminal Investigation Department. We are prepared to admit that Government has appointed very capable European officials in the C. I. D., but it should bear in mind that the Indian climate and environment have changed the nature of even European officials. It is too much to expect from the Indian C. I. D. results as good as those achieved in England and America. There is therefore no reason why Government should consider C. I. D reports as gospel truth that cannot be contradicted even by members of Legislative Councils. In order to suppress the present unrest and agitation Government should not attach so much importance to the reports of the C. I. D. and should not take action under the Defence of India Act on these reports.

SITARA-I-HIND, 20th January, 1918.

II.—ADMINISTRATION.

(a)—Education.

ABHYUDAYA, 19th January, 1918.

21. The *Abhyudaya* (Allahabad) of the 19th January, 1918, says that the heavy surplus at the end of the financial year 1916-17 shows that excessive taxes were realized. The rise in the stamp receipts indicates an increase in litigation which well-wishers of the country cannot but contemplate with serious anxiety. In view of the heavy surplus the allotment of comparatively smaller amounts for education and sanitation is highly unsatisfactory.

Government's educational policy.

HAMDAM, 17th January, 1918. ROHILKHAND GAZETTE, 24th January, 1918.

The *Hamdam* (Lucknow) of the 17th January, 1918, and the *Rohilkhand Gazette* (Bareilly) of the 24th January, 1918, express approval of Dr. Walker's presidential address at the Lahore Science Congress, and urge Government to make provision for scientific teaching on proper lines.

HAMDAM, 26th January, 1918.

The *Hamdam* of the 26th January supports the views of a correspondent in the *Mysore Economic Journal* to the effect that highest education should be made available not only to the moneyed classes but also to the poorest of the poor.

NAI ROSHNI, 16th and 24th January, 1918.

The *Nai Roshni* (Allahabad) of the 16th January, 1918, supports the views of the *Amrita Bazar Patrika* regarding the defective system of education, and says that in the time of Muslim rule there were no competitive examinations in Bengal and the system then prevelant did not undermine the faculties of students. Unlike the present system, it produced the best specimens of intellectual ability. The present system has swept away the power of initiative; it renders students perfect wrecks and saps all their energies. Indeed, the system of examination is no better than brain-fever to students.

Writing in the *Nai Roshni* of the 24th January, MR. ISMAIL urges the editor to invite the attention of Government and the nation to the necessity of opening denominational schools when compulsory education is introduced. So long as such schools are not opened boys should not be compelled to go to school as missionaries have welcomed the proposal and are opening schools. We want our students to be safe from these missionaries, so Government should open schools for Muslims and Hindus separately, and religious teaching should also be imparted to them.

OUDH AKHBAR, 24th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 24th January, 1918, says that good education is no substitute for national education. Western education is denationalizing Indians and the imposition of various restrictions is not only checking the spread of education but is also injuring the health of students. In view of these difficulties the establishment of a Board of National Education at Calcutta is welcome. It should however work in such a manner as to invite as little opposition as possible from Government.

VIDYARTHI, January 1918.

The *Vidyarthi* (Allahabad) for January 1918 contains an article by PANDIT RAM KRISHNA SARASWAT who deplores the low pay and poor prospects of teachers and says it is a grave blunder that the education of boys who are the future citizens should be entrusted to persons who cannot discharge their responsibilities towards them.

AL BASHIR, 22nd January, 1918.

22. *Al Bashir* (Etawah) of the 22nd January, 1918, referring to Mrs. Naidu's speech against the *pardah* system in the last session of the All-India Muhammadan Educational Conference, says the vicissitudes of time are wonderful. Once the late Justice Badr-ud-din opposed the *pardah* system in the Conference, but the audience condemned him. It is regrettable that a non-Muslim lady can now insult Islam in the face of the Muslims and they applaud instead of rebuking her.

Muhammadan education.

This paper urges the United Provinces Government to follow the example of the Madras Government, which has resolved to improve the educational condition of the Madrasi Musalmans by founding a college and giving special scholarships to Muslim students, and to provide special scholarships for Muslim students in order to spread secondary education in the province.

HAMDAM, 22nd January, 1918.

The *Hamdam* (Lucknow) of the 22nd January, 1918, urges the Bombay Government either to introduce an official Bill for levying a Muslim educational

cess or to allow the Hon'ble Mr. Bhurgri to introduce a Bill, as the Muslims of Sindh are desirous of collecting such a cess.

SITARA-I-HIND, 22nd January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 22nd January, 1918, supports the suggestion for a Hanafi *(Sunni)* College at Lucknow, and says the college would be most useful if it were made a Science College.

HAMDAM, 20th January, 1918.

23. The *Hamdam* (Lucknow) of the 20th January, 1918, thanks Professor Jadu Nath Sircar for having, in his article in the *Modern Review*, established the need for making the vernaculars the media of education. The directors of our educational policy can give no convincing reply to Mr. Sircar's contention that the habit of thinking can be best encouraged among students by educating them through the medium of the language in which they habitually think. The plea that there are not sufficient modern books in the Indian vernaculars also cannot be accepted, because as soon as Government decides to recognize the vernaculars as the media of education a crop of translations will spring up which will be sufficient for present purposes. Owing to the difficulties inherent in education through the medium of a foreign tongue it takes as much time to pass the matriculation in India as it takes to gain a degree in England. Much time is wasted in acquiring a foreign language and Indian students are therefore found to be less intelligent and able than the products of Western universities.

The medium of education.

The steps taken by the Usmania University in regard to the preparation of an Urdu curriculum are most welcome, and with necessary changes this curriculum may be adopted by other Indian universities also.

NAI ROSHNI, 23rd January, 1918.

The *Nai Roshni* (Allahabad) of the 23rd January, 1918, ridicules an article contributed to the *Statesman* by one Mr. West who said that Indian parents preferred English to vernacular education. Mr. West forgets that Government has made the Indian languages so barren that Indians shun them. He wants to spread English throughout the world, but he would shut his ears if we were to urge that Urdu should be made the medium of education in England. Indians are following a suicidal policy in preferring a foreign language to their mother tongue.

AL BASHIR, 22nd January, 1918.

24. *Al Bashir* (Etawah) of the 22nd January, 1918, says that as Nawab Ishaq Khan has come out from the abyss of conservatism into the green garden of liberalism he must know all the horrors of that dark abyss. It would be a great favour to the nation, as it would help it to understand how title holders play the part of spies and tale bearers against it, if he deliberately stated all his doings in this connection. He should say how far he was connected with the internment of the Ali brothers as it is rumoured that the Conservative party got them interned. He should also mention the particular betrayal of his nation which brought him the title of Nawab, and so forth.

The Aligarh College.

HAMDAM, 22nd January, 1918.

The *Hamdam* (Lucknow) of the 22nd January, 1918, condemns the action of those trustees of the Aligarh College who have always selfishly opposed reform and are now trying to oust Nawab Ishaq Khan. Government should see that those of its servants who are also trustees do not use their official influence as trustees. It is regrettable that the number of trustees who are also Government servants is growing as they are likely to be influenced by the attitude of higher officials. The official trustees should conduct themselves so as not to make Government suspected by the public. The liberal trustees should muster in large numbers at the meeting on the 27th January.

SITARA-I-HIND, 19th January, 1918.

Supporting the views of the *Vakil* (Amritsar) and one Nazir Ahmad of Aligarh regarding Nawab Ishaq Khan, the *Sitara-i-Hind* (Lucknow) of the 19th January, 1918, says that though the Nawab proved himself capable and successful during his active service, old age has now rendered him quite unfit to cope with the work of the Aligarh College. The management of the college should be entrusted to some strong man who may be able to understand the present situation and the opinions and views of the public, and who may be able to create a democratic spirit in the Muslim University scheme. The Hon'ble Saiyid Raza Ali, or Mr. Hasan Imam or Mr. Haq should be given an opportunity to improve the financial condition of the college.

(b)—Municipal affairs.

HAMDAM, 20th January, 1918.

25. The *Hamdam* (Lucknow) of the 20th January, 1918, approves of the proposed legislation in Bengal to exclude aliens from municipal boards. Justice demands that inhabitants of British Colonies which deny to Indians the right of voting at parliamentary and municipal elections should be similarly treated in India.

Grievances in the municipalities.

MUNICIPAL REVIEW, 20th January, 1918.

The *Municipal Review* (Cawnpore) of the 20th January, 1918, publishes a letter from its Fatehpur correspondent complaining that the Fatehpur municipality pays no attention to the keeping of standard weights by local shopkeepers.

NAI ROSHNI, 16th January, 1918.

The *Nai Roshni* (Allahabad) of the 16th January, 1918, regrets that municipalities do not regard the safety and benefit of the poor while bestowing full attention upon the rich. If the sprinkling of human blood on the roads becomes necessary for some conveyance invented in the near future the municipalities will not hesitate to do it in order to humour the rich, and they will at once cut the throats of the poor for the purpose in the same way as they have done by ordering poor cart-drivers to have lights on their carts, which are not at all dangerous to passers-by but of course very dangerous to motors—so the poor are taxed for lights for the safety of the rich. If they were obliged to pass such orders they should have decreased the wheel-tax to counteract this increase in the expenses of the poor. All this is due to the faet that the poor have no representatives in these municipalities.

NAI ROSHNI, 18th January, 1918.

The *Nai Roshni* (Allahabad) of the 18th January, 1918, complains that the municipalities do not provide for the housing of labourers and workmen who also pay taxes. The dearth of houses in big cities and trade centres is very troublesome to them and they are compelled to hire small houses in unhealthy localities.

PRATAP, 21st January, 1918.

The *Pratap* (Cawnpore) of the 21st January, 1918, bitterly complains of the insanitary condition of Cawnpore and says that unless the municipal authorities pay greater attention to the matter the town will become uninhabitable within a few years. Improvement schemes which will only lead to greater congestion in other quarters and increase of house-rent should not be undertaken.

SITARA-I-HIND, 17th, 22nd and 23rd January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 17th, 22nd and 23rd January, 1918, admonishes the Lucknow municipality and urges it to carry out the improvement scheme and to increase its grant for a branch of the *Takmil tib* in the city.

(c)—General.

HINDI KESARI, 17th January, 1918.

26. The *Hindi Kesari* (Benares) of the 17th January, 1918 (received on the 21st January), says that when there can be no increase in the output of coal in the mines of Bihar and Bengal owing to the restrictions imposed by Government, one wonders why Government does not withdraw those restrictions which are calculated to cause great hardship both to mine-owners and labourers and which do far greater indirect injury than direct good. How are the second grade mines to fulfil their contracts if they are to restrict their output?

Government and industries.

NAI ROSHNI, 22nd January, 1918.

Referring to the arrangements being made on behalf of Government for the supply of confidential commercial intelligence to selected British traders, the *Nai Roshni* (Allahabad) of the 22nd January, 1918, says that in India only British traders and not Indians will derive benefit from such intelligence, though the Indian exchequer will have to bear the expense of the Indian consulates. This shows the liberal-mindedness of those responsible for the arrangements. Indian traders should learn a lesson from this and try to advance in business and demand help from Government.

VIDYARTHI, January 1918.

The *Vidyarthi* (Allahabad) for January 1918 publishes an article by PANDIT BADRI DAT, who says that when Indians are not considered fit to administer their internal affairs it is surprising that in commerce and industry they should be left exposed to the unrestrained competition of far more advanced countries. The only way to meet the abnormal rise in prices in India is for Government actively to help the commercial and industrial development of the

country or to adopt the policy of protection until India becomes capable of competing successfully with other countries. Such a policy of protection should be directed not only against foreign countries but also against countries within the British Empire.

27. A ZAMINDAR writing in the *Hindi Kesari* (Benares) of the 17th January, 1918 (received on the 21st January), urges that arrears of revenue due from zamindars should not be realized from their co-partners but by the attachment of the property of defaulters.

HINDI KESARI, 17th January, 1918.

Grievances of agriculturists.

The *Hindustani* (Lucknow) of the 20th January, 1918, publishes a contributed article inviting the attention of Government to the great suffering caused in certain *taluqas* of the Satara district owing to the enhancement of land revenue. The high prices prevailing owing to the war and the failure of crops are already pressing upon the agriculturists, and the realization of enhanced revenue will prove simply ruinous.

HINDUSTANI, 20th January, 1918.

A POOR TENANT writing in the *Pratap* (Cawnpore) of the 21st January, 1918, complains that the tenants in the portion of the Banaili estate (Bihar) leased out to a Mr. Grant are greatly oppressed in various ways by his subordinates, and appeals to the Raja of Banaili to redress the grievances of this section of his subjects.

PRATAP, 21st January, 1918.

28. The *Nai Roshni* (Allahabad) of the 18th January, 1918, urges Government and the municipality to circulate plague pamphlets in the Allahabad district and to order the sanitary inspectors and other Sanitation Department officials to deliver lectures on the subject in the affected areas. It is regrettable that Government and the municipalities are not so anxious about their people as merchants are about their goods. The officials should be lenient and sympathetic while lecturing the poor, otherwise their efforts would prove fruitless.

NAI ROSHNI, 18th January, 1918.

Plague.

The *Oudh Akhbar* (Lucknow) of the 23rd January, 1918, referring to the recent increase in plague mortality in India urges Government to spend more on education, sanitation and irrigation, so that the people may understand hygienic principles and may be prosperous and well fed and therefore better able to resist disease. Indian doctors, *hakims* and *vaids* should try to invent some remedy for the disease. Educated Indians should teach their ignorant brethren the principles of sanitation.

OUDH AKHBAR, 23rd January, 1918.

29. The *Abhyudaya* (Allahabad) of the 19th January, 1918, urges the Provincial Government to redress the grievances of the cultivators and zamindars of the Unao district who are being greatly oppressed by the tahsildar-liquidator of co-operative credit societies in Kursath, Gauriya and Nawabganj.

ABHYUDAYA, 19th January, 1918.

Co-operative credit societies in Unao.

30. The *Nai Roshni* (Allahabad) of the 24th January, 1918, says the *Pioneer* states that Government is thinking of minting two-anna coins in nickel instead of silver. In view of the small size of two-anna silver bits the suggestion appears to be very reasonable, and as the rupee has been converted into paper it is a matter of gratitude that two-anna silver coins are changed into nickel only.

NAI ROSHNI, 24th January, 1918.

The coinage.

31. The *Anand* (Lucknow) of the 21st January, 1918 (received on the 25th January), refers to the remarks of Sir Daniel Hamilton in the course of his speech at the co-operative credit conference to the effect that the Usury Act should be written in the blood of the money-lender. Is Sir Daniel Hamilton prepared to extend similar favours to those European traders who impoverish the people by their commercial operations leading to the ruin of indigenous industry? Money-lenders should give up usury and invest their money in indigenous industry.

ANAND, 21st January, 1918.

The Usury Act.

32. The *Garhwali* (Dehra Dun) of the 19th January, 1918 (received on the 23rd January), takes exception to the request of the Regency Council of the Tehri State for the extension of Mr. Muir's term as president for another three years. The

GARHWALI, 19th January, 1918.

The Tehri State.

Council's request cannot but create grave discontent and despondency and we hope Government will reject the request as being utterly opposed to the wishes of the people. Maharaja Narendra Shah should be sent to the State to learn practical administrative work under the guidance of Mr. Muir till the expiry of the latter's term in May next, and then the Maharaja should be invested with full ruling powers, as without him the affairs of the State cannot be properly managed.

ALMORA AKHBAR, 21st January, 1918.

Grievances of Kumaun and Garhwal.

33. UDAI RAM SATWALI writing in the *Almora Akhbar* of the 21st January, 1918, urges the inhabitants of Kumaun to memorialize Government to prohibit the sale of horned cattle to butchers and to open the reserved forests for grazing purposes, otherwise agricultural operations will suffer very seriously in the course of a few years.

This paper states, on the authority of a correspondent, that a man-eating tiger has killed eight or nine persons in the Agar patti (Naini Tal) within the last three months, and enquires why the authorities have so far taken no steps to have it killed.

GARHWALI, 19th January, 1918.

The *Garhwali* (Dehra Dun) of the 19th January, 1918 (received on the 23rd January), reviewing the report of the work of the Transport and Supply Co-operative Association, Limited, Garhwal, expresses agreement with the view that the coolie agencies should continue to be managed by non-officials and that coolie agencies alone cannot solve the problem of *coolie begar* in Garhwal. The people will be really relieved of their hardships only when this evil system is abolished altogether. Government should now make no delay in doing away with this barbaric and unjustifiable custom. But so long as it is not abolished, coolie agencies should be established in as many places as possible. The president of the association should be an elected non-official instead of the Deputy Commissioner.

LEADER, 20th January, 1918.

The price of salt.

34. Writing in the *Leader* (Allahabad) of the 20th January, 1918, DINA NATH KUNZRU urges the reopening of the Bharatpur salt works.

LEADER, 20th January, 1918.

Looting of shops in Bengal.

35. The *Leader* (Allahabad) of the 20th January, 1918, says it is surprising that no effective steps have been taken to remove the causes which led to the rioting. The scarcity is mainly due to conditions brought about by the war, so why is not the Imperial Indian Relief Fund utilized to help the poor people in the affected districts? It is something to be thankful for that these disturbances have not been connected, even by the Anglo-Indian press, with the Home Rule agitation.

PRATAP, 21st January, 1918.

The *Pratap* (Cawnpore) of the 21st January, 1918, urges Government to make arrangements to sell the necessaries of life to the poorer classes at cheap rates, to relieve distress among them owing to the abnormal rise in prices. It should also take measures to check *satta* gambling and the cornering of grain and other articles of every-day use which had some share in sending up prices. The wealthier classes also should help in relieving the distress. It is sheer injustice to constitute special tribunals to try and award special sentences to those poor people who, oppressed by hunger, had recourse to looting in Bengal. Government should treat them more leniently.

AVADHBASI, 22nd January, 1918.

The Allahabad *Kumbh Mela*.

36. The *Avadhbasi* (Lucknow) of the 22nd January, 1918, asks Government to withdraw the order prohibiting the issue of railway tickets in Allahabad and the adjoining railway stations, as this order is already creating excitement and misapprehension among the ignorant masses who do not understand why the use of ordinary trains has been prohibited to pilgrims, if extra trains could not be arranged for owing to war exigencies. Sir James Meston's remarks at the police parade support the inference that Government prohibited the issue of tickets for fear of political propaganda and lawlessness. Officials cannot surely like such impressions to spread.

PRATAP, 21st January, 1918.

The *Pratap* (Cawnpore) of the 21st January, 1918, inquires why when the pilgrim traffic to the *Kumbh* Fair at Allahabad has been prohibited public money has been wasted in making police and sanitary arrangements on a grand scale. Sir James Meston's remarks at the police review regarding the spread

of lawlessness from this centre to the whole country is being interpreted by some as an indication of the desire of officials not to allow a large concourse at Allahabad and as explaining the prohibition of the issue of tickets and the magnitude of the police arrangements. We do not know how far these impressions are true, but unless a satisfactory explanation is forthcoming it is difficult to remove them.

37. The *Naiyar-i-Azam* (Moradabad) of the 19th January, 1918, urges all other Local Governments to follow the example of the Madras Government in arranging to send juvenile offenders to reformatory schools so that they may learn useful trades and not be spoilt by the society of hardened criminals.

NAIYAR-I-AZAM, 19th January, 1918.

Juvenile offenders.

38. The *Nai Roshni* (Allahabad) of the 21st January, 1918, regrets that the *Pioneer* did not mention the proceedings of the meeting at Lucknow to thank Government for conferring the title of His Exalted Highness upon the Nizam of Hyderabad, and to request Government to make Hyderabad and Berar a kingdom. It appears that the *Pioneer* does not approve of the suggestion because officials are opposed to it. In view of the Nizam's loyal services Government should endow him with some *Urdu* title as he has determined to found an *Urdu* university.

NAI ROSHNI, 21st January, 1918.

The New Year Honours List.

39. The *Anand* (Lucknow) of the 21st January, 1918 (received on the 25th January), publishes a rather obscure humourous article demonstrating that wealth and flattery are the two passports to official favour.

ANAND, 21st January, 1918.

Officials and people.

The *Avadhbasi* (Lucknow) of the 22nd January, 1918, wonders why no heed is being paid to the grievances of the people in the matter of the Alamganj Temple and inquires whether the religious feeling of the Hindus have not so much value in the eyes of the officials as the prestige of a white Superintendent of Police. Is this justice? Has the high-handedness and pride of the bureaucracy reached such a stage? It appears that the pride of absolute power has dimmed its discrimination. This will only help the advent of *swaraj* and the extinction of bureaucratic government. It is the weakness of Hindus that their religious feelings are not respected and they themselves are to blame for what has happened.

AVADHBASI, 22nd January, 1918.

III.—Railways.

40. The *Hamdam* (Lucknow) of the 18th January, 1918, appeals to the Railway Board to grant a further increase in the salaries of the subordinate railway staff, on account of their being overworked owing to the war and in view of the prevailing excessively high prices. There should also be no difference between the salaries of European and Indian employés as this affords cause for grievance to the latter.

HAMDAM, 18th January, 1918.

Grievances of passengers and employes.

Referring to the insult offered by a guard to two Muslim lady first class passengers in the Madras presidency, the *Medina* (Bijnor) of the 21st January, 1918, says that poor Indian women have to suffer many insults of which nothing is ever heard in the law courts. Government should make arrangements in accordance with Indian custom for women's compartments. The Railway Conference was led to consider the question of European lady passengers because of the recent assaults on them but perhaps it has forgotten the Indian lady passengers. However, though justice has become weak it has not disappeared, and we still hope that the difficulties of Indian women will be considered along with those of their sisters.

MEDINA, 21st January, 1918.

The *Nai Roshni* (Allahabad) of the 25th January, 1918, describing a recent railway collision, urges the need for doubling the Indian railway lines. Sir Hugh Bray opposes Home Rule because he fears that Indian Home Rulers will care more for Indian lives than for Anglo-Indian capital and will make the Anglo-Indian railway companies double their lines at considerable sacrifice of money.

NAI ROSHNI, 25th January, 1918.

IV.—Religious and social matters.

HAMDAM, 17th January, 1918.

The *Muharram* and *Dasehra*.

41. The *Hamdam* (Lucknow) of the 17th January, 1918, says that the Government's resolution on the *Dasehra-Muharram* riots shows that arrangements were made to suppress the disturbance and secure peace in Allahabad only after the death of the poor Muslim clerk. It would have been much better if steps had been taken before and if the Hindus had also been forbidden to carry *lathis* in their procession like the Muhammadans. The police should have arrested the small group of rioters who murdered the clerk, and the case should have been inquired into separately, and not mixed with other scuffles.

ABHYUDAYA, 21st January, 1918.

A correspondent writing in the *Abhyudaya* (Allahabad) of the 21st January, 1918, complains that owing to the bigotry of a Muhammadan zamindar at Manjhanpur (Allahabad) the Hindus could not observe the *Ramlila* and *Dhaneshyajna* celebrations. The higher authorities should remove the grievances of Hindus about this religious matter.

AVADHBASI, 22nd January, 1918.

Cow-protection.

42. The *Avadhbasi* (Lucknow) of the 22nd January, 1918, ascribes the abject poverty of Indians to their state of subjection and apathy to the question of cow preservation, and urges that Hindus should work so as to enlist the sympathy of the officials and other communities in the cow-protection movement. The editor refers with approval to Sir John Woodroffe's address at the All-India Cow Conference at Calcutta and says that as it is impossible that an alien Government should stop cow-slaughter the Hindus should minimize it as far as possible by refraining from selling cows to members of other communities. All Hindu families should keep cows and look after them properly.

ZUL QARNAIN, 14th January, 1918.

The *Zul Qarnain* (Budaun) of the 14th January, 1918 (received on the 18th January), says that whatever the avowed objects of the All-India Cow Conference its real aim is to prevent cow-sacrifice, and thus to interfere with a Muslim religious duty. Muslims should not in future remain silent but should start a *Qurbani* (sacrifice) Conference in opposition to the Cow Conference, to protect their rights.

AGRA AKHBAR, 21st January, 1918.

Muslim graveyards.

43. The *Agra Akhbar* of the 21st January, 1918, referring to the dilapidated condition of Moazi Khan's graveyard, urges the local Muslims to approach the District Magistrate of Agra and request him to preserve the sanctity of this graveyard by making the municipality responsible for it. It is to be hoped that the municipality will take immediate steps to improve its wretched condition.

MASHRIQ, 17th January, 1918.

The *Mashriq* (Gorakhpur) of the 17th January, 1918, publishes an appeal on behalf of Saiyid Ghafur Shah Alhisami Alwarsi, Saiyid Ghulam Ali Haider, *mukhtar*, Muhammad Halim Raza, vakil, secretary, *Anjuman-i-Moinul Muslimin*, Chapra (Saran), Saiyid Nazir Hasan, *mukhtar*, and Shah Muhammad Nazir Hashmi, Ghazipuri, for the services of an eminent Muslim barrister for the Chapra grave desecration case. Funds, which should be sent to M. Saiyid Saleh Husain, treasurer of the *Anjuman*, are also required.

This paper also publishes a contributed article urging the diversion of the municipal drain from the Muslim graveyard in Yusufpur town (Ghazipur district).

NAI ROSHNI, 16th January, 1918.

Muslims in the Panna State.

44. The *Nai Roshni* (Allahabad) of the 16th January, 1918, complaining against the attitude of the Panna State in restraining a Maulvi from preaching reform to the local Muslims, appeals to religious and national bodies to try to get these unpleasant restrictions removed.

MASHRIQ, 17th January, 1918.

Shias and *Sunnis*.

45. The *Mashriq* (Gorakhpur) of the 17th January, 1918, publishes a contributed article supporting the candidature of Nawab Abdul Majid as against Saiyid Raza Ali for a seat in the local Council.

If Nawab Abdul Majid were to leave the Council all the Muslim seats would fall into the hands of the *Shias* and the *Sunnis* would be left unrepresented. The *Shias* have joined hands with the Hindus in opposing cow-sacrifice and it is because of the Hindu-*Shia* pact that the oppressed people of Bihar are rendered homeless and while Hindus are promoted to all posts the Muslims have only to look on.

Control of entertainments.

46. The *Rohilkhand Gazette* (Bareilly) of the 24th January, 1918, referring to a Cinema Company's advertisement that it would exhibit at Hyderabad pictures of the lives of Christ and Moses, asks Government to forbid such exhibitions as they are against Islamic laws and will wound the feelings of the Muslims. Such shows are permitted by Christianity, but as the Muslims venerate these prophets as well as their own prophet their feelings should be respected.

ROHILKHAND GAZETTE, 24th January, 1918.

Social service.

47. The *Leader* (Allahabad) of the 20th January, 1918, says there appears to be widespread social unrest in England. *Justice* published a terrible tirade by Mr. Hyndman against the capitalists, who were represented as the cause of all suffering. Mr. Hyndman overdraws the picture, for when capitalists did not exist the world was certainly not like a fancied heaven. In the West the "great" remained indifferent until the "small" showed signs of serious unrest, but in India social conference and social service leagues show that the higher classes have risen against themselves so that the depressed may rise. If European social workers also followed this method, matters would be righted before it is too late.

LEADER, 20th January, 1918.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 26th January, 1918.

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I.—Politics.

HINDI KESARI, 24th January, 1918.

War aims.

1. The *Hindi Kesari* (Benares) of the 24th January, 1918 (received on the 28th January), reproduces a leading article from the Poona *Kesari* which comments rather strongly on Mr. Lloyd George's speech regarding the Allies' war aims (vide paragraph 19 of the Bombay report no. 3 of 1918).

LEADER, 31st January, 1918.

The *Leader* (Allahabad) of the 31st January, 1918, says the proud militarism of Germany speaks the words of the Chancellor's reply to the Allies and for the time being the voice of the German people seems to be submerged. The end of the ruinous war is hardly yet in sight. The statement of German war aims makes it more difficult than before for the Allies to join the peace negotiations. The Chancellor contends that by not joining the negotiations the Allies have placed themselves out of court with regard to Russian affairs. Does this amount to an invitation to join the negotiations even now?

AGRA AKHBAR, 28th January, 1918.

The capture of Jerusalem.

2. The *Agra Akhbar* of the 28th January, 1918, referring to conflicting reports which throw doubt on the capture of Jerusalem by the British, urges Government to publish detailed reports on the subject as Muslims trust the British to respect their holy places and they are not likely to be perturbed by the confirmation of the news regarding the fall of Jerusalem. The co-operation of British troops with the soldiers of the King of the Hedjaz will also enhance British prestige.

NAI ROSHNI, 31st January, 1918.

The future of India.

3. The *Nai Roshni* (Allahabad) of the 31st January, 1918, dwells upon the ancient civilization of Persia and its present decline which has been brought about by the atrocities and despotism of the ex-Czar of Russia. But for the present conflagration Russia would have deprived it of its riches by now, but since the proclamation of freedom and equity the wise men of Persia will take advantage of the favourable change in Russia. The Persians will prove that their spirit and valour have not died away, and that the sword of Ispahan, though rusty, can be brandished when opportunity arises. We do not mean that the sword should shed blood on the battlefield but that it should prove itself useful for economic and social progress. The new Russian democracy has promised to establish sincere friendly relations with Persia. We can hope to get considerable help from Britain which truly professes to be a shield against tyranny and despotism. Poor Persia has certainly a complaint against Britain, for though it suffered at the hands of the former Russian Government the same outrages which the Belgians suffered at the hands of the Germans, yet she did not object. The army which is being raised in Persia for its own benefit by General Sykes may be put under the control of some Bakhtiyari General but General Sykes should remain as adviser.

INDIAN DAILY TELEGRAPH, 30th January and 2nd February, 1918.

Recruiting in Oudh.

4. The *Indian Daily Telegraph* (Lucknow) of the 30th January, 1918, publishes with an approving note a long letter from the Raja of Mahmudabad, president, British Indian Association, Oudh, replying to Sir James Meston's speech of the 17th December, 1917, which complained of the inadequate war work of the Oudh taluqdars.

The *Indian Daily Telegraph* of the 2nd February says His Honour was absolutely mistaken in referring to the taluqdars as he did and the position taken up by His Honour in his letter to the Raja of Chandpur is untenable.

LEADER, 2nd and 3rd February, 1918.

The *Leader* (Allahabad) of the 2nd February, 1918, says the man in power is always right, of course, but it is also good to tell him straight things sometimes, and the Raja has very pertinently asked what Sir James has done for the taluqdars.

The *Leader* of the 3rd February thinks the publication of His Honour's letter to the Raja of Chandpur may make matters worse.

SITARA-I-HIND, 29th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 29th January, 1918, says the keenness shown by officials for helping in the prosecution of the war is no doubt commendable but they should not commit actions which are likely to displease leading *raises*. The officials should take into consideration the remarks in this connection made by the Raja of Mahmudabad in the presidential address of the League, as they are likely seriously to affect recruiting.

The *Hamdam* (Lucknow) of the 31st January, 1918, says the Raja has exonerated the taluqdars from blame and proved that their assistance in the war is not less than that of others. Their assistance was not confined to financial aid or to recruitment, and some of them were even willing to proceed on active service, but their request was rejected by Government. The Arms Act which has annihilated martial spirit among Indians has rendered them unfit for any active service. To counteract the influence of the Act it is essential that *raises* and landholders should be given commissions and they should be required to bring useful men among their tenants for enlistment in the army. HAMDAM, 31st January, 1918.

If the Raja's statement that the accusation was not due to carelessness but was actuated by a personal grudge is true, it means that private affairs affect the policy of those who are entrusted by the King-Emperor with the destinies of thousands of people. The Raja is justified in complaining that His Honour delivered the speech, which tarnishes the reputation for loyalty of the taluqdars, at the time when he was handing over charge of his office. It would have been much better if the counsellors of His Honour had informed him of the real state of affairs and prevented him from entering upon the subject.

Mr. Montagu's visit to India.

5. The *Advocate* (Lucknow) of the 27th January, 1918, says that though a huge campaign should be carried on in England to counteract the mischievous Indo-British Association, particular attention should be devoted to educating the Indian people and preparing for the great Reform Bill which Mr. Montagu will introduce. When Mrs. Besant was interned the passive resister was abroad and gloom brooded over the land. Believers looked to Providence for aid and the gods went against the bureaucracy in the Mesopotamia scandal. It is Mr. Montagu's privilege to perpetuate Indian loyalty by introducing substantial reforms, but the Government's attitude has not been revealed so Indians ought not to change their position. Mr. Montagu should confer with accredited Indian leaders, for if he fails to satisfy the public there will be agitation on an unparalleled scale and the race estrangement will develop into permanent cleavage. Mr. Lloyd George said democracy is government by a majority, and it is a travesty of the principles of democracy to yield to the Anglo-Indian opponents or wire-pulled loyalists. ADVOCATE, 27th January, 1918.

The *Medina* (Bijnor) of the 28th January, 1918, referring to Mr. Montagu's conference with provincial administrators and other high officials at Delhi, says that when Mr. Montagu has been surrounded by the members of the bureaucracy and when attempts are made to out-manœuvre the liberals in their efforts to secure Indian reforms by diplomatic methods, the only way for Indians to realize their hopes is through their own efforts and agitation. MEDINA, 28th January, 1918.

The *Municipal Review* (Cawnpore) of the 31st January, 1918, appeals to Mr. Montagu to publish his scheme for public criticism before coming to a final decision in consultation with the British Cabinet. He should at least consult a few selected Indian leaders. MUNICIPAL REVIEW, 31st January, 1918.

The *Tofah-i-Hind* (Bijnor) of the 24th January, 1918, says it is rumoured that the scheme which Mr. Montagu has adopted resembles that of Mr. Curtis. Mr. Montagu as well as other officials should bear in mind that Indians will never approve of any reforms which are unreal. They want full powers in the management of the internal affairs of the country. They do not want temporary or piecemeal reforms. Government should grant the desired reforms to India in order to prove that the present war has been waged in the cause of liberty, freedom and justice. TOFAH-I-HIND, 24th January, 1918.

Home Rule for India.

6. The *Advocate* (Lucknow) of the 30th January, 1918, in criticising at considerable length the *Pioneer's* articles on responsible government, says the rate of progress should not be slow, the first instalment of reforms should be "substantial automony" and reforms should be introduced in the Central and Provincial Governments at the same time. ADVOCATE, 30th January, 1918.

The *Leader* (Allahabad) of the 28th January, 1918, says the Congress scheme is sound, but it is as futile to present an ultimatum to Government in the garb of "our irreducible minimum" as it is useless for Government to think LEADER, 28th, 30th and 31st January, 1918.

it can stick to a so-called "unenhancible maximum." The whole problem must be solved by friendly arbitrament, and the reforms must transfer substantial power from the bureaucracy to the people. Government cannot wisely be obstinate any more than the people can afford to be. The people have more solid work to do than to spend themselves in agitation; no Government can maintain itself by coercion. The Congress-League scheme contains many points of essential importance, but there can be any amount of difference of opinion on not a few of the detailed proposals.

The *Leader* of the 30th January says Mr. Curtis's scheme provides for a periodical examination of progress, but the standards of bureaucratic Government cannot and ought not to be applied to responsible Government. The right of self-government should carry with it the right to do wrong. The best course would be to assume progress and to transfer powers by rapid stages until full self-government is established.

This paper publishes another letter addressed to Mr. Curtis by the Hon'ble Mirza Sami-ullah Beg who urges that the public should be given some control over the administration of police and justice.

The *Leader* of the 31st January says no serious person can afford to minimise the difficulty of Mr. Montagu's task. On the one hand he has to deal with the forces of reaction in the official world in England and India, and on the other with a section of the people in this country who do not always bear in mind that politics though an exciting game is a long series of the second best. We do not know whether the Congress-League scheme is virtually dead, but we should like to know of the birth of any better scheme in its place. It is not fair for Indian politicians to be kept ignorant of what may be passing behind the curtain. But possibly Mr. Montagu has good reasons for the attitude he has adopted. The real issue is, are power and responsibility to be transferred from bureaucracy to democracy, and, if so, to what extent and in what direction? Bureaucratic efficiency is not the same thing as national efficiency, and if the latter has any value for India and the Empire, bureaucracy must be prepared to part with a substantial slice of its power and give the people a chance to develop their innate capacity, it may be at the cost of what is efficiency to the official mind.

OUDH AKHBAR, 29th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 29th January, 1918, wonders what Anglo-Indian papers and the newly formed Indo-British Association mean by the word *loyal* when they say that *loyal* Indians are opposed to Home Rule. Those Indians who write in the Anglo-Indian papers to oppose the demands and aspirations of their country can never be *loyal* to the *British Throne*, because it can be consolidated only if all parts of the British Empire are strong and free. They are also not *loyal* to their *country* because they desire that Indians should always remain within the clutches of a foreign bureaucracy. Of course they are *loyal* to that *section of the Anglo-Indian community* which is the enemy of Indian demands and wants to thrive at India's expense. The organs of that *section of the Anglo-Indian community* say that these Indians are loyal to the King and Empire. But are all those people rebels who do not sing to the tune of these irresponsible Anglo-Indian journalists and traders? It is a pity that though these papers continue to use such terms, officials shut their eyes towards them. Probably the Press Act has been forged for Indian journalists alone.

OUDH PUNCH, 25th January, 1918.

The *Oudh Punch* (Lucknow) of the 25th January, 1918 (received on the 29th January), publishes an article which says that the choice of subjects is very difficult these days, for if an editor were to write in support of Home Rule he would not only be denounced by the Anglo-Indian newspapers and officials but would also suffer deportation and internment, and nothing is or can be known about the war.

ALMORA AKHBAR, 28th January, 1918.

7. The *Almora Akhbar* of the 28th January, 1918 (received on the 31st January), says that even if *swaraj* is granted to Indians as a free gift they will not be able to retain it for long, unless they have prepared themselves for it through their own efforts and sacrifices. *Swaraj* won through self-exertion and self-sacrifice alone can be stable and a source of true prosperity and happiness. Such *swaraj* will be attainable when the thirty-three crores of Indians are inspired by one

The future of India.

feeling and spirit and demand *swaraj* unanimously. If the officials had a mind to grant *swaraj* to them, they would not have set various states and communities in India against one another and established their own power in the country, or they would have in effect established *swaraj* after Queen Victoria's proclamation by the non-observance of racial distinctions, or they would have granted it on the demand of the Congress in 1885, or on the King-Emperor's visit, or in 1914 on the outbreak of the war—for when this war is for freedom and for the protection of smaller nations, it is nothing but injustice to keep India in subjection. When India while in the state of subjection gave such magnificent help to the Empire in the war, she would surely have rendered far greater assistance as a free country, to show her gratitude to England for her emancipation. If India had not been disarmed under the policy of distrust, the whole world, to say nothing of the Germans, would not have dared to challenge England's might. It is the policy of love and sympathy and not of threats or frightfulness which can win the hearts of a people. The bureaucratic announcement regarding *swaraj* at the present moment is in a way based on selfishness. The officials have realised the need of union between England and India, but still they do not refrain from their diplomatic moves. They are putting up title-holders to say that Indians are unfit; they threaten Government employés by reminding them that they are their servants and not those of the country; they threaten patriots with deportation and students with expulsion for attending Home Rule meetings. The people, however, should not be afraid, but should bear in mind that if they are united they can surely attain *swaraj*. If they will but serve the country selflessly, laying aside false pride, cowardice and sycophancy, and carrying on the *swaraj* propaganda among the masses, *swaraj* will come to them as a matter of course.

CAWNPORE SAMACHAR, 27th January, 1918

Writing in the *Cawnpore Samachar* of the 27th January, 1918, on the basis of an article in the *Amrita Bazar Patrika* (Calcutta) on the state of education in India and the Philippines, one KRISHNA VINAYAK PHADKE complains that if the rate of educational progress in India is not accelerated it will take another seven hundred and ten years for all children of school age to be in school. Though Englishmen have ruled India for ten times as long as the Americans have ruled the Philippines, the number of Indian students is only two-fifths that of the Philippinos. The Philippinos do not get merely academic education like the Indians but are trained to be wise, self-helping and true citizens who can develop agriculture and industry and make their country fit for Home Rule. It is needless to add that the Philippines are not bound by any Arms Act and there is no Press Act or police or C. I. D. repression to hamper national progress. Though the population of the Philippines is only eight millions, more than six languages are spoken there, while only ten are spoken in the whole of India. There are also various races in those islands whose civilizations differ. It is therefore easier to rule over Indians than to administer the Philippines. Again, Indians have ruled their country in the past, and their ancient civilization, literature and science have been praised by the entire world. Moreover, the British have been ruling India for one hundred and eighty years, while the Americans have been in the Philippines for only about fifteen years. Though Indian provinces are large, the people generally speak one language, and unity of language could be secured by redistributing the provinces on a linguistic basis. Thus the English had more facilities for governing India than the Americans had in the Philippine Islands. The key to America's success has been her firm resolve to grant self-government to the Philippinos. She has not made empty promises but has fulfilled them. Such liberality is altogether absent from our British administrators. This is why where one has succeeded another has failed. If our rulers were to follow the American system the problem of Home Rule would be solved within ten days.

LEADER, 2nd February, 1918.

The *Leader* (Allahabad) of the 2nd February, 1918, publishes with an approving leading article the note on the defence of India submitted to the Government of Bombay by the Hon'ble Sir Ibrahim Rahimtoola, urging that the real aim should be two powerful Britains in the world, one in the West and the other in the East, helping and co-operating with each other in the cause of humanity.

AVADHBASI, 29th January, 1918.

8. The *Avadhbasi* (Lucknow) of the 29th January, 1918, publishes a poem by RAM SARUP SRIVASTAVA, saying that evil doers impelled by sin have afflicted us; they look upon us as sheep and do not care for us. But sin has never borne good fruit under the divine law. Sinners never have happy lives and are swept away sooner or later. We have lost consciousness of self, otherwise we could find Ram and Krishna among ourselves. We should never despair but continue to work zealously for our cause. If we will but discharge our duty firmly with faith in God, He will surely restore past greatness to India as to Japan.

The regeneration of India.

MARYADA, December 1917.

The *Maryada* (Allahabad) for December, 1917 (received on the 26th January, 1918), publishes a poem by SRIYUT KRISHNA BIHARI MISRA, B.A., LL.B., saying that India is in her death-throes, having fallen a victim to the disease of subjection. She is terribly weak because her blood of wealth has been drained and her body of commerce has become exhausted. The physician of the bureaucracy is treating her wrongly and making her worse in administering doses of autocratic administration. *Swaraj* is the one remedy to restore her to her normal health.

OUDH AKHBAR, 27th and 31st January, 1918.

The *Oudh Akhbar* (Lucknow) of the 27th January, 1918, has a contributed poem which describes how Indians who were once great have become senseless, intoxicated, degraded and lost the sense of self-respect. Hope, however, is dawning, and they must awaken.

The *Oudh Akhbar* of the 31st January publishes a poem by one BISHESHAR PRASAD *Munawwur*, who appeals for the nationalization of the Indian system of education so that Indians may learn to be self-sacrificing, may love their national dress and language, and may maintain their national characteristics.

PRATAP, 28th January, 1918.

The *Pratap* (Cawnpore) of the 28th January, 1918, publishes a poem by SHIVA urging Indians to abandon the spirit of servility, to recognize their position as the foremost people of the world, and to prepare to make every sacrifice for the cause of *swaraj*.

PRATAP, 28th January, 1918.

9. The *Pratap* (Cawnpore) of the 28th January, 1918, publishes a contributed article which urges the leaders of the Kshattriya community to wake up and to demand their rights at the present suitable opportunity when the question of the reconstruction for the Empire is being considered. The Kshattriyas have proved themselves the most loyal community by their contributions in men and money in the present war and in previous wars, and yet they cannot carry arms in their own country and become volunteers. Even the Defence of India Act has been applied through the kindness of the C. I. D. to some of them. These disabilities surely cast a reflection on their loyalty. If the leaders neglect the present opportunity to get the disabilities of their community removed and its rights secured, they will have to wring their hands in vain and will be responsible for its future moral degeneration.

Kshattriyas and Home Rule.

AVADHBASI, 29th January, 1918.

10. The *Avadhbasi* (Lucknow) of the 29th January, 1918, urges that separate communal representation lays the axe at the very root of Indian nationality, and points out that since separate representation has been conceded to the Muhammadans the gulf between them and the Hindus has been widened. Short-sighted Muhammadans adopt or attempt to adopt measures calculated to wound the feelings of other communities. The concession of separate representation to Muhammadans has led to similar demands on all sides, on various imaginary grounds, which if granted cannot but have disastrous effects on Indian nationality. If the Hindus and Muhammadans do not recognize the need for special rights for the ruling races and are bent on getting them abolished, it is impossible for other communities to regard with equanimity the special rights of Muhammadans. The excessive representation which Muhammadans have secured by exercising undue pressure in the Congress and which they also enjoy in the municipalities of the United Provinces cannot last long as any arrangement based on injustice is sure to produce reaction.

Muslims and Home Rule.

The Congress would have done well not to yield to the unjust Muslim demand for the sake of temporary union, and it is a pity that the Congress by its weak policy has made the task of the future generation more difficult, and exposed it to various dangers. The sub-divisions of the Hindu community which are demanding separate representation should not be guilty of this suicidal step but should persuade Muhammadans to give up their claim also. Muhammadans too should realize the fatal consequences of their separatist policy in weakening the united cause of India for self-government against Anglo-Indians. The compromise between the Hindus and Muhammadans on conditions calculated to widen the breach between them is wholly undesirable.

Mr. Montagu too will be rendering an invaluable service to the cause of India if he will refuse to recognize in his reform scheme the claims for separate representation.

MASHRIQ, 31st January, 1918.

The *Mashriq* (Gorakhpur) of the 31st January, 1918, has an article by MUHAMMAD NASIR KHAN SIDDIQI of Gorakhpur who quotes extensively from the *Quran* to prove that Hindu-Muslim unity is impossible. The *Quran* expressly forbids Muhammadans to establish any friendship with infidels, and says that even if they try to do so the Muhammadans should avoid them. Their promises can never be sincere; they will always have some sinister motives for ruining the Muslims with honeyed promises. The *Quran* also directs the Muslims to act upon the commands of God in any controversy. These lines of the *Quran* must be taken into consideration in the controversy regarding the Home Rule propaganda. We have no right to violate the commands of the holy book in order to please our fellow-countrymen and to afford them opportunities to give vent to their religious animosity against the poor Muslims as has been observed since the times of the Moghal Emperors. Moreover, the *Quran* says that out of the thousands of nations the Muslims would find the Christians to be their only friends. In view of these orders would it be worth while for the Muslims to help the Hindus in assuming the abnormal powers which Home Rule would confer upon them?

The editor supports these views and says that no sincere friendship can ever be effected between these two communities unless the Muslims change their religion or the Hindus accept Islam.

NAI ROSHNI, 1st February, 1918.

The *Nai Roshni* (Allahabad) of the 1st February, 1918, has an article expressing apprehension that the Hindus will kill the Muslims for the sake of cows, discourage Urdu, and increase the rates of interest in order to fatten their wealthy *mahajans* under Home Rule. Muslims should make adequate provision for their own safety and for the protection of their rights before they join the demand for Home Rule.

SITARA-I-HIND, 1st February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 1st February, 1918, replies to the remarks of the London *Times* that the League is under the influence of the Congress, that the Hindu-Muslim estrangement is apparent from the Bihar riots, and that the Congress-League compromise is not welcomed by the Muslim public in general. The Congress-League compromise is not meant to put the Muslims under the control of the Hindus; its aim is to find a way for the progress of the nation. It is a pity that the *Times* has tried to implicate the Congress and the League in the riots, which are the results of the ignorance of the Indian masses, and neither the educated Muslims nor the literate Hindus have anything to do with them. The Hindus are as sorry for these events as the Muslims themselves are. The compromise is generally approved of, and is only opposed by those who pose as leaders and try to carve out a brilliant career for themselves. Now the good of India lies in sinking religious differences and welcoming the dawn of the national day.

LEADER, 1st February, 1918.

The Calcutta Congress.

11. The *Leader* (Allahabad) of the 1st February, 1918, publishes a correspondent's impressions of the Calcutta Congress. The writer says the advanced party has deluded itself into the belief that if it goes on raising its demands it will certainly get everything it wants: this is not the way to convince the British people of our fitness to assume political responsibilities, for Mr. Montagu would be told that the first fruits of a policy of conciliation are increased demands. That the Congress is showing less regard for accuracy is shown by its declaration that Mr. Muhammad

Ali and his brother have been interned because of their religious scruples. The grievance is that no *definite* charges have been formulated against them. Government said that they were interned for expressing sympathy with the King's enemies; this we may refuse to believe, but it is not the same thing as religious scruples. The strength of our case lies not in our knowledge but in our ignorance of the charges against them.

NAI ROSHNI, 30th and 31st January, 1918.

The *Nai Roshni* (Allahabad) of the 30th January, 1918, has a contributed article which condemns Mrs. Besant's bias in favour of the Hindus and says that her prejudice has dealt a blow to the nominal Hindu-Muslim unity. People thinking her a nationalist were expecting a good deal at her hands, but her address, which would have been suitable for a Hindu or Arya Sabha, disillusioned the people. In her zeal for Hinduism she went so far as to insult the poor Muslims to their faces by declaring that their ancestors brought nothing but evil. We hope that these few references may help to open the eyes of liberal Muslims. We think that the attitude of Mr. Abdul Latif, President of the League reception committee, is more condemnable than that of Mrs. Besant, for he, overawed by the presence of the Hindus, insulted the late Sir Saiyid Ahmed, who paved the way for Muslim progress.

Continuing in the issue of the 31st January the writer gives instances of Sir Saiyid's national work and holds that Mr. Latif was not justified in saying that Sir Saiyid himself changed his policy at last. The writer opposes the Congress-League scheme on the ground that it gives the Muslims a position no better than that of a title page in a book, and urges the Muslim leaders to wake up and free themselves from the strong grip of the Hindus.

HAMDAM, 29th January, 1918.

The interned Muhammadan leaders.

12. The *Hamdam* (Lucknow) of the 29th January, 1918, says the reply of Government is reassuring, so we have strong hopes that His Honour Sir James Meston will pass orders regarding the release of Maulana *Hasrat Mohani* before he entrusts the reins of government to his successor. The statement that the Maulana has not been subjected to the restrictions of the Defence of India Act for political agitation but for anti-government activities of a serious nature will surprise not only the memorialists but the entire population of India. In view of his unflinching patriotism and strict observance of the commands of his religion, and in the absence of any strong evidence against him, it cannot be believed that a man of *Hasrat's* calibre and principle can be guilty even of the intention of committing any serious offence against Government. On the contrary, it is said that he objected to unconstitutional agitation and prevented various persons from committing such ignoble deeds. Consequently this accusation can in no way affect the sympathies of all Indians with the Maulana. They are anxious to hear the final order of the Lieutenant-Governor on the memorial.

HINDUSTANI, 27th January, 1918.

The *Hindustani* (Lucknow) of the 27th January, 1918, referring to the reply of the United Provinces Government to the memorial for the release of Maulana *Hasrat Mohani*, says that if the reply is not of the sort sometimes given merely to put off a matter, it lends itself to the interpretation that, though Government is not prepared to remove the restrictions of internment imposed on the Maulana, it is probable that he may be released before completing his term of imprisonment and may be allowed to reside at Aligarh. The Chief Secretary says that the Maulana has been interned not for political agitation or sedition, but for anti-government activities of a very serious nature.

The same reply was vouchsafed by Sir William Vincent in the case of the Ali brothers. We however regret to say that unless ample evidence is forthcoming to support these charges, the public will not be satisfied. So far as we know—and the Maulana is a dear friend of ours—his offence is that he is an enthusiastic member of the Liberal party which acknowledges Mr. Tilak as its head. We ourselves do not agree with the Maulana's political views and methods; but is it just to deprive a man of his liberty simply because he does not happen to fall in with the views of Government or certain individuals? However, until and unless we are confronted with conclusive proof thereof, we would never believe that the Maulana has ever conspired with the King's enemies or been in league with the anarchists. The reason is that we know full well that *Hasrat Mohani* is a patriot of such a high order and is such a true gentleman

that he would never be guilty of any cowardly or mean act which might prove harmful to his country. So far Government's reply is unsatisfactory and regrettable. It may be that by such vague and serious charges Government may succeed in restraining certain people from agitating vigorously for the Maulana's release during this critical period of the war; but if the Maulana is not freed even after the cessation of hostilities, these provinces will be convulsed by a tremendous agitation which will not fail to affect even Government.

Apart from this, the reply is surely somewhat reassuring, inasmuch as Government has admitted that the memorial is signed by very highly-placed and influential persons and deserves consideration, which means, in other words, that the oftrepeated prayer that the Maulana should be released from jail and permitted to reside at Aligarh is worthy of acceptance. But when is Government going to signify its acceptance? The Maulana's term of imprisonment will expire in May and it is now the end of January. Government has already taken about two months to consider the memorial, and if Government really intends to make some concession to the Maulana it should at least spare him the rigours of jail-life for three months. We most respectfully appeal to Sir James Meston that he may kindly consider this memorial and may at least show favour to *Mohani* so far as to release him from jail and to allow him to live at Aligarh, before making over charge of his exalted office. Opinions may differ regarding the success or failure of Sir James's administration, but no one would be able to deny that for a long time these provinces had not had such a kind-hearted, obliging and popular Lieutenant-Governor. Is it then, in view of these excellences, improper to make such a paltry request? We hope our expectations will not be belied and that before the 15th of February His Honour will issue the needed orders regarding *Mohani*. We will wait till then in silence. If our hopes are fulfilled, not only we but the entire people will be deeply grateful to Sir James. Otherwise Government's reply will be classed among those evasive official answers which are occasionally heard inside the Council chamber as well as outside it.

NAI ROSHNI, 28th January, 1918.

The *Nai Roshni* (Allahabad) of the 28th January, 1918, publishes a poem by MUHAMMAD ABDUL GHAFUR BISMIL of Bareilly. Who says that thou shouldst not create a disturbance? Keep thine eye on God and do not care for loneliness. Thou hast been subjected to oppression for the sake of an ideal. Thou shouldst not be impatient. Taste the pleasures of martyrdom in the cause of the nation and convey to thy co-workers the message of practical work. Intoxicate them with the absorbing desire for martyrdom, otherwise at once cease to have the name of practical work on thy tongue.

ABHYUDAYA, 26th January, 1918.

13. The *Abhyudaya* (Allahabad) of the 26th January, 1918, says that the internment policy of Government has created deep discontent throughout the country, and especially in Bengal, where hundreds of promising young men have been sacrificed to the Defence of India Act and many families have been overwhelmed with grief. The heart of Bengal is filled with sorrow at the ill-treatment of internés in jails which has resulted in some of them going mad and others committing suicide. The sympathy of the whole country flows to it. It is surprising that Government has paid no heed to the public voice. The Enquiry Committee cannot remove the prevailing discontent. It behoves Government to restore tranquillity among the people by generously abandoning the policy of repression.

Political crime.

The Bengal Government's action in rejecting the Hon'ble Rai Radha Charan Pal Bahadur's resolution for the appointment of advisory committees to consider internment cases, despite its being supported by all the non-official members, is most surprising and deplorable.

AVADHBASI, 29th January, 1918.

The *Avadhbasi* (Lucknow) of the 29th January, 1918 (received on the 1st February), enquires why the Rao Sahib of Kharwa, whom his subjects regard as innocent, is not brought to an open trial. His further internment without trial will lend colour to the impression that our authorities act autocratically. British rule is based on justice and the authorities should always keep this fact in view.

CAWNPORE GAZETTE, 1st February, 1918.

The *Cawnpore Gazette* of the 1st February, 1918, says that Lala Lal Chand Falak, whose petition for the reduction of the sentence of transportation for life

passed on him in the Lahore Conspiracy Case was rejected, is a young man, and if mercy had been shown to him he could have improved his life. The punishment of transportation for life is too severe. The Irish rebels who openly took up arms against Government have all been released, but things are quite different in India. Government should adopt a policy of trust and mercy which can benefit both Britain and India.

This paper publishes a letter by DAKSHINI DASI, mother of one Jyotish, M.A., an interné, complaining of the conditions under which he is kept in confinement which have made him insane, and of her destitute condition.

The editor says that if some relative of Mr. Montagu and Lord Chelmsford were to fall a victim to the Defence of India Act they would realize the feelings of Indians regarding it. God knows when the misery caused in Indian homes by the separation of relatives owing to this Act will come to an end.

HAMDAM, 31st January, 1918.

Legislative Councils.

14. The *Hamdam* (Lucknow) of the 31st January, 1918, expresses gratification at the success of the resolution in the Bengal Legislative Council permitting medical students who failed in one subject to appear again at the examination, and hopes that Lord Ronaldshay will not oppose the resolution. It is the first success of non-official members. It was due to the absence of certain official members; otherwise it would have been quite impossible.

NAI ROSHNI, 31st January, 1918.

The *Nai Roshni* (Allahabad) of the 31st January, 1918, says that this is the first instance of the non-official members proving successful against Government. The reason was that most of the official members were absent from the meeting. This shows that we should have a non-official majority in Legislative Councils in order to save the feelings of the public from being ruthlessly trampled as is done now. It is also necessary that our voice should be strong even in the executive councils, otherwise they will continue to be tools in the hands of Government. It is due to our weakness in the executive councils that the resolution regarding the extension of the system of trial by jury has not yet been given practical shape. The fact is that nothing but self-government can free us from the grip of the bureaucracy and this is why the country is crying for it.

OUDH PUNCH, 25th January, 1918.

The *Oudh Punch* (Lucknow) of the 25th January, 1918 (received on the 29th January), publishes a poem which says that though free discussion is apparently permitted in Councils, Indians do not open their mouths for fear of officials. Those who are wise support officials and act like parrots.

ABHYUDAYA, 26th January, 1918.

Lala Lajpat Rai.

15. The *Abhyudaya* (Allahabad) of the 26th January, 1918, says once again some officials seem to labour under a misapprehension with regard to Lala Lajpat Rai. Sir George Cave's statement in Parliament is like that of a man oppressed with nervousness. It is merely dogmatic and lacks argument and proof. The mere fact that the Germans published a translation of the Lala's book cannot justify the charge that he advocates violence and sedition in India or that he has accepted German gold. Indians cannot accept such grave charges against one of their most respected leaders without sufficient evidence. A self-sacrificing man like Lala Lajpat Rai who has given away thousands of rupees for public institutions cannot be expected to extend his hand for German gold. One cannot believe that a man who has passed his life in constitutional agitation would sacrifice all his principles and become an advocate of sedition and violence. There is nothing objectionable in the passages quoted by Sir George Cave. Why did Sir George not quote any passage which justified anarchical doctrines? Had the book preached sedition would Commander Wedgwood have written a preface to it and would the *New Statesman* have recommended it? The charge that there were good grounds for deporting Lala Lajpat Rai in 1907 is baseless. We regret that at a critical moment some short-sighted officials should have raised an unnecessary whirlwind. Surely this is not the way to lessen unrest in India.

ADVOCATE, 27th January, 1918.

Europeans and Indians.

16. The *Advocate* (Lucknow) of the 27th January, 1918, says the case of Lala Sultan Singh and the inadequate punishment meted out to Lieutenant Widdicombe are subjects of talk among educated and uneducated men, in clubs, bar libraries,

family circles, and everywhere. We cannot for a moment tolerate the action of Lieutenant Widdicombe and we hope that he will be adequately punished by Government and his conduct publicly reprobated.

This paper publishes the complainant's statement and the order of the District Magistrate, Moradabad, dismissing the complaint filed by Mr. Moazzam Ali against Mr. Warner, with the following headlines:—

"The Moradabad assault case. The European who 'ran amok.' The Magistrate's indifferent judgment."

JAIN GAZETTE, 29th January, 1918.

Referring to the decision of the Magistrate in the assault case filed by Rai Sultan Singh Bahadur against Lieutenant Widdicombe, the *Jain Gazette* (Muttra) of the 29th January says that the accused has been fined Rs. 25 only for assaulting the complainant, calling him "babu" and giving a false name and address. Indians should reflect on the value attached to Rai Bahadurship and Honorary Magistrateship for which they are ready to sacrifice their all. It is surprising that the Magistrate did not stop the Lieutenant from calling the Rai Bahadur "babu" and thus insulting him as well as the court and Government which honoured him with the Rai Bahadurship. What sentence would the Magistrate have inflicted if the Rai Bahadur had assaulted the Lieutenant? Such sentences as this make the people declare that even-handed justice is not administered by courts.

NAI ROSHNI, 1st February, 1918.

The *Nai Roshni* (Allahabad) of the 1st February, 1918, referring to Mr. Moazzam Ali's and Rai Sultan Singh Bahadur's cases, says that the striking feature of British justice in India is the observance of invidious racial distinctions. If one wishes to see the distinctions between the rulers and the ruled he should go through those sections of the Criminal Procedure Code which have been particularly framed for the Europeans or he should see those cases in which Indians and Englishmen are involved. The attitude of courts leads Indians to think that they cannot obtain justice against Englishmen, while the latter imagine that they are at liberty to assault Indians without the least danger of being punished for their crimes—at the most they would have to pay the trifling sum of Rs. 25. Thus courts encourage these Englishmen to disgrace people. Those in the know are aware that these evils strain the relations between the English and Indians and render any sort of friendship between them impossible. The present system of administering justice undermines the British rule in India and therefore Government should amend it.

LEADER, 27th January, 1918.

17. The *Leader* (Allahabad) of the 27th January, 1918, says some educational institutions in India have put a bar on the political activities of their teachers while others have not—such restrictions do not refer to pro-Government or ultra-loyalist politics. In Europe and America there is no particular bar: the universities are in close touch with politics and politicians, but Mr. Bertrand Russell and Professors Cattell and Dane have been dismissed on account of their pacifist views.

Students and politics.

HAMDAM, 27th January, 1918.

18. MAULANA ABDUL BARI of Faringhi Mahal appeals in the *Hamdam* (Lucknow) of the 27th January, 1918, for workers for the *Anjuman-i-Khuddam-i-Ka'aba*, which will have its headquarters for the present at Lucknow. The objects of the society will remain unaltered and the question of agitating for the release of the Muslim internés, including Mr. Shaukat Ali, Maulana Mahmud Hasan and Maulana *Hasrat Mohani*, will be decided by the members.

The *Anjuman-i-Khuddam-i-Ka'aba*.

MUNICIPAL REVIEW, 31st January, 1918.

19. Referring to the large number of deaths caused by wild animals in India in 1916 the *Municipal Review* (Cawnpore) of the 31st January, 1918, says that while in other civilized countries all persons can keep swords, in India the people cannot keep even the arms necessary to protect their lives, property, women and children. Apart from protection against dacoits and murderers, is it not even necessary that villagers should be freely granted arms licenses so that they may be able to defend themselves against wild animals? Government always claims before educated Indians to be the friend of the poor. Is it not therefore necessary for it to make this claim good and to act like a true friend of the villagers by adopting measures for their protection?

The Arms Act.

RAHBAR, 29th January, 1918.

The *Rahbar* (Moradabad) of the 29th January, 1918, says the Arms Act has not only made Indians cowards but it has also rendered their lives very

unsafe. They cannot protect themselves from wild animals. Wild elephants have become a great nuisance to the inhabitants of Travancore and Malabar. They rush into villages in herds and the poor inhabitants have to flee in order to save themselves. It is essential that Government, pitying the wretched lot of Indians, should annul the Act and thus save them from untimely death.

II.—ADMINISTRATION

(a)—Education.

AGRA AKHBAR, 28th January, 1918.

Government's educational policy.

20. The *Agra Akhbar* of the 28th January, 1918 (received on the 31st January), complains that the courses prescribed for secondary schools and colleges involve much mental strain. Useless and difficult subjects should be replaced by useful ones. Algebra and geometry, which seriously tax the brain, are not likely to be useful to any but engineering students. Similarly, the teaching of ancient European history does not appear to be of any practical benefit.

HAMDAM, 27th January, 1918.

The *Hamdam* (Lucknow) of the 27th January, 1918 regrets that Government does not spend enough on education and does not allow Indians to control it, and as a result educational progress is very slow in India as compared with Japan.

OUDH AKHBAR, 1st February, 1918.

The *Oudh Akhbar* (Lucknow) of the 1st February, 1918, has an article by SHANTI PRASAD who says that the enthusiasm with which the public have raised funds for the Hindu and Muslim Universities shows that they are disgusted with the impious system of education from which the people can benefit neither intellectually nor morally, and that they want to replace it by one which would teach religion, morality and veneration of the nation's past. Though the five official universities have turned out very few graduates, efforts are being made to discourage higher education which is so essential for the country's progress, and the Students' Advisory Committee places obstacles in the way of students going to England.

OUDH AKHBAR, 27th January, 1918.

National education.

21. MAHESH CHARAN SINHA writing in the *Oudh Akhbar* (Lucknow) of the 27th January, 1918, supports Mrs. Besant's views regarding national education and says that the imparting of national education through a national agency would encourage self-dependence, manliness, truthfulness and patriotism among students. It would also by its cheapness as well as by teaching the students lucrative trades help poor students to pursue the highest studies.

HAMDAM, 2nd February, 1918.

Muhammadan education.

22. The *Hamdam* (Lucknow) of the 2nd February, 1918, regrets that the talukdar who in the *Indian Daily Telegraph* proposed the establishment of a national college and university at Lucknow did not give his proposal a practical shape, though it was and is as important as any political matter. The Muslims should found a college without delay at Lucknow, which is an important centre famous for its national leaders.

MEDINA, 28th January, 1918.

The *Medina* (Bijnor) of the 28th January, 1918, referring to the Madras Government's announcement regarding the foundation of a college for Muslims, urges the Madras Government to make the Urdu language compulsory, to grant Urdu scholarships, to include useful Urdu books in the university courses, to make arrangements for religious education, and to appoint, as far as possible, Muslim teachers, professors and inspectors in schools and colleges.

SITARA-I-HIND, 25th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 26th January, 1918, says that in the interest of the Aligarh College it is indispensable that a new secretary should be appointed. No doubt the opposition or friendship of Government does not affect the League, but it has a great bearing upon the college itself, and in electing the secretary this important fact should be kept in view, otherwise the college will share the fate of the *Nadwah*.

NAI ROSHNI, 28th January, 1918.

Urdu and Hindi.

23. The *Nai Roshni* (Allahabad) of the 28th January, 1918, deplores the attempts of Mr. Tilak, Mr. Ghandi, Mrs. Naidu and Mr. Malaviya to foist Hindi upon Indians as their *lingua franca*. Urdu is really the most popular language in India, and it deserves the position of the common tongue. No one speaks Hindi as his mother tongue, and when attempts to make Sanskrit the *lingua franca* of India have failed no better fate awaits its handmaid Hindi. Such abortive attempts of the Hindu leaders to plant an artificial language on Indian soil will serve no

other purpose than that of widening the gulf between Hindus and Muslims. If Hindus do not like the word Urdu they may call it Hindustani instead, but they should not try to propagate a new language.

24. The *Hindustani* (Lucknow) of the 31st January, 1918, says that as the Allahabad municipal board which opposed compulsory primary education does not contain real representatives of the local Hindus, it can only be contended that the local Muslims are opposed to compulsory elementary education. We, however, suspect that even the Muslim members of the board have not correctly represented the views of their constituents in this matter, because both Hindus and Muslims all over the country favour compulsory primary education.

HINDUSTANI, 31st January, 1918.

The Allahabad municipality and compulsory education.

The *Leader* (Allahabad) of the 27th January, 1918, says that in rejecting the cautious motion on compulsory education the Allahabad municipal board with its unique constitution has given one more instance of its exceptional enlightenment. That not a single Muhammadan member voted for the motion only illustrates what type of men have got into the municipal board. The opinion of the board, constituted as it is, does not at all represent enlightened opinion in the town and its action brings no disgrace to the capital of the province.

LEADER, 27th and 30th January, 1918.

The *Leader* of the 30th January contains an anonymous letter urging the public to hold an indignation meeting to protest against the action of the opponents of the motion.

The *Nai Roshni* (Allahabad) of the 29th January, 1918, wonders that people even in this twentieth century should have such ideas as the local members have. It is apparent that they are very narrow-minded and if our destinies were in their hands they would doubtless ruin us. We should like to urge the chairman to regard the feelings of the public and act according to his own opinion. Technical and industrial education should be given along with primary education.

NAI ROSHNI, 29th January, 1918.

The *Oudh Akhbar* (Lucknow) of the 29th January, 1918, says that if the Allahabad municipal board had been in its normal state and had consisted of educated Hindu and Muslim citizens it would never have rejected a resolution in favour of compulsory primary education for which the country has been crying so long. The action was worthy of the Allahabad municipal board as at present constituted. Is this not sufficient to open the eyes of Government? Even now there is time for Government to turn its attention to the Allahabad and Lucknow municipal boards.

OUDH AKHBAR, 29th January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 30th January, 1918, regrets that the municipalities act in this manner even though they have been freed from official control. It is a pity that though funds are not available for education they are available for motors for municipal officials.

SITARA-I-HIND, 30th January, 1918.

The *Advocate* (Lucknow) of the 30th January, 1918, says the decision will be set aside when the non-representative board is restored to its original status.

ADVOCATE, 30th January, 1918.

The *Leader* of the 3rd February, 1918, announces that the Allahabad municipal board has gone through an obscure process of conversion and reversed its decision. In strong contrast to the action of the Allahabad board the Lucknow, Benares and Sitapur boards have acted in consonance with public opinion and expressed their readiness to advance the cause of primary education.

LEADER, 3rd February, 1918.

25. The *Maryada* (Allahabad) for December 1917 (received on the 26th January, 1918) says that if the Calcutta University Commission is inspired by the desire to do good it will not fail to see how the present system of education is making intellectual, moral, and physical wrecks of students, and it will suggest such changes in curricula, method of teaching, and system of examinations as will prevent the physical degeneration of students and make them useful, self-reliant citizens. We hope that the Commission will fully realize the urgent need for vernaculars being adopted as the media of education.

MARYADA, December 1917.

The Calcutta University Commission.

(b)—General.

26. With reference to the high prices in the Indian markets, the *Hamdam* (Lucknow) of the 29th January, 1918, remarks that neither resolutions on the improvement of Indian industry can avail now, nor can the report of the Indian Industries

HAMDAM, 29th January, 1918.

Industrial development.

Commission satisfy Indians. It is regrettable that India, in spite of its plentiful resources, should have to face these difficulties and to look for the supply of the necessities of life to other countries. Now the high prices of food-stuffs and other articles have become unbearable and forced people to commit crimes. We would like to urge Government to act on the proposals made by Mr. Surendra Nath and the British Indian Association. The former is of opinion that Government should permit people to open salt factories at certain places in Bengal, help contractors and merchants to import salt from Madras, and also supervise the sale of salt. The association thinks that Government should control the sale of cloth; if Government does not think it advisable to encroach upon trade to this extent, it should issue a *communiqué* to the effect that it is considering the question of fixing the prices of *dhotis* and *saris*. We cannot help regretting, for if Indian industries had been protected against foreign competition India would not now have had to bear all these troubles and she would have been of considerable help to the British Government because she could have rendered ample financial assistance.

OUDH AKHBAR, 31st January, 1918.

The *Oudh Akhbar* (Lucknow) of the 31st January, 1918, refers to the Japanese Government's aid to Japanese industries. Indian industries have not been able to benefit by the war owing to the free-trade policy of the Government of India and their disinclination to help them. Trade Commissioners have been appointed and an Industries Commission is at work, but these serve no practical purpose. By the time the labours of the Commission bear fruit, the war will be over and cheap German wares will again be flooding the Indian market. It is a mistake to expect the existing Indian administration to follow in the footsteps of the Japanese Government, and one weighty reason why Indians demand self-government is that they want power to develop their industries.

PRATAP, 28th January, 1918.

The *Pratap* (Cawnpore) of the 28th January, 1918, gives figures to show how India's wealth is being drained to England and other foreign countries in the shape of "Home charges" and through-trade and industry. Indians are being impoverished and millions of them are falling victims to disease owing to their abject poverty, which prevents their getting proper and sufficient food and clothing and condemns them to pass their lives in unhealthy surroundings. The Anglo-Indians who claim to be the protectors of the Indian masses may well scout the statements of educated Indians regarding the poverty of the country, but those who actually suffer know what it means to them. These figures convey a message to thinking people who should consider whether such a state of things is to endure for ever.

PREM, 23rd January, 1918.

The *Prem* (Brindaban, Muttra) of the 23rd January, 1918 (received on the 1st February), urges Government to plant suitable trees if wood for the manufacture of matches is not to be found in India.

AVADHBASI, 25th December, 1917, and 29th January, 1918.

Government and agriculturists.

27. BALDRI SINGH VARMA, writing in the *Avadhbasi* (Lucknow) of the 25th December, 1917, and 29th January, 1918, dwells upon the oppression of agriculturists by the *patwaris* who occupy an all-important position in village economy and misuse their powers. The Board of Revenue should introduce the system of transfers among them to minimise the evil and should supply them with registers instead of loose forms to prevent fraud. Despite the order of the Inspector-General of Registration, *patwaris* continue to take a prominent part in all transactions, such as registration of deeds, documents, etc., in the villages.

PRATAP, 28th January, 1918.

Referring to the Bombay Government's *communiqué* regarding the failure of crops in the Khaira district and the activities of politicians, the *Pratap* (Cawnpore) of the 28th January, 1918, wonders whether politicians are considered so mischievous that the cultivators of the Khaira districts are not to be pitied and helped because of their contact with them. Do the officials think that the distress of the cultivators loses its sting because political agitators have taken up their cause? Do they therefore feel themselves constrained not to look after their welfare?

PREM, 23rd January, 1918.

The *Prem* (Brindaban, Muttra) of the 23rd January, 1918 (received on the 1st February), complains that *patwaris* and co-operative bank officials, who could easily spread education and useful agricultural information among the cultivators of these provinces and thus help them, are injuring them instead.

This paper suggests that advisory committees of experts from agricultural colleges should be formed to give practical help and advice to agriculturists on modern scientific methods.

Government should take all possible measures to increase the produce of food-grains in India to meet the demands of Europe after the war. It should also take steps for commercial and industrial development to enable this country to keep pace with other countries. If it fails to do so, it will be responsible for the injustice of reducing Indians to the status of mere cultivators and labourers.

28. The *Abhyudaya* (Allahabad) of the 26th January, 1918, notes with regret that although plague in certain wards of the city is on the increase the municipality has taken no special relief measures. ABHYUDAYA, 26th January, 1918.

Plague.

The *Oudh Akhbar* (Lucknow) of the 30th January, 1918, thanks the United Provinces Government for its recent circular letter to District Magistrates regarding plague measures and says it would be better if Government were to publish plague pamphlets in Urdu and Hindi and were to supply them to the press. Doctors and *hakims* should also occasionally contribute to the vernacular press articles on the prevention of plague. OUDH AKHBAR, 30th January, 1918.

29. The *Maryada* (Allahabad) for December 1917 (received on the 26th January, 1918), refers to the grievances ventilated in the *Pratap* (Cawnpore) of the cultivators of the Unao district who were members of failed co-operative credit societies, and says that the complaints must be regarded to be true and genuine until disproved. Government ought to make an early enquiry into the matter and protect the cultivators. MARYADA, December 1917.

Co-operative credit societies in Unao.

30. The *Agra Akhbar* of the 28th January, 1918, is opposed to the introduction of two-anna nickel coins as this would further decrease the amount of silver in circulation which has been already affected by the introduction of one-rupee and two-and-a-half-rupee notes. This may be permissible as a temporary war measure, but any attempt to exclude silver permanently from the currency cannot be commended. It costs only three annas to manufacture sixteen one-anna nickel coins, and the introduction of two-anna nickel coins would spell great loss to the public. AGRA AKHBAR, 28th January, 1918.

The coinage.

31. The *Almora Akhbar* of the 28th January, 1918 (received on the 31st January), says that the war is blamed though the scarcity of firewood and charcoal is due to the illiberal forest policy of which the first fruits are the towns suffer from the scarcity of charcoal and firewood and villages suffer for want of grass and pasturage. The needs of the townspeople are at present being met by villagers supplying firewood to them, with the connivance of forest officials, but when the stalls become well stocked they will be punished and threatened as before for cutting trees in the forests. The forest officers have already raised the rates for charcoal and are contemplating a similar increase in the price of firewood. We fight for the restoration of our old rights without which there can be no true remedy for the scarcity of fuel. Indians have been led astray repeatedly. They should now agitate for the substance and not for the shadow. It is the duty of every Kumauni to try to get rid of the evils of *coolie utar* and forest administration. ALMORA AKHBAR, 28th January, 1918.

Grievances of Kumaun.

32. The *Avadhbasi* (Lucknow) of the 29th January, 1918 (received on the 1st February), says that the measures taken by Government to suppress looting in Eastern Bengal are not calculated to check the evil and will only aggravate the discontent among the people and lead to more serious consequences. Instead of taking repressive measures Government should try to eradicate the real causes of the distress which have led law-abiding people into lawlessness. Those who hold that revolutionaries are at the bottom of the looting of shops should exercise greater discrimination. Although about fifteen hundred youths have already been interned without trial, they are still carrying on their propaganda successfully. If revolutionary doctrines have reached every home in Bengal, the internment of one or two thousand persons can produce no effective results. Measures should AVADHBASI, 29th January, 1918.

Looting of shops in Bengal.

therefore be taken soon to remove the root causes of the revolutionary propaganda. The officials should see how much truth there is in the allegation that looting of shops was instigated by *mullas* as a retaliation against the Arrah riots.

HAMDAM, 1st February, 1918.

The *Hamdam* (Lucknow) of the 1st February, 1918, supports the views of the *Muhammadi* (Calcutta) regarding the defence of the accused in the *Haát* looting cases in Bengal and urges the courts to keep in view the difference between these accused and ordinary criminals as they violated the law when oppressed by the unbearable dearness of cloth and salt. The fact that their criminal operations in Bengal were confined to looting salt and cloth shows their motives clearly. It also leads us to think how essential it is that some measures should be taken to bring down the high prices of food-stuffs in order to end all these incidents.

NAI ROSHNI, 28th January, 1918.

The *Nai Roshni* (Allahabad) of the 28th January, 1918, referring to the sentences inflicted in the looting cases in Bengal, says that in jail the offenders will not have to undergo the tortures of hunger. It would however, have been better if Government had instituted relief works in order to provide such people with the means of livelihood and thereby prevented crimes. Government should legislate against profiteers.

JADU, 22nd January, 1918.

33. The *Jadu* Jaunpur) of the 22nd January, 1918 (received on the 29th January), says that just as Addison protested against the burial of unworthy persons in Westminster Abbey in the same way India complains against the method of conferment of titles. Titles are given only to those people upon whom the country does not rely or who are the deadly enemies of justice and equity or who are denounced by their nation. Those who can poison the minds of officials manage to get their names in the honours list. Now things have come to such a pass that title-holders, because of the defective principle on which titles are given, lose the respect of the public. The title degrades them instead of honouring them.

Indians and honours.

NAI ROSHNI, 28th January, 1918.

The *Nai Roshni* (Allahabad) of the 28th January, 1918, says it is probable that Sir Edward Carson did not approve of some particular resolution in connection with the Irish convention that might have been prejudicial to the interests of his country, so he preferred to resign. This is true patriotism. Can we find such instances in India? Indians for the sake of membership of Councils, which does not even bring any power to them, are ready to execute a bond of thraldom for India.

ABHYUDAYA, 26th January, 1918.

34. The *Abhyudaya* (Allahabad) of the 26th January, 1918, complains that for very trifling offences, such as passing water, etc., for which a public warning would have sufficed, pilgrims and *sadhus* are being dragged into courts and fined. No accommodation has so far been allowed to the Home Rule League for its propaganda work. A police officer even went so far as to order verbally the removal of the signboard and the stock of the Home Rule Book Dépôt. Such a high-handed policy, though it may be a good way of justifying the unnecessarily grand police and military arrangements made in connection with the fair, lacks both wisdom and justice. Do these incidents not lend colour to the interpretations put on Sir James Meston's remarks at the police parade? How are men coming to Allahabad on business to convince booking clerks that they are not committing the crime of attending the *Kumbh* Fair?

The Allahabad *Kumbh mela.*

AVADHBASI, 29th January, 1918.

The *Avadhbasi* (Lucknow) of the 29th January, 1918, exhorts Hindus, despite the prohibition against the issue of railway tickets, to show their devoutness by proceeding on foot to the *Kumbh* Fair. At present *swaraj* is the all-important and all-absorbing question before the country, and this is the best occasion to assemble at one centre to imbibe and spread ideas of *swaraj*. They should so strengthen the demand for *swaraj* by their united voice that no opponent may be able to suppress it. They should themselves understand and explain to others the Congress-League reform scheme. They should also show that they do not care for obstacles in religious matters.

LEADER, 1st February, 1918.

The *Leader* (Allahabad) of the 1st February, 1918, urges Government to relax the restrictions before the 11th February, the most sacred day of the *Kumbh mela.*

35. The *Municipal Review* (Cawnpore) of the 21st January, 1918, publishes a correspondent's complaint regarding the defective sanitary and lighting arrangements in the Bareilly municipality, the ascendancy of the Muslim element in the public services there, and the ignoring of Hindu complaints regarding the opening of unlicensed meat shops.

Muslims in the public service.

MUNICIPAL REVIEW, 21st January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 29th January, 1918, has a contributed article complaining of the harshness of the Mirzapur Canal Department officials. There are no direct means for the public to get their grievances redressed by higher officials. There is no Muhammadan in the department and if unfortunately one happens to come he is harassed and attempts are made to oust him. There are certain *raises* who have sworn not to use canal water for their fields. The officials should try to become popular and not do these objectionable acts.

SITARÁ-I-HIND, 29th January, 1918.

36. The *Sitara-i-Hind* (Lucknow) of the 1st February, 1918, expresses gratification at the order of the Punjab Government prohibiting the acceptance of any presents by officials, and urges other provincial Governments to follow this example. It would have been much better if the Punjab Government had forbidden political agents to receive presents in Native States. However, the order is praiseworthy, and we hope that Government will also make arrangements for preventing subordinate officials from taking bribes.

Dalis.

SITARA-I-HIND, 1st February, 1918.

37. The *Prem* (Brindaban, Muttra) of the 16th January, 1918 (received on the 1st February), urges Government to abolish the salt tax and the salt monopoly so as to lower the high price of salt and increase the supply in future.

The scarcity of salt.

PREM, 26th January, 1918.

38. Reviewing the report of the British National Housing Committee, London, the *Hamdam* (Lucknow) of the 29th January, 1918, says that the well-to-do workers of London will not mind the increase in the rents of houses constructed after the war. But the deplorable condition of Indian labourers, who have to live in quarters in which an Englishman of ordinary means would not care to put his cattle, fills our hearts with consternation. Non-official members often urged Government to construct houses for labourers, but they were put off under the pretext of shortage of funds. In Calcutta and Bombay building plans were prepared but they have not yet been given any practical shape. Government should take the responsibility of constructing houses in populous cities and thus eradicate the contagious diseases that break out in unhealthy quarters.

The housing problem.

HAMDAM, 29th January, 1918.

39. The *Azad* (Cawnpore) of the 31st January, 1918, says that taxes should be spent for the benefit of the area in which they are realized. While Government may keep the excise duty realized within municipalities as compensation for watch and ward, the income from excise licensing fees should go to the municipal chest for expenditure on sanitation and primary education. The system of Government grants to municipalities which discourages independence among them could then be done away with.

Local administration.

AZAD, 31st January, 1918.

The *Sitara-i-Hind* (Lucknow) of the 31st January, 1918, appeals to Sir James Meston to pass final orders on the proposals for the reform of district boards before making over charge of his office. The present system of elections should be improved and the secretaries of district boards should be appointed in the same manner as executive officers of municipal boards. Non-official chairmen should be appointed on condition that they possess the qualification essential for that office and belong to the district in which they are to serve.

SITARA-I-HIND, 31st January, 1918.

III.—Railways.

40. The *Oudh Akhbar* (Lucknow) of the 27th January, 1918, favours the State management of Indian railways because the profits made by foreign railway companies go out of India and they do not try to help Indian trade and industry. If the State were

State ownership.

OUDH AKHBAR, 27th January, 1918.

to manage railways, indigenous industries would be encouraged and Indians would be able to enter the higher branches of the railway service.

IV.—RELIGIOUS AND SOCIAL MATTERS.

NAI ROSHNI, 29th January, 1918.

Indian Christians.

41. Referring to a fraças between Muslims and Indian Christians at Multan, the *Nai Roshni* (Allahabad) of the 29th January, 1918, says that Indian brethren are more intoxicated with pride than white-skinned people. The acceptance of the doctrine of the Trinity is generally shown by the exhibiting of pride and haughtiness instead of by spiritual progress, as if it were the hall-mark of a Christian that he should consider other Indians mean and count himself among the conquering race. Let us see whether or not the *Padri Sahib* by showing some favour in this case encourages the pseudo-followers of the doctrine of the Trinity, and what justice the poor wounded Muslims get.

The world is up in arms, O Ali! help us.

AL BASHIR, 29th January, 1918.

The *Arya Samaj*.

42. *Al Bashir* (Etawah) of the 29th January, 1918 (received on the 2nd February), has an article by one SHAIKH RAHMATULLAH, who takes exception to a lecture in which the Arya leader, Lala Hansraj, referred to the prosecution of Hindus by Sikandar, a Muslim ruler of Kashmir. Aryas should abandon their habit of falsely calumniating venerable Muslims. Such attacks will only embitter Hindu-Muslim feelings. The Punjab Government rightly told the Arya deputation that they did not act according to their words. When Lala Lajpat Rai was deported to Mandalay the Aryas disowned him but on his return he again became their leader. We have now to see what the Aryas assert regarding the Lala who is now in America and receiving money from the Germans.

ARYA MITRA, 31st January, 1918.

The *Arya Mitra* (Agra) of the 31st January, 1918, publishes a letter from KALKA PRASAD, Secretary, *Arya Samaj*, Maskara (Hamirpur), complaining that *Padri* Rathermal of the Christian Mission, Maudaha, abused, insulted and threatened Bhagwat Prasad, preacher of the Mahoba *Arya Samaj*, and the president and the secretary of the Maskara *Arya Samaj* on the 30th and 31st December, and warned them to stop their preaching. The editor condemns the conduct of the *Padri* and asks the local *Arya Samaj* to prosecute him for defamation and interference with religious duties.

This paper urges the *Arya Pratinidhi Sabha* to arrange for the anniversary celebration of the Bhagwanpur (?) *Arya Samaj* which has been prohibited by the District Magistrate. The editor wonders whether the Magistrate has not received the order of Sir James Meston directing that no obstacles should be placed in the way of the celebration of *Arya Samaj* anniversaries.

HAMDAM, 31st January, 1918.

Cow-protection.

43. The *Hamdam* (Lucknow) of the 31st January, 1918, wonders that a man of Mr. Ghandi's intelligence should put forward the ridiculous request that his brethren should appeal to the English either to abandon the use of beef in India or import it from outside. This means that the cow by itself is not venerable and it is the Indian soil that makes it so. How is that cow-slaughter in India hurts the religious feelings of Hindus, while outside it does not affect them in the least? We can say with certainty that only those cows are slaughtered which become useless on account of old age, so to protect such cows will mean nothing but economic loss to Indians. We have hitherto avoided discussing cow-sacrifice from a religious point of view, but as Mr. Ghandi has now begun to lay stress on this point we are compelled to discuss it at length. Anyhow, we should urge Mr. Ghandi to explain fully to his co-religionists the meaning of the principle of *Ahinsa* (not causing pain). It is the misunderstanding of this principle that led them to sacrifice human life in order to protect an animal.

OUDH PUNCH, 25th January, 1918.

Western civilization.

44. The *Oudh Punch* (Lucknow) of the 25th January, 1918 (received on the 29th January), publishes a cartoon entitled "The hope of Indians" in which a dummy dressed in European style, with a Turkish cap on its head, is standing before a table. The following is the letter-press:—

All hopes have been converted into frightful dreams
They come before the eye and disappear;

Though apparently this is standing on the ground
There is no living body under these garments.

The *Sahifa* (Bijnor) of the 26th January, 1918 (received on the 31st January), publishes a poem by HAKIM MUHAMMAD SHAFI, who says the order is to be firm in the practice of oppression. Do you think that we are made of straw and grass? Either come to the field with your breasts as your shields or sit silent in a mouse-hole. The swords of Europe have been attacked by catarrh. Now the acts of the "essence of liqourice" are observed. He makes us work after enervating us; we have become subordinates of a miser. Disunion has ruined the nation—this the history of Russia teaches us. What has Europe achieved by becoming the advocate of civilization except this brutal war? This is a new age; the world's ways are now changed. We once used to hear of the heroic deeds of cartridges. Those who used to amuse themselves by kicking at a loaf are now desirous of bran. O, Kaiser, thy fire has not yet become cold! Praise be to thy zeal and bravery! SAHIFA, 26th January, 1918.

45. The *Municipal Review* (Cawnpore) of the 31st January, 1918, says there can be no truth in Mr. Holland's statement at a meeting of the Clergy Union in England that a sweeper was not allowed to rescue a Brahmin boy who had fallen into a well and it was preferred to let him drown rather than be defiled by the touch of a low caste man. The most orthodox Hindus worship Muslim deities and give their children into the charge of sweepers and shoe-makers to save their lives. MUNICIPAL REVIEW, 31st January, 1918.

The untouchables.

46. The *Leader* (Allahabad) of the 1st February, 1918, says Sir Arthur Conan Doyle's suggestion that married women in England, whose husbands have gone to the war, should be allowed to re-marry gives much food for thought. Human beings are to a certain extent different from animals and it is not only physical passion that keeps husband and wife united. The war is going to change the angle of vision of the sanctity of the marriage tie even during the lifetime of the spouse. What is the difference between this proposal and the legalization of polygamy? Should not an attempt be made first to find husbands for spinsters? LEADER, 1st February, 1918.

War marriages.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 2nd February, 1918.

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I.—Politics.

ADVOCATE, 3rd and 6th February, 1918.

Recruiting in Oudh.

1. In expressing approval of the Raja of Mahmudabad's letter, the *Advocate* (Lucknow) of the 6th February, 1918, enlarges on the need for removing the disabilities imposed upon Indians by the Arms Act and military policy.

The *Advocate* of the 3rd February says the Raja has done his duty. The taluqdars should emulate his noble example, and heads of provinces should avoid indiscretions of a distressing character.

HINDUSTANI, 3rd February, 1918.

The *Hindustani* (Lucknow) of the 3rd February, 1918, says that the Raja's crushing retort proves His Honour's remarks to be not only somewhat improper but also incorrect. We regret to say that His Honour's further letter to the Raja of Chandapur contains nothing new which could soothe the hearts which were wounded by his previous remarks or prove these remarks proper and necessary.

NAI ROSHNI, 4th February, 1918.

The *Nai Roshni* (Allahabad) of the 4th February, 1918, says that in his letter to the Raja of Chandapur His Honour has not refuted the arguments of the Raja of Mahmudabad, neither has he given any reason for not inviting those taluqdars who offered their services to the Crown. His explanation that the guilty mind is always suspicious and that he did not mean to wound the feelings of taluqdars cannot satisfy Indians who are anxiously waiting for a reasonable answer.

MEDINA, 5th February, 1918.

Turkish prisoners.

2. The *Medina* (Bijnor) of the 5th February, 1918, appeals to Government not to make the Turkish prisoners at Dhanbad do coolies' work in coal mines. Indian prisoners are very well treated in Turkey and gratitude for such good treatment can best be shown by according similar treatment to Turkish prisoners in India. There must be educated, high born and refined men and officers among these Turkish prisoners and it would indeed be wounding Islamic feelings to make them do coolies' work.

LEADER, 8th February, 1918.

Indians in the Colonies.

3. The *Leader* (Allahabad) of the 8th February, 1918, comments upon *Indian Opinion's* account of a meeting held at Johannesburg to protest against the revised railway regulations which are being introduced in South Africa and which are said to violate the settlement. The sympathy of the whole of India once more will be with the Indian settlers and it is to be hoped that the South African Government will not once more instigate the widespread agitation which their ill-advised actions in the past led to.

ABHYUDAYA, 2nd February, 1918.

Home Rule for India.

4. The *Abhuyadaya* (Allahabad) of the 2nd February, 1918, publishes a contributed article by Ramavator Mishra who notes with regret the slackening in the Home Rule movement, and urges that the agitation should be kept up vigorously until the whole country is ready to demand self-government with one voice. Slackening of efforts until Parliament passes the self-government Bill will be simply suicidal. Congress Committees or Home Rule Leagues should be formed in every district to popularize the Home Rule movement among the masses.

ADVOCATE, 3rd February, 1918.

The *Advocate* (Lucknow) of the 3rd February, 1918, regrets the inactivity of the office bearers of the Congress which has done nothing towards sending a deputation to do propaganda work in England. The *New India* in its gushing zeal for Home Rule misrepresents the United Provinces leaders and says they are sleeping. But they are not in the habit of dancing to anybody's tune and they can think for themselves and do their duty without the advice of enthusiastic outsiders. They do not like to be dictated to from Madras. They with the rest of the country are awaiting the Reform Bill and if they are sleeping the whole country is asleep. Certainly we have held only two district conferences, but the example of Unao and Cawnpore will soon be followed by Saharanpur and Pilibhit.

Writing in this paper Broomstick rebukes the Indian party newspapers which gibe at Mrs. Besant and Mr. Tilak but which have no different policy of their own. The struggle between so-called Moderates and Nationalists is due to the anxiety of a little coterie not to lose control of certain political organizations. When these people are so loath to part with power there is nothing amazing or

unnatural in the British bureaucracy opposing any scheme which would deprive them of their power. The Home Rulers in the United Provinces who have hitherto been ignored by a certain class of oligarchs should join the Provincial Congress Committee in large numbers and see that it is not made the close preserve of the friends of a particular clique of South Road, Allahabad [The *Leader* office].

ALMORA AKHBAR, 4th February, 1918.

Referring to an objection to the establishment of a political association in Garhwal, the *Almora Akhbar* of the 4th February, 1918 (received on the 7th February), says that this objector must be some selfish individual who wishes to bask in the sunshine of official favour at the expense of the general public. Every one should be loyal to Government and render all possible assistance in the war, but they should not indulge in sycophancy. If any of them cannot take part in politics he should at least not oppose it, otherwise he will be a traitor to his country. The Home Rule movement is no anarchical propaganda but only represents the cry of India for the relief of her various sufferings through poverty, industrial decline and want of national education and political rights. No one should think that he can prevent this cry from reaching the Throne of the King-Emperor, as the Home Rule movement is a divine dispensation which is bound to be fulfilled sooner or later.

ANAND, 28th January, 1918.

The *Anand* (Lucknow) of the 28th January, 1918 (received on the 4th February), says that those who question the fitness of Indians for self-government have no definite standard to measure it. There is nothing which is not common between the inhabitants of self-governing portions of the British Empire and those of India. The Anglo-Indians declared Indians to be unfit for self-government when educated Indians did not join the army in large numbers. Now there are a large number of people in England who are unwilling to enlist. But no Anglo-Indians condemn them as unfit for self-government. According to Mr. Lloyd George, popular government means that the opinion of the majority should be acceptable to all the people. But here in India the principle of majority rule is altogether disregarded and claims are made that those who are wealthy should have the supreme power and that the views of the new party should be ignored because they are going too fast. This shows that the opponents of the progress of India have based their case on no sound reason and that they change their views according to their interests. Surely the educated Indians are not less qualified than the newly enfranchised voters in England. Those who deny the fitness of Indians for self-government should correct their views in the light of Mr. Lloyd George's reply to the deputation of traders and manufacturers.

INDIAN DAILY TELEGRAPH, 8th February 1918.

The *Indian Daily Telegraph* (Lucknow) of the 8th February, 1918, says there will be much speculation as to the character of the reforms, but for the present it is well to rest content with the Viceroy's statement that "they will represent a sincere and honest attempt to give effect to the announcement of August 20."

NAI ROSHNI, 8th February, 1918.

The *Nai Roshni* (Allahabad) of the 8th February, 1918, urges Government to allow Indians as a first instalment of self-government to elect representatives to participate in the forthcoming Imperial Conference in England.

PRATAP, 4th February, 1918.

The *Pratap* (Cawnpore) of the 4th February, 1918, notes with regret that Indian politicians, instead of showing a united front to their opponents, have begun to fritter away their energies in mutual recriminations. The old parties of moderates and extremists are being revived. Even the Home Rulers have become divided among themselves. We warn the leaders against the fatal consequence of such a state of affairs and exhort them to rise above such bickering for the sake of the regeneration of the country in the interest of humanity. All leaders should be respected for their national work and not for their personalities. The enthusiasm of the younger generation should not be damped but should be utilized for the good of the country.

UTSAH, 1st February, 1918.

The *Utsah* (Orai) of the 1st February, 1918 (received on the 5th February) says that the officials are to some extent responsible for the mortality of Indians through poverty, famine and plague. For want of education the people cannot improve their lot, and they put up with the autocratic acts of the officials in their ignorance of the rights of human beings. Since the war the officials have begun to turn their attention to the question of changing their attitude towards the

people. If they had done so earlier India would have proved of greater value to the Empire in the war than it has been in the existing circumstances. The people having no administrative powers are unable to defend themselves against dakaits for want of arms and to prevent the exploitation of their country by foreign traders and manufacturers. Racial distinctions sway the country and often stand in the way of the dispensation of even-handed justice. The officials are ever ready to repress agitation for administrative reforms. All these causes have led to the universal demand in the country for *swaraj*, the panacea for all the sufferings of Indians.

LEADER, 7th February, 1918.

The future of India.

5. The *Leader* (Allahabad) of the 7th February, 1918, discusses an article in the December *Round Table* which attempts to deal impartially with the intricate questions relating to the present situation in India. English education has been spreading in ever-widening circles in India, the people have been coming more and more into touch with Western manners and customs, and Eastern and Western ideas have intermingled. But the Government unfortunately shrank from the logical effect of the great resurgence, the highest officers persisted in keeping to their accustomed grooves, and the tension between Government and governed grew apace. The appeal to rally the moderates was not heard until an advanced wing had been formed, and problems that could easily have been solved a few years before became difficult and exasperating because of the changed situation. The detractors of Indian aspirations asked the Indian people to cure their body politic of its social cankers before thinking of political rights. These evils which could be removed most effectively by social legislation were in fact encouraged by the State, which shielded itself behind the fancied wall of religious neutrality and did nothing to help Indian reformers to purge their society of its many evils. Social abuses, however glaring, can never be an excuse for withholding political privileges; social affairs and politics are so inextricably interwoven that social progress is all but impossible among persons or classes politically subservient.

The systematic suppression of Indian aspirations led misguided men to plunge recklessly in a campaign of anarchism. This dangerous movement was confined to a very small section and was short-lived, and the worst aftereffects were felt by many innocent victims who were crushed under the iron heel of repression. The Minto-Morley reforms, which came as a sop to the Indian politicians who felt relieved and assured by them that constitutional agitation has its fruits, turned out to be unsatisfactory, and matters were drifting along when the great war came and began to change the angle of vision and to unsettle human calculation. India rallied to the cause of the Empire and poured forth her blood and treasure with a spontaneous loyalty that the British people never dreamt of, and the high honour enjoyed by the colonies naturally led Indian politicians to claim recognition for their country as well.

The Government of India and some Local Governments by their foolish and unnecessary actions and their unsympathetic and even insulting speeches started an agitation which was successful, and on the 20th August, 1917, the goal of British policy was announced. All eyes are now turned to Mr. Montagu and all are hoping that he will immortalize himself by having his name writ large on the history of the constitutional development of the country. The task before the British people is indeed magnificent, and in the honest fulfilment of that task they will have the fullest sympathy and active co-operation of the Indian people.

MUSAWAT, 6th February, 1918.

The *Musawat* (Allahabad) of the 6th February, 1918, says that in view of the liberal principles enunciated by Mr. Lloyd George and President Wilson it was expected by all that Mr. Lloyd George would at least refer to India and it is regrettable that he did not do so. However, the speeches are useful for Indian aspirations. The declaration to grant liberty to every petty nation has afforded us an opportunity to assert our own claims—we can agitate for our liberty and reminding the British statesmen of their own principles demand self-government for India.

PRABUDDHA BHARATA, January, 1918.

The *Prabuddha Bharata* (Almora) for January 1918 says the underlying principle in European nationalism, which is the pivot of the whole modern civilization of the West, is the principle of the machine. Is it not possible for life in a country to be organized on a moral and ethical instead of on a mechanical

basis? Is India fully awakened to the reality of her mission in the world and to the necessity of reorganizing her own polity as an object lesson in real self-government, or is she still unfortunately under the shadow of the besetting sin of her Western educated sons who go crazy over Western institutions and principles which are already in the last throes of dissolution?

6. 'The *Nai Roshni* (Allahabad) of the 7th February, 1918, publishes a poem by Mr. ANWAR HUSAIN *Ruswa*, the concluding lines of which are as follows:— NAI ROSHNI, 7th February, 1918.

The regeneration of India.

God has given us a speaking tongue and a hearing ear.
So that if we hear something in this world, we should also say something.
It is partiality for (people of the) same colour to listen to the Irish,
But the tongue of India is cut if it utters *what* against their will.

The *Oudh Punch* (Lucknow) of the 1st February, 1918 (received on the 6th February), has an article in which the writer says that he dreamt that he was taken to higher regions by a saint who made him king of a country where he reigned four years. The country placed under his charge was very rich and prosperous and this led him to think that he should devise means to deprive the country of its boundless wealth and enrich his own poverty-stricken India at its expense. He being an Indian knew the names of various taxes, and this helped him a great deal in imposing new taxes upon his subjects who cried out against his high-handed policy. But he turning a deaf ear to all their supplications went on hoarding money in order to take it away with him on his return to India to enrich his own countrymen. But God punished him and turned him out of the country without allowing him to take a single pie of his accumulated wealth. OUDH PUNCH, 6th February, 1918.

The *Sachiva* (Narwal, Cawnpore) for December 1917 (received on the 29th January), publishes a poem by BHAGWATI PRASAD BAJPAI who says that the life of that man is futile who does not sacrifice himself in the service of his country, who though down-trodden takes no step to improve his condition and who passes his days timidly and indolently. SACHIVA, December 1917.

7. An anonymous letter in the *Advocate* (Lucknow) of the 3rd February, 1918, says if the Lucknow Peoples' Association does not do social and sanitary work it will die. Its political importance has been taken away by the District Congress Committee which has awakened under the influence of new tonics. ADVOCATE, 3rd February, 1918.

Home Rule propaganda.

The *Musawat* (Allahabad) of the 6th February; 1918, regrets that the District Magistrate prohibited a Home Rule meeting that was to be held at a place about eleven miles from Agra by Mr. Gopi Nath, vakil, and hopes that the Local Government will direct local officials to refrain from such actions. MUSAWAT, 6th February, 1918.

The *Nai Roshni* (Allahabad) of the 6th February, 1918, appeals to Indians to prepare to give publicity in England to their aims and objects as this alone can ward off the consequences of the efforts of the Indo-British Association. The *Madras Mail's* statement that the Home Rule propaganda is detrimental to the interests of Anglo-Indians clearly manifests their selfish motives. Though they claim to be the real representatives of the illiterate Indian public, yet they are ready to do them any injury for the sake of their own interests. The *Madras Mail* should rest assured that the Association will be disappointed as England not only possesses men like Lord Sydenham but is proud of her enlightened sons like Burke and Sheridan. NAI ROSHNI, 6th February, 1918.

8. The *Advocate* (Lucknow) of the 6th February, 1918, publishes another letter addressed to Mr. Curtis by the Hon'ble Mirza Samiulla Beg who admits that the Congress-League scheme is not perfect but is a temporary measure prepared with the idea not of bringing about a sudden revolutionary change in the system of administration but of smoothly and imperceptibly introducing self-government. ADVOCATE, 6th February, 1918.

Europeans and Home Rule.

In this paper "S. R." commenting on the *Pioneer's* articles on political reform declares that the Anglo-Indians question the fitness of Indians and talk of their own greatness, glory, infallibility, communication with the angels of Heaven to keep an innocent people of ancient descent and civilization

under their high and mighty rule with no freedom but to *salam* the *sahib*, with no power even to influence much less control the Government.

HINDUSTANI, 7th February, 1918.

The *Hindustani* (Lucknow) of the 7th February, 1918, referring to the claim of Sydenham and Company to speak in the name of the Indian people, says that these self-styled *ma bap* of the people have only recently been exposed by Mr. Gandhi in Champaran and Motihari. In the past their shameful practices were brought to light in Fiji. But, to cut a long story short, events in the Kaira district only the other day show how negligent and obstinate Government and its officials have been. Instead of trying to redress the grievances of the people, officials are furious with those who have sympathized with the poor Kaira *ryots*.

Even after this it is claimed that they are the *ma bap*, true guardians and true representatives of the people, and that they alone know their feelings and can be of help to them. How false is this claim, how ridiculous this logic, how strange this audacity. Daily incidents mercilessly lay bare the whole truth and those whose eyes are not devoid of sight, whose ears are not bereft of hearing, and whose tongues have not lost the power of speaking, can realize matters for themselves and contradict these falsehoods. Would that those who have eaten the salt of India, who have derived proper as well as improper advantage from the generosity and magnanimity of this hospitable land, were to search their hearts and discharge their duty with honesty.

LEADER, 6th and 8th February, 1918.

The *Leader* (Allahabad) of the 6th and 8th February, 1918, says the Indo-British Association is working on mischievous lines, but its efforts do not appear to be succeeding. The message published by the *Madras Mail* which said that the Association had induced the Labour Conference to withdraw the Home Rule resolution was misleading, for Mr. Baptista says the resolution was passed unanimously. The Association has once more signally failed to misrepresent the Indian situation to the great British Labour Party.

NAI ROSHNI, 6th February, 1918.

The *Nai Roshni* (Allahabad) of the 6th February, 1918, says the *Pioneer* does not consider the non-official members of the Imperial Council to be the genuine representatives of the public because they entertain Congress views. It is strange that the *Pioneer* holds this opinion even although they have been elected in accordance with the rules for elections. In its view only those simpletons who have fallen victims to the snares of Anglo-Indians are worthy of this position. Our friend is deadly opposed to those members who dared to submit the reform scheme to Government without showing it to the editor of the *Pioneer*. The fact that the majority of the Indian people depend upon agriculture leads it to think that the members of the Imperial Council do not represent the real feelings of the public. We ask our friend whether the representatives of the City of London represent the real feelings of every beggar and illiterate peasant in the East End and Piccadilly *(sic)*. The *Pioneer* should request the Government to introduce in India the system of election which is in vogue in England.

OUDH AKHBAR, 3rd February, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd February, 1918, says that Sir Henry Cotton, Mr. A. O. Hume and Sir William Wedderburn formed the trio of civilians who did not care for their caste and for the selfish instructions of their superiors and acted according to conscience in securing the foundations of British rule in India. Now there is not a single civilian who, apart from consideration for the interests of his own caste, has as much regard for the welfare of the Empire and India as this trio had. The civilians are now to a man opposed to Indian demands. There are many men like Lords Sydenham and Curzon who have eaten the salt of India just like Sir William Wedderburn, but none have proved true to their salt as he did. Sir William made great sacrifices in the Congress cause to which he was sincerely and untiringly devoted, and his death is specially inopportune because the reform scheme is now under consideration and the services of such a veteran were specially needed at this juncture when a deputation is to proceed to England to plead the cause of India at the bar of British public opinion. Present-day Anglo-Indian officials should take a lesson from his honest and sincere life and should realize that loyal devotion to duty consists not only in pleasing higher officials or a few Anglo-Indian

papers or in gaining preferment and promotion but in acting in accordance with the dictates of conscience and assuring the future of England and India. Sir William's popularity gives the lie to the complaint that Englishmen are hated by Indians. Sincerity and honesty beget popularity.

The *Abhyudaya* (Allahabad) of the 2nd February, 1918, writes in a similar strain. ABHYUDAYA, 2nd February, 1918.

9. Writing in the *Mashriq* (Gorakhpur) of the 31st January, 1918 (received on the 2nd February), HAFIZ-UD-DIN AHMAD of Delhi says sweetmeats do not suit every invalid and in the same way the sweet sounding words of Home Rule, though pleasant to the ear, are not an efficacious cure for India. Indians are not sufficiently advanced, neither have they buried their religious differences, nor does there exist in India a common language. Urdu is the common language but Hindus do not agree to accept it as such. In these circumstances Home Rule would prove most injurious to India. How can Indians manage the affairs of the whole country under Home Rule when they cannot manage even municipal affairs now? Mr. Montagu should not express his opinion on the requests of Home Rulers until after a year at least and he should thus afford an opportunity to anti-Home Rulers to submit their petitions to show their number. MASHRIQ, 31st January, 1918.

Muslims and Home Rule.

The *Nai Roshni* (Allahabad) of the 3rd February, 1918, has a contributed article saying that the Hindus have invented this Hindu-Muslim unity only to deceive the Muhammadans and they have succeeded so far as to make the Muslim leaders believe that the song of national unity is sincere while in reality it is not so. They have often adopted such measures. The partition of Bengal was opposed because Government wanted to give the Muslims their due share in the public service. The Hindus foresaw the danger and planned this opposition under the garb of nationalism in order to deprive the Muslims of their rights and to retain their monopoly of Government appointments. They never opposed the separation of the North-Western Provinces from the Punjab or of Cawnpore from Delhi, because their own interests were safe. We always hear that Hindus and Muslims are the two wheels of the national cart, but no heed is given by our leaders to the question of strengthening the smaller wheel in order to enable it to revolve with the larger one. If our leaders continue to remain under the delusion that they will be able to reach the top by the Hindu leaders' ladders, both Muslim leaders and their followers will have to bow before their contemporaries. NAI ROSHNI, 3rd February, 1918.

10. The *Pratap* (Cawnpore) of the 4th February, 1918, expresses gratification at the arrangements whereby Indian Chiefs are to be invested with greater liberty and larger powers, but urges that they should also grant greater freedom to their own subjects whose present status is no better than that of slaves. PRATAP, 4th February, 1918.

The Native States and Home Rule.

The *Utsah* (Orai) of the 1st February, 1918 (received on the 5th February), dwells on the oppression of the people in most of the Native States and says that they are the victims of the worst type of subjection. Their rulers pay no heed to the improvement of their moral and material condition and do not even allow them to give vent to their grievances. It is the duty of Indian leaders as well as of Government to see that the subjects of Native States are granted the same political rights as their countrymen in British India in connection with the forthcoming administrative reforms. UTSAH, 1st February, 1918.

11. The *Leader* (Allahabad) of the 7th February, 1918, publishes more impressions of the Calcutta Congress. Most of the speeches were poor; the "stirring" speeches were remarkable more for the vigour of their language than for the appeal to higher sentiments, and there was hardly any freshness of thought or expression about them. It is a sad commentary on the demand for Home Rule that on the self-governing resolution there was not even one speech of any considerable merit, and only Messrs. Malaviya and Jinnah made any helpful suggestions. If the Congress desires to be taken seriously as representing the best minds of educated India it must continue to strive after that thoroughness of study and balance in criticism which, not frothy eloquence or vulgar abuse, have won for it its present position. We are becoming too morbidly sentimental. It is LEADER, 7th February, 1918.

The Calcutta Congress.

perhaps natural for a subject people to have some anti-foreign bias; it is also perhaps natural for us to attribute all our ills to a bureaucracy which is largely foreign in personnel. But we should recognize that we can advance our cause better by careful study and dignified utterance than by vehemence of expression and abuse in season and out of season of the foreigner. It is to be hoped that Mrs. Besant will do all she can to discourage the tendency towards sensationalism in speech, which is likely to do us considerable harm.

AL BASHIR, 29th January, 1918.

The All Indian Muslim League.

12. *Al Bashir* (Etawah) of the 29th January, 1918 (received on the 2nd February), regrets that the Muslim League has become so degraded that it could not afford to have an enlightened man as president of its reception committee. It had to fall back on Mr. Abdul Latif who abused the office by referring in an insulting manner to various national institutions which sprang up at the time of Mr. Montagu's arrival in order to protect Muslim rights. He had no right to insult to their face the Muslim leaders who guided those bodies by insinuating that they organized the institutions only to shake hands with the Secretary of State. If this state of affairs continues there is very little hope for the success of the League and we are afraid that it will meet an untimely end.

HAMDAM, 3rd February, 1918.

The interned Muhammadan leaders.

13. Writing in the *Hamdam* (Lucknow) of the 3rd February, 1918, YAD SIKANDERABADI suggests that as the united efforts of all the Muslims have hitherto proved unsuccessful the Delhi Muslim Central Bureau should organize a deputation of respectable Muslim leaders and send it to England to secure the release of the Muslim internés. The Secretary of State refused to listen to the Muslims, the Viceroy rejected their request and now there remains no door in India to knock at. There is only one remedy, that we should approach the British Parliament and the King-Emperor.

HAMDAM, 5th February, 1918.

The *Hamdam* (Lucknow) of the 5th February, 1918, publishes an appeal by Mukhtar Ahmad Ansari and Muhammad Abdul Rahman urging the Muslims to subscribe towards the Muslim Bureau for the assistance of those Muslim leaders who have suffered so much for their sake. It is shameful for them to forget their services and live in comfort and ease while their leaders and their relations lack the necessities of life. The Muslim Bureau has been perfectly organized and every Muslim should therefore support it in order to help the internés.

MEDINA, 5th February, 1918.

The *Medina* (Bijnor) of the 5th February, 1918, publishes a poem by Mr. ALI HUSAIN *Hasan* of Hyderabad (Deccan) who draws a glowing picture of the political, moral and religious conquests of Islam in the past and calls upon the wicked sky to release all the Muslim internés, regarding them as relicts of their illustrious forbears :—

Abandon your malice, O hoary firmament, or you will receive a slap in the face.
You have interned the leaders accusing them of the crime of avowing the same faith as the Turks.
What matters it if you have interned them to-day, for to-morrow their community will secure their release.
Undoubtedly the internés have been oppressed,
O Hasan, urge the community to agitate steadfastly for the release of its innocent leaders.
Secure their freedom and prove your greatness to the neglectful sky.
Give the sky such a crushing defeat that it may not again dare to oppress you in this way.

MUSAWAT, 6th and 7th February, 1918.

Writing in the issues of the *Musawat* (Allahabad) of the 6th and 7th February, 1918, KAIFI of Azamgarh quotes various instances from Islamic history and the *Quran* and the Bible showing bold and desperate stands against tyranny and oppression and the people's final victory. Muslims should follow the example of these illustrious people in the case of the Muslim internés, and their success will be assured as history shows that truth always triumphs in the end. Government should publish the charge against the poor Muslim internés; the Bible says that false charges should not be levelled against others as they will do the same.

NAI ROSHNI, 7th and 8th February, 1918.

The *Nai Roshni* (Allahabad) of the 7th February, 1918, publishes a letter from GHAZANFAR ALI, who denies that the Government of India possess any

incriminating evidence against Mr. Muhammad Ali, and states that during a railway journey in December 1914 he overheard some European second class passengers who alighted at Agra saying that as the internment of Zafar Ali Khan was not followed by any serious agitation it would be better to intern Muhammad Ali also as there would then be no agitation among Muslims. This information was conveyed to Muhammad Ali who counselled the adoption of a loyal attitude. The false accusation that Mr. Muhammad Ali had treasonable correspondence with the Amir of Kabul is only a trick of our compatriots to discourage Muslims from even appealing to Government. It is a pity that the C. I. D. has, by securing the internment of Muhammad Ali, deprived Government of the important war services which he would have rendered gratuitously.

The *Nai Roshni* of the 8th February publishes a poem on the Muslim internés in the course of which the writer says :—

His kick is saying to the victim of his charms, "Arise from thy pleasant slumber, confusion is prevailing.
The anxiety of friends decorates the assembly of enemies.
O God, I do not know this secret of Thine.
I have no complaint against the fowler nor against my helplessness.
I only complain of my sky-soaring sighs."

The *Sitara-i-Hind* (Lucknow) of the 7th February, 1918, has a poem by M. NASIR HUSAIN *Fitna* :— SITARA-I-HIND, 7th February, 1918.

How long will the youths of the garden be not released from jail?
How long will God keep thee, O fowler, in this garden?
O murderous beloved, how long will thy (hands) be smeared with blood?
How long will God's creatures now continue to be slain at thy hands?
O God, he says nothing, pray then let us know when we shall reap the fruit of our sufferings.

14. The *Leader* (Allahabad) of the 9th February, 1918, says Sir James Meston's farewell speech was frank, liberal-minded and sympathetic. May we hope that as a part of the promised constitutional reforms the restrictive laws will be repealed? Without a free speech and a free press the reforms will lose much of their value; the sovereign remedy for the removal of all misunderstandings between people and Government is the grant of political liberty in as ample a measure as possible without any invidious class or racial distinctions. LEADER, 9th February, 1918.

Sir James Meston's farewell speech.

The *Oudh Akhbar* (Lucknow) of the 9th February, 1918, says that Sir James Meston's reference to liberty of speech and writing being a necessary adjunct of political liberty amounts to an admission that the press and platform are at present not entirely free in India. Such an admission by a provincial administrator is of course a new thing and leads us to hope that the Press Act and Seditious Meetings Act will be annulled. OUDH AKHBAR, 9th February, 1918.

15. The *Avadhbasi* (Lucknow) of the 5th February, 1918, says that it would be no exaggeration if the Defence of India Act were called the Devouring of India Act and the internments legalized injustice. Clever policemen and C. I. D. men, in order to display their zeal and justify their existence and sometimes moved by personal spite and hatred, do whatever they like and there is nobody to restrain them. They could be said to have committed a mistake if only two or three doubtful or objectionable cases had occurred, but when the public sees that in almost all cases baseless suspicions play the most prominent part, it cannot believe that they are all the outcome of mistake or error. Besides, the treatment which is being meted out to educated internés cannot but create suspicion in the minds of the most confiding persons. Do the officials consider it right to leave the control of political suspects entirely in the hands of the police officials and to support the latter through thick and thin? So far as appearances go this seems to be a fact. Be this as it may, we have not the least hesitation in saying that the Defence of India Act is being very unfairly enforced and the fame of British justice is being tarnished. Popular and respectable persons like the Rao Sahib of Kharwa and Pandit Arjun Lal Sethi are rotting for years, AVADHBASI, 5th February, 1918.

The Defence of India Act.

yet the authorities do not utter a single word in support of their action. The conditions in Bengal are highly distressing.

The paper then describes the suffering of internés, especially of Manindra Nath, and criticises the *communiqués* regarding him and Anath Bundhu. Offenders should certainly be punished, but the manner in which affairs are being managed is highly reprehensible and will force the people sooner or later to say that the Defence of India Act has banished justice outside the limits of India. Only recently two women fell victims to this Act; they were taken on foot to the court and the railway station and were set at liberty after a week in jail. What oppression can be greater than this? Even the honour of Hindu ladies is being thus carelessly kicked by the police. An alien Government cannot understand what pain has been caused to the Hindu heart by this insult. All these incidents however should not depress us but should cheer us up, for they bring us nearer our goal of liberty.

A KSHATRIYA writing in this paper refers to the internment of the Rao Sahib of Kharwa and says that in a way the Rao Sahib's son is also interned. There is a report that the Kunwar is at Sitapur while another report places him at Etawah with his father. The Rao Sahib's property and estate have also been confiscated. The Kshatriya community should take steps for the liberation of the Rao Sahib, when no charges against him have been made and proved in a law court.

MARYADA, for December 1917.

Passive resistance.

16. The *Maryada* (Allahabad) for December 1917 (received on the 26th January, 1918) publishes an article, written while Mrs. Besant was in internment, by SRIYUT RAGENDRA PRASAD, M.A., B.L., who says that if Indians are really eager to attain *swaraj* they should be prepared to undergo all sufferings. They should vow to remain firm in their demand for *swaraj* even if they are subjected to coercion. If Government obstructs their propaganda, they should not be deflected from their course, but should plainly show that, despite all obstacles and repression, they will continue the struggle and put up with all sufferings. In short, they should have recourse to passive resistance for the attainment of their goal, if they are thoroughly convinced of the righteousness of their cause. It is only by strength of soul that they can restore India to its rightful place in the family of nations.

UTSAH, 1st February, 1918.

The Press.

17. The *Utsah* (Orai) of the 1st February, 1918 (received on the 5th February), in announcing its first appearance says that it will try to awaken Indians and to infuse enthusiasm into them, and will fearlessly bring their grievances to the notice of the officials. It will not mind the obstacles and difficulties in its path despite the sway of autocracy and will do everything to accomplish its aims. It will devote particular attention to the improvement of the lot of the people in the Native States of Bundelkhand where the Indian Chiefs are so autocratic that they ruthlessly suppress the feelings and ideas of their subjects.

PRATAP, 4th February, 1918.

Lala Lajpat Rai.

18. The *Pratap* (Cawnpore) of the 4th February, 1918, says that Sir George Cave has acted most arbitrarily in making imputations against Lala Lajpat Rai. Lala Lajpat Rai is reported to have received 35,000 rupees from Jaswant Rai and Co., Karachi, for his expenses. This shows that the Lala was not starving that he should have received gold from Germany. If the Lala is really guilty of complicity with the Germans, why is he not prosecuted in the United States? We wonder why his book *Young India* is held to be objectionable when two English journals recommend it to members of Parliament, when an English lady bears the cost of its publication and when a member of Parliament approves of it by writing a preface. But of course we must condemn the book because Sir George insists on its condemnation.

HAMDAM, 6th February, 1918.

The *Anjuman-i-Khuddam-i-Ka'aba*.

19. Writing in the *Hamdam* (Lucknow) of the 6th February, 1918, MAULANA ABDUL BARI of Faringhi Mahal says that Mr. Shaukat Ali will not take any monetary assistance from the *Anjuman-i-Khuddam-i-Ka'aba* and that its work will be started as soon as *naib-muatmids* are appointed. He appeals for large numbers of workers and members for the *anjuman*.

II.—ADMINISTRATION.

(a)—Education.

20. The *Leader* (Allahabad) of the 9th February, 1918, urges Government to reconsider its policy and to lay down a rule that a specific amount or a definite percentage of the normal provincial revenue will be devoted year after year to the opening of new primary schools.

Government's educational policy.

LEADER, 9th February, 1918.

The *Maryada* (Allahabad) for December 1917 (received on the 26th January, 1918), publishes a contributed article in which the writer, SRIYUT RAM SHARAN UPADHYAYA, B.A., B.T., supports the *gurukul* system of education and says that until this system can be revived the existing institutions should be utilized to attain the *gurukul* ideal. In primary schools the same education should not be imparted to all the boys, and along with literary subjects, the elements of husbandry, local trades and handicrafts should be taught according to ther natural tastes and inclinations. The same principle should be followed in secondary schools, and boys should be taught the local industries so that all may not have to depend upon clerkships as their only means of livelihood. In colleges also full attention should be paid to fit boys to become useful citizens of the State. Morals and intellect should be looked after equally; only those persons should be appointed teachers and professors who have sincere sympathy with boys and take up the teaching profession from disinterested motives.

MARYADA, for December 1917.

21. *Al Burid* (Cawnpore) of the 4th February, 1918, urges the Local Government to consult all shades of Muslim opinion before drafting their Compulsory Primary Education Bill. Muslims desire that their children should be taught in separate Muslim *maktabs* by Muslim teachers and that religion should play the most important part in their primary training.

Muhammadan education.

AL BURID, 4th February, 1918.

The *Musawat* (Allahabad) of the 5th February, 1918, urges the Local Government to establish special Muhammadan schools, which should impart education through the medium of Urdu written in the Persian script, before making primary education compulsory, and also to make a separate allotment in the budget for such schools. Local boards should also keep this in view when expressing to the Local Government their views regarding compulsory primary education. The Local Government has already promised in a resolution passed in 1914 to found separate aided schools for Muhammadans.

MUSAWAT, 5th February, 1918.

22. The *Nai Roshni* (Allahabad) of the 7th February, 1918, says that as the most effective medium of education for any people is their mother tongue, the Indian vernaculars should be made the media of education in this country. But probably the real object of the British is not so much to give real education as to produce English-knowing men for their convenience; and as the money does not come out of their pockets and as India is being hoisted on its own petard such extravagant efforts are made to achieve sorry results, otherwise if our inability were commiserated with, the few European officials would have acquired the vernacular of thirty-three crores of their subjects for their sake just as we are forced to acquire their tongue.

English and the vernaculars.

NAI ROSHNI, 7th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 3rd February, 1918, regrets that the presidential address of the Muhammadan Educational Conference was prepared in English, in spite of the fact that speeches delivered in Urdu at the last session of the Congress were enthusiastically welcomed. All national and political institutions should encourage Urdu and express their ideas and objects in it as it is the recognized tongue of the whole of India.

SITARA-I-HIND, 3rd and 6th February, 1918.

The *Sitara-i-Hind* of the 6th February dwells upon the importance of the mother tongue and hopes that in view of national needs Government will make the mother tongue the medium of education when compulsory primary education is introduced in India. Hindus and Muhammadans should make joint efforts for the progress of Urdu, the common language of Indians, as the progress of any country depends upon the progress of its language.

UTSAH, 1st February, 1918.

The *Utsah* (Orai) of the 1st February, 1918 (received on the 5th February), publishes a contributed article urging the adoption of Hindi as the national language of the country with a view to interesting the masses in public work and thus facilitating the attainment of *swaraj*. The use of English as the common language besides being improper and unnatural, is restricted to a very small number of the people and is insulting and injurious to the national spirit of the country.

MEDINA, 5th February, 1918.

The *Medina* (Bijnor) of the 5th February, 1918, dwells on the religious, historical and national importance of popularizing the study of Arabic, and urges that, with a view to commemorate his recent visit to Aligarh, the Nizam's fresh grant for religious and Arabic teaching should be spent in establishing a religious department which should encourage Arabic-knowing graduates to study theology, stimulate the compilation of good works on Islam and Islamic history, arrange for the teaching of the *Quran* under the guidance of the able theologians, and train Arabic experts.

NAI ROSHNI, 8th February, 1918.

The *Nai Roshni* (Allahabad) of the 8th February, 1918, urges Indian Muslims as well as their co-religionists in other parts of the world to make Arabic their *lingua franca* and to popularize it by making its study compulsory for every Muslim student.

(b)—General.

ANAND, 28th January, 1918.

23. The *Anand* (Lucknow) of the 28th January, 1918 (received on the 4th February), urges that India cannot become a prosperous country without industrial development on European lines. The measures suggested by Mr. V. P. Madhava Rao at the last All-India Industrial Conference deserve the closest study by Government and people and should be given effect to in the best interests of the country.

Industrial development.

LEADER, 8th February, 1918.

The *Leader* (Allahabad) of the 8th February, 1918, criticising a recent article in the *Asiatic Review*, says India's poverty is the strongest reason for a vigorous policy of industrial development. We are told that India is and must remain an agricultural country, but perhaps this is because of the fear that when once India became an industrial country her raw material would not be available in such profusion as at present.

OUDH AKHBAR, 5th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 5th February, 1918, while expressing approval of the recommendations of the Public Works Department Committee as a whole and especially of the suggestion regarding entrusting work to local bodies, says that materials required by Government should, as far as possible, be manufactured in India, which should not, in this matter, be dependent on England.

AZAD, 7th February, 1918.

24. The *Azad* (Cawnpore) of the 7th February, 1918, holds Government's policy of benefiting zamindars at the expense of cultivators to be responsible for Indian poverty, and says that the country can prosper only if agriculturists are given full power over their fields and if zamindars are reduced to the position of mere revenue collectors. Cultivators should enjoy the fruits of their industry which now feed landowners who render no service to the country in return. The British Government has not treated agriculturists beneficently but has created a class of zamindars to harass them and has made it its duty to help them in their oppressions. The zamindars have no right to eject their tenants, to enhance rents, or to take the greater portion of their incomes. Though agriculturists are now not subject to such tyrannies as were practised on them before, their means of livelihood are now more hopelessly at the mercy of the landowning middlemen. The cultivators who form about eighty per cent of the population are in a way like slaves and the country can therefore never be prosperous.

Grievances of agriculturists.

LEADER, 4th February, 1918.

The *Leader* (Allahabad) of the 4th February, 1918, says the Gujarat Sabha's reply to the Bombay Government's note and the statement of Messrs. Parekh and Patel show that Government is not in the right. It should co-operate with the popular representatives and adopt a sympathetic attitude towards the distressed peasants in the Kaira district.

PRATAP, 4th February, 1918.

A POOR TENANT writing in the *Pratap* (Cawnpore) of the 4th February, 1918, notes with gratification that the manager of the Banaili estate has redressed the grievances of the tenants, but urges that his orders should be recorded in writing

and published for general information, otherwise the subordinate officials will not abide by them and will continue to oppress the tenants. The Raja of Banaili should also redress the grievances of tenants residing in the portion of his estate leased to a European gentleman who is indifferent to their troubles and whose servants harass the tenants who join the cultivator's union at Kharagpur.

MOD NARAYAN SINGH, Bhagatpur, Begusarai (Monghyr) writing in this paper appeals to Mr. Gandhi to come over to Begusarai to redress the grievances of the inhabitants who are being forced by the sub-divisional officer to subscribe large fixed amounts towards the repair and maintenance of an embankment which protects only the townspeople from floods.

RAJPUT, 31st January, 1918.

The *Rajput* (Agra) of the 31st January, 1918 (received on the 7th February), urges that in order to improve the wretched condition of the cultivators rents should be considerably reduced, *panchayats* should be established to save them from ruinous litigation, practical agricultural instruction should be imparted to their children, irrigation should be extended, steps should be taken to put down bribery and extortion among *patwaris*, *qanungoes* and other tahsil employés, agricultural experts should tour in villages to advise cultivators how to increase the produce of the land, and Government should aid them in carrying out the necessary improvements. The agricultural class alone supply recruits to the army and contribute the largest share of Government's income. This class should be given their due place in the consideration of administrative reforms in India after the war.

HINDUSTANI, 3rd February, 1918.

25. The *Hindustani* (Lucknow) of the 3rd February, 1918, thanks the Punjab Government for ordering its servants not to accept *dalis*, and says that if the public in other provinces do not abandon the practice of giving *dalis*, the other provincial Governments should issue similar orders; the abuse of the system of supply of *rasad* (provisions) and gratuities to the *chaprasis* of Government officials should also be discouraged.

Dalis.

ALMORA AKHBAR, 4th February, 1918.

26. The *Almora Akhbar* of the 4th February, 1918 (received on the 7th February), contradicts the *Pioneer's* statement regarding the popularity of the nickel one-anna piece in India and says the people are not such fools as to like nickel or paper notes in place of silver and gold. It is however a different matter for Government to introduce such coinage under the stress of necessity and the people should accept it.

The coinage.

OUDH AKHBAR, 3rd February, 1918.

27. The *Oudh Akhbar* (Lucknow) of the 3rd February, 1918, regrets that the number of non-official representatives in the Select Committee on the Income Tax Bill in the Indian Legislative Council is not sufficient to inspire public confidence. The Committee should take into consideration the fact that the people are very badly off owing to the war and that the income tax has been increased many times recently, and should moderate the Bill as far as possible so as to make it suitable to the real condition of the people.

The Income Tax Bill.

PRATAP, 4th February, 1918.

28. The *Pratap* (Cawnpore) of the 4th February, 1918, publishes statements of seventeen more persons showing how they were oppressed and beaten with shoes under the orders of the tahsildar-liquidator in connection with the realization of arrears due to the Gauriya Kalan and Kinsath Co-operative Credit Societies in liquidation.

Co-operative Credit Societies in Unao.

GAYA BAKSH, Manager, Gauriya society, complains that the decision of the tahsildar-liquidator regarding the Nawabganj bank shows how he is acting against section 42*(b)* of Act II of 1912 and in utter contravention of Government rule 35, clause I. He appeals to the Local Government, the Collector and the Registrar of Co-operative Credit Societies to direct the tahsildar-liquidator to administer justice according to the Act and the rules framed under it and thus save the villagers from oppression.

ALMORA AKHBAR, 4th February, 1918.

29. The *Almora Akhbar* of the 4th February, 1918 (received on the 7th February), publishes a letter from a villager of Takula (Almora) describing the losses and hardships

Grievances of Kumaun.

of *coolie utar* and *bardaish* and suggesting that a jamadar should be appointed to have professional coolies always in readiness for transport work.

The editor commenting on the letter says that the evil of *coolie utar* will be abolished only when the people either have *swaraj* or have recourse to passive resistance. It is nothing but the high-handedness of officials that they should compel the people to carry loads. There is no justification for it. Who can call this administration civilized, when on one hand so many professions of love of justice and liberty are made while on the other men are compelled to work as coolies? The Kumaunese should never admit the obligation of supplying coolies. If they refuse to carry loads, the officials can but harass them, and if they are ready to undergo sufferings God will open the gates of mercy to them and officials will be seen carrying loads in hell.

GARHWALI, 2nd February, 1918.

30. The *Garhwali* (Dehra Dun) of the 2nd February, 1918, (received on the 5th February), publishes the last instalment of an article by SRIJUT JAI LAL of Srinagar urging that Government, the *Garhwal Sabha* and, the *Yadubanshi Bhatia Mandal* should co-operate to remove the evils attendant upon the traffic in Garhwali girls. The *Garhwal Sabha* should inflict social punishment on those parents who for the sake of money marry their girls to Bhatias in utter disregard of the suitability of the contracting parties. The *Yadubanhsi Bhatia Mandal* should see that girls taken to Bombay are not ill-treated and should furnish all the necessary particulars regarding bridegrooms to the *Garhwal Sabha*. The brokers should be allowed no hand in these marriages and should be punished by Government whenever found meddling in them. It is to be hoped that the British Government which abolished slavery throughout the world will not tolerate this evil traffic in girls in a part of its Empire.

The traffic in Garhwali girls.

CAWNPORE SAMACHAR, 3rd February, 1918.

21. The *Cawnpore Samachar* of the 3rd February, 1918, attributes the unsettled condition of the local market and the failure of some firms to the decrease in the investments of banks in the market and their demand for the repayment of advances, to the shortage of railway waggons and to the panic created by *dalals* (brokers). Government should take measures against the *dalals* to steady the market, otherwise there will be disastrous consequences.

High prices.

MASHRIQ. 7th February, 1918.

Referring to the *haát* looting cases, the *Mashriq* (Gorakhpur) of the 7th February, 1918, says that if they are caused only by dearness of salt and cloth Government cannot help it as Government cannot keep down prices. Has the Congress no influence over these looters? If not, it does not represent them.

OUDH AKHBAR, 3rd February, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd February, 1918, while welcoming Government's proposal to fix prices, warns officials against making any distinctions in favour of Europeans and against dealing unjustly with Indian wholesale traders. The scale of prices should be lowered after the conclusion of peace.

OUDH AKHBAR, 6th February, 1918.

The *Oudh Akhbar* of the 6th February, referring to the Government of India's action regarding the fixing of rents of houses for labourers and artisans, says that other people of slender means have also to complain of high rents, and state regulations should be such as to benefit all classes of people.

RAHBAR, 5th February, 1918.

The *Rahbar* Moradabad) of the 5th February, 1918, says that as poverty leads to every kind of crime Government should increase the pay of the clerks attached to district courts if it wants to prevent corruption among them. Officers should do more work themselves instead of leaving everything to their subordinates. They should be more watchful and circumspect and should not shut their eyes when they see a *peshkar* on a salary of 40 or 50 rupees spending 200 rupees per mensem.

ABHYUDAYA, 2nd February, 1918.

32. A correspondent writing in the *Abhyudaya* (Allahabad) of the 2nd February, 1918, complains that the police unnecessarily harass students at Bhagalpur by searching their boarding houses and arresting them, and appeals to the Bihar Government to put an end to the troubles of the students at the hands of the police.

Police and people.

OUDH AKHBAR, 8th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th February, 1918, referring to the habit of Indian police men of getting up false cases, says that their powers should be lessened, and while they may be permitted to *chalan* cases, the work of

collecting evidence for the prosecution should be entrusted to some officer totally unconnected with the police.

Writing in the *Sitara-i-Hind* (Lucknow) of the 6th February, 1918, SAIYID MUHAMMAD AKHTAR HUSAIN AZAD of Kora, Jahanabad, urges Government, in view of the high prices of the necessaries of life, to increase the pay of head constables and to grant grain compensation allowance to all its low paid employés. Salaries in all other departments have been increased but the poor policemen have not received the generosity of Government. We hope that Government will take immediate steps to redress their grievances in view of their valuable services in maintaining peace and order in the country. SITARA-I-HIND, 6th February, 1918.

The *Utsah* (Orai) of the 1st February, 1918 (received on the 5th February), complains of the frequency of thefts and dakaitis in the Jhansi city and the Jalaun district and says it will be interested to know the duties of the local police who claim to protect the people but harass innocent and respectable persons to their ruin. UTSAH, 1st February, 1918.

33. The *Jadu* (Jaunpur) of the 5th February, 1918, referring to the conferment of titles upon the undeserving, suggests that Government should publish a detailed pamphlet along with the list of titles showing the services of the recipients. Indians should bestow titles upon the servants of the country; they should request Government to recognize such titles, and the Congress and the League should pass votes of censure upon those who secure titles by practising deception upon Government and the nation and should urge Government to confiscate their titles. In this way the prestige and honour of titleholders could be maintained. JADU, 5th February, 1918.

Indians and titles.

34. The *Hamdam* (Lucknow) of the 3rd February, 1918, has a contributed article which says that the Delhi Vaccination Committee not only insists upon people having their children vaccinated but it also compels inspection after vaccination, and if people fail to comply with the orders of the committee on account of some untoward accident they are prosecuted. Poor people are much oppressed by this action of the committee because they have no time to take their children for vaccination and afterwards for inspection. The regulation resembles the laws of slavery. The poor should not be subjected to so much oppression. HAMDAM, 3rd February, 1918.

Vaccination.

The *Rahbar* (Moradabad) of the 5th February, 1918, urges Indians to suffer imprisonment for refusing to get their children vaccinated so that vaccination may become optional in India as it is in England. RAHBAR, 5th February, 1918.

35. Referring to the Local Government's circular letter to District Magistrates regarding plague, the *Oudh Akhbar* (Lucknow) of the 6th February, 1918, says that the measures outlined therein are inadequate, and non-official committees can do little besides shielding Government officials from blame and collecting money. The Inspector-General of Civil Hospitals and the Sanitary Commissioner should freely distribute plague pamphlets in Hindi and Urdu and should send doctors to lecture to the people. Permanganate of potash and other medicines should be distributed. Sufficient doctors and *hakims* should be provided in every city and all comforts should be provided in plague tents. OUDH AKHBAR, 6th February, 1918.

Plague.

A correspondent writing in the *Abhyudaya* (Allahabad) of the 2nd February, 1918, complains that neither Government nor the district board has so far taken any measures to combat the virulence of plague in Saiyid Sarawan. ABHYUDAYA, 2nd February 1918.

36. A writer in the *Musawat* (Allahabad) of the 8th February, 1918, referring to an assault by an accused upon the Joint Magistrate of Karwi (Banda) says that there is something at the bottom which leads culprits to adopt such desperate measures. This is the second time an Indian Joint Magistrate has been assaulted in Karwi. The reason seems to be that Indian officials attach much importance to the information brought to them by their own friends and dependants and so the poor accused, losing hope of receiving justice at the hands of such officials, adopt such measures. Would such practices stop on the appointment of an English officer? MUSAWAT, 8th February, 1918.

Indian officials.

MEDINA, 5th February, 1918.

Muslims in the public service.

37. The *Medina* (Bijnor) of the 5th February, 1918, on the authority of the *Muhammadi* complains that the Superintendent of the Bengal Government Press deducted a certain amount from the pay of those Muslims who absented themselves and went to offer their Friday prayers in the mosques. We are at a loss to understand how he could dare to practice this oppression upon the poor Muslims. Can any barrister let us know the punishment prescribed in the Indian Penal Code for Government officials violating the law?

ADVOCATE, 3rd February, 1918.

Local administration.

38. The *Advocate* (Lucknow) of the 3rd February, 1918 publishes a number of complaints and an open letter rebuking the chairman and members of the Lucknow municipal board for their neglect of their duties.

ANAND, 28th January, 1918.

The *Anand* (Lucknow) of the 28th January, 1918 (received on the 4th February), condemns the action of the local municipality in supplying motor cars free to the executiveofficer and the chairman, and suggests that every municipal commissioner should be presented with a horse to be maintained at municipal expense, provided the curry-combing is done by himself. Indeed then the Lucknow municipality would become a model of local self-government.

MUSAFIR, 1st February, 1918.

The *Musafir* (Agra) of the 1st February, 1918, publishes an article by DURGA DATTA JOSHNI complaining that owing to the predominance of Muslim officials in the municipal and Government services in Bareilly the grievances of Hindus go unredressed. Roasted meat shops are freely opened and the executive officer, Khan Bahadur Asghar Ali Khan, cares nothing for the offence that their indiscriminate location causes to Hindus. The sanitation of the city is also in a very deplorable condition. The Collector should come to the aid of the Hindus.

NAI ROSHNI, 4th February, 1918.

The *Nai Roshni* (Allahabad) of the 4th February, 1918, expresses gratification at the action of the municipal board of Allahabad in reversing its decision against compulsory primary education, and especially thanks Mr. Kamal-ud-din Jafri for his efforts in this connection.

OUDH AKHBAR. 6th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 6th February, 1918, while approving of Lord Ronaldshay's proposal to appoint non-official chairmen for district boards in two districts says that besides powers and responsibilities these non-official chairmen should also have control over funds so that they may be able to do some real work. The sanitary officers should be subordinate to them. If all this were done, educated Bengalis would be able successfully to combat malaria.

Writing in this paper B. S. SIRIVASTA urges the local Hindus to raise their voice against the action of the municipality forbidding vernacular teachers to submit applications in Hindi and prohibiting the sending of municipal notices to Hindu papers for publication. The case should be represented to the Local Government and Pandits Gokaran Nath Misra and Jagat Narain should discharge their duty by helping the Hindu public.

OUDH AKHBAR, 8th February, 1918.

The *Oudh Akhbar* of the 8th February, says that the Hindu public are not at all satisfied with the administration of the Lucknow and Allahabad municipalities and Government should not have made a statement to the contrary in its last annual municipal administration report without consulting Hindu opinion.

SITARA-I-HIND, 5th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 5th February, 1918, expresses gratification at the action of the Allahabad municipal members in reversing their decision against compulsory primary education. The municipality would prove successful if its members paid regard to the feelings of the public. It would be much better if the Lucknow municipality, instead of complicating matters, tried to discharge its duties in a simple, businesslike way.

III.—RAILWAYS.

HINDI KESARI, 31st January, 1918.

Racial distinctions.

39. The *Hindi Kesari* (Benares) of the 31st January, 1918 (received on the 4th February), reproduces a note from the Poona *Kesari* complaining of the invidious distinctions made by the Great Indian Peninsula Railway authorities in the treatment of their

subordinate Indian and European employés in the matter of increasing their pay and the grant of grain compensation allowance, and urging them to redress the grievance.

Platform tickets.

40. Commenting on a recent case in which the Allahabad High Court held that the public had a right to enter railway premises for purposes other than travelling, the *Leader* (Allahabad) of the 6th February, 1918, urges that there should be a uniform rule for all irrespective of colour. All desiring to go on to a railway platform should be obliged to purchase platform tickets.

LEADER, 6th February, 1918.

IV.—Religious and social matters.

Bihar special tribunals.

41. The *Oudh Akhbar* (Lucknow) of the 5th February, 1918, regrets that as the Bihar riot cases are being tried by special tribunals instead of the ordinary courts they have been dragging along for about four months causing great suffering to the accused and their relatives. It is a pity that, in order to deny the accused the right of appeal the Bihar Government has constituted special tribunals for the trial of offences which are committed every year in some part of the country or other. To make matters worse a large number of the accused charged by the police are found innocent. Will these innocent persons be adequately compensated for their sufferings?

OUDH AKHBAR, 5th and 7th February, 1918.

The *Oudh Akhbar* of the 7th February says that in deciding that the Government of India and Local Governments have power to constitute courts against whose decisions there can be no appeal the Patna High Court has only kept in view the administrative difficulties which would have arisen in the event of an adverse decision and has improperly ignored the consideration that a prerogative so long enjoyed by High Courts has been transferred to the executive.

Hindu-Muslim relations.

42. Continuing its criticism of Mr. Gandhi's views on cow-protection, the *Hamdam* (Lucknow) of the 5th February, 1918, says that the Hindus act on the Hindi proverb in giving vent to their anger against the poor Muslims while concealing it in their hearts against the powerful Europeans and biding their time. We are thankful to Mr. Gandhi for his efforts in disabusing the Hindus of the idea of sacrificing poor Muslims for the sake of an irrational animal and we would like to urge his brethren to help him in his mission.

HAMDAM, 5th February, 1918.

The *Mashriq* (Gorakhpur) of the 7th February, 1918, suggests that every Muslim, whether rich or poor, should contribute one pice per month to a general fund for the protection and propagation of Islam.

MASHRIQ, 7th February, 1918.

The *Nai Roshni* (Allahabad) of the 4th February, 1918, complains that one Lachmi, Kori, placed an idol under a *nim* tree near a mosque in Nigram, Lucknow district.

NAI ROSHNI, 4th February, 1918.

The *Arya Samaj*.

43. The *Musafir* (Agra) of the 1st February, 1918, publishes a letter from Haridwari Singh Varma, Assistant Secretary, Jubbulpore *Arya Samaj*, complaining that the litigation of the *Samaj* with the local municipal board over the temple is being unnecessarily protracted by the municipal chairman. The Deputy Commissioner has not so far come to inspect the locality, and owing to the lack of sympathy from the different *samajes* no agitation could be got up in this connection.

MUSAFIR, 1st February, 1918.

V.—Miscellaneous.

The *Oudh Punch*.

44. The *Oudh Punch* (Lucknow) of the 1st February, 1918 (received on the 6th February), publishes a cartoon in which a Turk with a rifle at his side is represented standing on the ground conversing with an armed Englishman riding a camel labelled *Mesopotamia and Syria*. The letter press is as follows:—

OUDH PUNCH, 1st February, 1918.

Turk:—"Sir, this camel belongs to your humble servant."

Englishman:—"But now you cannot make him work."

This paper has a contributed article which expresses surprise at the audacity of the Bengal washermen who approached Mr. Montagu and placed before him their grievances. It is strange that they, who are in a far better

condition than all other workmen, should have dared to do this. Machines and mills have thrown other Indian labourers and workmen out of employment. If there had been another official in Mr. Montagu's place he would have given these ill-mannered washermen a good thrashing.

In the course of a poem in this paper Maulana BADHUB of Budaun says:—

O grasscut, make room, master is coming.
He bites everybody who comes before him.
He robs him whom he loves, that is, he lends his heart even, on interest.
Hearing my wailings he sent word to the *thana* directing the *thana* men to drive me out of the *mohalla* because I cry.
He took offence at me, who gave him sweets to eat, and preferred rivals who gave him dry biscuits.
Now no messenger is willing to go to him as he has said that he bites people.
Your laws are unique in the world.
We benefit from the thatched houses of enemies.
It is a strange plan, that strangers have invented in these days of dearness, that they partake of thrashing every morn and eve instead of bread.

Another poem depicts the degeneration of the Muslims. A change has been wrought by Western civilization which has a great bearing upon their religious views and the Muslims are now so degraded that they do not even care to bow before their God. They have become addicted to extravagance, fornication and other evil habits that are forbidden by their religion.

A third poem says that the European mode of living has eclipsed the Indian and now Indians prefer European sweets to Indian ones. They do not devote their time to religious ceremonies while they are ready to sacrifice their soul to "Misses." The motor has taken the place of horses and elephants. Two-and-a-half-rupee notes have also sprung up. Now there is no escape for the sons of India as plague and dearness have surrounded them.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 9th February, 1918.

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SELECTIONS

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I.—Politics.

MASHRIQ, 7th February, 1918.

1. The *Mashriq* (Gorakhpur) of the 7th February, 1918, (received on the 9th February), says that peace is possible only if all belligerent statesmen adopt a conciliatory attitude.

Peace proposals.

If God wills the views of Mr. Lloyd George and Count Hertling can become identical. If, as admitted by Count Hertling, Mr. Lloyd George has abandoned the use of strong language, we can say that the Germans also are not haughty now and this is how matters improve.

MEDINA, 13th February, 1918.

2. The *Medina* (Bijnor) of the 13th February, 1918, referring to the complaint of *Al Qibla* (Mecca) regarding the indifference of Indian Muslim papers towards it, says that

The holy places of Islam.

the fact that, while Indian Muslims desired that Jerusalem should be placed under Muslim control, the King of the Hedjaz expressed no such wish, explains this indifference.

ADVOCATE, 10th February, 1918.

3. The *Advocate* (Lucknow) of the 10th February, 1918, asks why there should be a repercussion of the race craze in South Africa in spite of the solemn promise of equal

Indians in the Colonies.

treatment given to Gandhi in 1914. We shall certainly stand by our brethren. It is the duty of Government to see that the nagging policy towards Indians in South Africa is given up once for all.

MEDINA, 13th February, 1918.

The *Medina* (Bijnor) of the 13th February, 1918, says that two Panjabi Muslim barristers were refused admission into British East Africa though they knew English well and had adopted European manners and dress and possessed a good conduct certificate and passport granted by the Government of India. Their only crime was that they did not possess white skins. The interpellation in the Punjab Council on the subject has led to nothing and so the matter should now be taken to the Imperial Council.

ADVOCATE, 10th February, 1918.

4. The *Advocate* (Lucknow) of the 10th February. 1918, says His Excellency's reference to constitutional reforms is very diplomatically worded and beautifully vague. His

The Viceroy's speech.

Excellency need not have referred to the deputation which the votaries of the Congress-League scheme are sending to England; Government's laudable intention of not interfering with the deputation would have shone better had it not been mentioned. If His Excellency's promise to give all advice and help means interference, however friendly, with the non-official programme, an unwelcome feeling will brood over the land. If Mr. Montagu fails to brush aside the utterly selfish and artificial Anglo-Indian agitation his liberal education will have availed him and the Empire nothing.

ANAND, 11th February, 1918.

The *Anand* (Lucknow) of the 11th February, 1918 (received on the 16th February), says that the Viceroy should have expressed his views regarding the causes of the Arrah riots. The strengthening of the police force can have no effect on the outbreak of disturbances. Officials should find out the causes which lead to them. It is most satisfactory that His Excellency does not appear to be opposed to the principle of compulsion in primary education.

LEADER, 10th February, 1918.

The *Leader* (Allahabad) of the 10th February, 1918, says Lord Chelmsford's speech shows that the principle of the Congress-League scheme has not found favour with those engaged in formulating the reform proposals. It is not the form but the substance with which Indian politicians are concerned; the test will be whether it vests in the people through their representatives sufficient power of control over the general administration of the country, and not over a few departments only to begin with, so that it may be carried on in conformity with popular aspirations, as far as practicable, and mainly in their interests, not in the interests of any class or community. If the "sane and sober advance" falls short of this it should not surprise anyone if the proposals evoke a hostile response.

The change in the procedure for the discussion of the financial statement may be regarded as an indication of the desire of Goverment to meet as far as possible the wishes of the representatives of various interests in the Council, but everything depends upon the weight attached to the opinions of non-officials. The Viceroy's remark that "the support of primary education is a function of

local bodies," which is practically a disclaimer of State obligation, cannot be allowed to go unchallenged. The Indian Government acknowledged its responsibility in the past and it is too late to shift the burden on to local bodies.

OUDH AKHBAR, 13th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 13th February, 1918, regrets that His Excellency unnecessarily gave such prominence to the Bihar riots in his recent speech. The whole country had already condemned these disturbances and they were of a local nature. Their memory need not therefore have been revived. Lord Minto did not attach such importance to similar riots in Bengal during his time. It passes comprehension why His Excellency mentioned only Hindus among the sympathisers of afflicted people. Do not Muslims also sympathise with them? There was some special object in singling out the Hindus for mention, which is regrettable. The granting of a certificate to the Bihar Government for its punishment of the offenders might encourage the special tribunals to pass heavy sentences. The sentences passed up till now are not only unduly severe but are likely to estrange the two communities for some time to come. The change in the procedure regarding the budget debate will prove of little avail if officials do not act in the right spirit and cease to ignore public opinion. His Excellency did not make any mention of the racial disabilities under which Indian members of the Defence Force suffer and which it is necessary to remove in order to make the force a real success.

His Lordship's concluding remarks showed that a reform scheme resembling Mr. Curtis's was under contemplation. Such a scheme would however cause discontent which would be undesirable during the period of the war. Lord Chelmsford's observations regarding the deputation to England, though non-committal, seemed to convey the idea that he disapproved of its starting just now. The present time is however the most opportune for the purpose, especially as much danger is apprehended from the activities of Lord Sydenham and others of his way of thinking.

PRATAP, 11th February, 1918.

The *Pratap* (Cawnpore) of the 11th February, 1918, acknowledges that the changes announced by the Viceroy regarding budgetting represent some improvement on the existing system. Why, if, as the Viceroy said, there were very large stocks of rice in the country, did it not sell at cheap rates in Indian markets? The closing down of second-grade collieries, while benefiting Europeans, will be injurious to the interests of Indians, who mostly own this class of coal mine. The Viceroy hinted that there was no need for an Indian deputation to proceed to England in connection with the administrative reforms as he himself was ready to do everything for them. But this is a matter of opinion. What the Viceroy calls everything may represent considerably less in the eyes of the advocates of Home Rule. The Viceroy holds that Mr. Montagu mixed freely with the people, but Indians complain that he has been more or less kept as a veiled lady throughout his stay. However, the Viceroy's speech was throughout conciliatory and sympathetic.

SITARA-I-HIND, 10th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 10th February, 1918, urges the Hindus to act upon the advice of the Viceroy and show sympathy with the oppressed people as this is the best way to unite the shattered links of friendship between these two communities. The Hindus should excommunicate and boycott all those oppressors who participated in the riots and practised oppression upon the helpless Muslims.

ADVOCATE, 15th February, 1918.

5. The *Advocate* (Lucknow) of the 15th February, 1918, says Sir James Meston's administration was not heartless like that of Madras, Bengal, and the Punjab. Sir James did not so freely use the arbitrary powers conferred on the Executive by an obliging Legislature as he could have done. This with his charming manners and eloquence and his moving freely among the people have won for him affection, which we trust will long survive the memory of hopes and aspirations unfulfilled.

Sir James Meston's administration.

HAMDAM, 13th February, 1918.

The *Hamdam* (Lucknow) of the 13th February, 1918, says that Sir James Meston acted judiciously in adjourning the last Council meeting immediately after finishing his farewell speech because it was possible that certain members might have referred to some moral questions while discussing his *régime*. It also displays his modesty, for he preferred his merits to be discussed and praised in the presence of his successor instead of in his own presence.

INDIAN DAILY TELEGRAPH, 15th February, 1918.

The *Indian Daily Telegraph* (Lucknow) of the 15th February, 1918, says Sir James Meston was very different from his predecessor. Possessed of a charming personality he was the most accessible of Lieutenant-Governors and his almost perfect knowledge of Urdu accounted for a good deal of his success with a section of the people. Most of his speeches were a pleasure to read, and ordinarily they were gifted with rare insight into, and sympathy with, Indian aspirations. Liberal feeling characterized his utterances on notable occasions; we can think of no better instance than his remarkable speech at the banquet given by the Indian princes to the Imperial Conference delegates. Yet with, such excellent intentions he was unfortunate enough to run counter to public opinion while so keenly desiring the good report of the public. The explanation probably is that no man is perfect and that mistakes must be found in the acts of all. There were eddies which threatened at times to become large waves of trouble—the Cawnpore mosque affair incensed Muhammadan opinion throughout India, then there was the Curtis episode, and the speech to the taluqdars at the recruiting meeting was an unfortunate lapse. The tragedy of Sir James Meston's career was that when the real tests came he was not in touch with public feelings and sentiments.

In bidding Sir James and Lady Meston adieu and wishing them a safe voyage and recuperation after all their labours, we may express satisfaction that Sir James Meston will shortly again serve India in a sphere yet more congenial than the Lieutenant-Governorship.

LEADER, 14th and 15th February, 1918.

The *Leader* of the 14th and 15th February, 1918, publishes a lengthy review of Sir James Meston's administration. Visitors to Government House were charmed by his personality and came away full of admiration for his keen intellectual appreciation of men and things. On the whole, he made a most excellent President of the Legislative Council, but possibly his gift of ready speaking carried some risk with it as he was tempted to say more than prudence would have counselled. He regarded himself more as the head of his service than as the ruler of the province charged with the sacred obligation of doing impartial justice as between official and non-official. He deserves credit for a progressive Municipalities Act and there would have been grateful acknowledgement of it if he had not complicated the whole question at the last moment by the insertion of the now well-known Jahangirabad amendment, as a result of which two foremost municipalities in the province are rump bodies without Hindu members.

He has great faith in the free expression of opinion, and on the whole the liberty of the press and public meeting has had a friend in him. His whole policy during the period of Mrs. Besant's internment was marked by conciliatory statesmanship. He has always been a friend of reform, in general terms, but oftener than not he has been unable to support any particular reform. His attitude towards services other than the civil was liberality of opinion, in general terms, followed by practical proposals of a more or less disappointing character.

It was a specially distinguished honour that was conferred on Sir James Meston when he was deputed last year to the Imperial War Cabinet, and from all accounts he did excellent service to India. He is thoroughly well fitted for the office of Finance Member. We hope that, freed from the narrowing environment of these backward and official-ridden provinces, the progressive side of his nature will assert itself, and that he will exert a wholesome influence on the policy of the Government of India of which he will be the most distinguished and experienced ordinary member.

MUNICIPAL REVIEW, 10th February, 1918.

The *Municipal Review* (Cawnpore) of the 10th February, 1918, says that Sir James Meston's last speech in the local Council was remarkably sympathetic, generous, and outspoken. His reference to educational progress shows that a change in policy is imminent. His remarks regarding freedom of thought prove that Government is convinced of the futility of the policy of repression. It would be a lucky day for India if as foreshadowed by His Honour the term "prestige" were expunged from the Indian official dictionary.

MUSAWAT, 11th February, 1918.

The *Musawat* (Allahabad) of the 11th February, 1918, referring to His Honour's last speech in the local Council says that His Honour is mistaken in thinking that officials are as anxious for council reforms as non-officials and he should

realise that Indians will not be satisfied with anything less than the Congress-League scheme. His Honour has spoken very rightly regarding the need for freedom of thought, but it is a question how far he has acted up to his principles during his *régime*. Was not the Press Act applied to many papers in his time?

SITARA-I-HIND, 12th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 12th February, 1918, congratulating Sir James Meston on the successful termination of his *régime*, attributes his success to his sincerity of motives and says that this would have helped him a great deal in attaining to higher positions had it been followed by practical work in certain instances. Though Sir James has given proof of his generosity on various occasions we regret to say that he did not display high-mindedness in the case of *Hasrat Mohani*. It would have been much better if he had displayed his high-mindedness in this case and thereby soothed the broken hearts of the signatories of the *Mohani* memorial. It is strange that in spite of the fact that he supports the self-government movement, he could not infuse a democratic spirit into the problem of district boards. It was the only thing by which he could have proved his sincerity.

ADVOCATE, 15th February, 1918.

Sir Harcourt Butler.

6. The *Advocate* (Lucknow) of the 15th February, 1918, welcomes Sir Harcourt Butler back home. Under him, Lucknow, once the proud capital of these provinces, will regain much of its lost splendour. Sir Harcourt has the reputation of being a strong ruler; the stength of a ruler lies not so much in the false idea of prestige—so common among the civilians—as in the due recognition of the will of the people, and this we hope will be the characteristic feature of his administration.

INDIAN DAILY TELEGRAPH, 16th February, 1918.

In welcoming Sir Harcourt Butler, the *Indian Daily Telegraph*, (Lucknow) of the 16th February, 1918, says Sir Harcourt lacks in nothing that makes for a good administrator or statesman. He is a wonderful organiser, broad-minded, and full of sympathy for the progress of India.

LEADER, 15th February, 1918.

The *Leader* (Allahabad) of the 15th February, 1918, says the people cordially welcome Sir Harcourt Butler back to the province in which he spent the first seventeen years of his official life. He will find public spirit considerably developed during his absence and a people who think in terms of justice and liberty where formerly they might have been satisfied with condescending favours. It is hoped that the movement for constitutional reform towards responsible government will find a ready friend in him.

AVADHBASI 12th February, 1918.

Recruiting in Oudh.

7. The *Avadhbasi* (Lucknow) of the 12th February, 1918, says that Sir James Meston's reply to the Raja of Mahmudabad's rejoinder to his undeserved aspersions on the taluqdars is devoid of convincing arguments. His Honour should have considered that his assertion that the guilty conscience is always suspicious can carry no weight. He would have acted more sensibly if instead of making such a silly reply he had kept quiet. The Raja has done a very commendable act in giving a crushing reply to His Honour. The taluqdars of Oudh will be well-advised if instead of giving a farewell dinner to Sir James Meston they honour the Raja for his praiseworthy moral courage.

SITARA-I-HIND, 9th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 9th February, 1918 (received on the 12th February), says that in view of Sir James Meston's intelligence and keen sense of perception it is needless to impress upon him the fact that the question of the supply of recruits by taluqdars is very clear and requires no explanation. No one can dare to deny Government's claim on Indians in this matter, nor does anyone intentionally omit to discharge his duties. The taluqdars did as much as they could do. Generally the estates of taluqdars are administered solely by managers who are mostly Government servants, therefore the managers, not the taluqdars, are responsible for the inadequate supply of recruits. It is therefore necessary that this matter should be dropped and not dwelt upon.

ADVOCATE, 13th February, 1918.

Home Rule for India.

8. Commenting on the *Statesman's* remarks on the obscure origin of the Home Rule agitation, the *Advocate* (Lucknow) of the 13th February, 1918, declares that there is no difference in aim and aspirations between Moderates and Home Rulers, only their

tempers are different. Both supported the Congress-League reforms, and after obtaining these the Home Rulers at least will not halt but will agitate for Home Rule or rather educate the masses on *swaraj* within the Empire.

AVADHBASI, 12th February, 1918.

The *Avadhbasi* (Lucknow) of the 12th February, 1918, says that from the time of the East India Company to the present day the assurances given to the people by the authorities have never led to substantial results. But what is most regrettable is the fact that despite repeated experiences we are apt to be taken in by sweet phrases. To take only the last of the assurances—the one about the establishment of responsible government—the Viceroy appealed for a peaceful atmosphere in the country and declared that the internés and political prisoners would be released. But there has been a great difference between words and deeds. Except Mrs. Annie Besant and her colleagues no detenu has been set free. On the contrary many more have been interned. What is the significance of the ill-treatment of the internés in the Alipur jail and their hunger striking, Arjun Lal Sethi's fifty-six days' fast, the arrest of Anath Bindhu Chaudhri, and the disregard of Sir Rabindra Nath Tagore's words, the continued detention of the Ali brothers, the refusal of Lord Ronaldshay, and the Secretary of State to go to the Congress, the fate of the Muslim deputation, the opposition to deputations supporting the Congress-League reform scheme, Sir James Meston's strictures on the taluqdars, and the prohibition of the *Kumbh* Fair? Nobody can say what is in the mind of the officials, but appearances show that the assurance of peace and conciliation has not been fulfilled. The policy which was followed before September is still in force. The distrustful and high-handed attitude may have become stiffened but there has been no relaxation. If in these circumstances the bulk of Indians should be under the impression that sweet words were spoken only to allay the agitation, they cannot be blamed. How are the leaders to comfort the people now? How long are they to be fed on false hopes? We should be more careful in future. Now the question of administrative reforms is on the anvil. The Secretary of State will do all in his power to get them granted. But we should not sit idle. Our opponents are very vigorous in their agitation and unless we keep up an equally vigorous agitation in the country, we cannot be sure that we shall get a substantial measure of self-government.

LEADER, 10th February, 1918.

The *Leader* (Allahabad) of the 10th February, 1918, contains a letter complaining that a set of students presented an address to Mr. Sanjiva Rao "on behalf of the students of Allahabad." Similarly some months ago an address was presented to Mrs. Besant by a certain set who stood up to represent all students. Then as now only the students of one or two institutions were invited to take part.

UTSAH, 8th February, 1918.

The *Utsah* (Orai) of the 8th February, 1918, (received on 14th February), exhorts Indians to persevere in their agitation for self-government, regardless of the selfish opposition of their opponents, and says that when they demand *swaraj* with one voice success will soon crown their efforts.

This paper publishes a letter by LALTA PANDE, who warns the editor that the times being very critical he should not advocate the disuse of foreign goods and the spread of national education or publish patriotic exhortations or consider the officials to be fallible, otherwise he will be considered a seditionist, and will be kept under surveillance. But a cause which is true and perseveringly persisted in cannot but triumph ultimately.

ADVOCATE, 10th and 13th February, 1918.

9. The *Advocate* (Lucknow) of the 10th February, 1918, says the young men of Aligarh who look upon Mr. Muhammad Ali as a martyr incur the ill-will of certain of their professors. The individual who does not approve of youths worshipping the heroes who suffer for the cause of the country has forfeited his right to be a teacher of the young.

The future of India.

"S. R." writing in the *Advocate* of the 13th February, says the young Muslim nationalists are the most splendid wealth of India; they are her hope and anchor and they will be responsible for the permanence of the Hindu-Muslim *entente*. The next Provincial Conference is to be held at Aligarh; it should be held after Mr. Montagu's Reform Bill is introduced in Parliament. Then if we

are not satisfied we shall declare for full responsible government within the Empire.

The *Avadhbasi* (Lucknow) of the 12th February, 1918, notes with regret that many officials are still slumbering and do not want to abandon their old attitude. They cannot believe that India has awakened and will not rest until she obtains her rightful place. This is why they feel no hesitation in indulging in senseless proceedings. There is no doubt that such acts impede the peaceful advance of the country. The higher authorities, disregarding considerations of prestige, should not only refuse to support such proceedings but should censure the short-sighted perpetrators of them. The people too should bring such acts to the notice of the higher authorities, and if the latter fail to pay heed to them they should disobey unjust orders and be prepared to suffer the consequences peacefully. It seems that without recourse to Mr. Gandhi's effective weapon of passive resistance matters will not improve. We should not think that we shall get self-government without making great sacrifices. We wish all our work to be accomplished without any trouble or bitterness, but perhaps the laws of nature are opposed to our wishes.

AVADHBASI, 12th February, 1918.

Referring to Sir Ibrahim Rahmat Ullah's proposals regarding the defence of India the *Hamdam* (Lucknow) of the 9th February, 1918, (received 12th February), says that if the Imperial Government act on these proposals, they will not only help to cause the internal unrest and agitation to subside but will also enable India to discharge its duty to help England, the greatest power of the world, and thus strengthen its foundations.

HAMDAM, 9th February, 1918.

The *Pratap* (Cawnpore) of the 11th February, 1918, says that if the Government of India select the persons to represent India in the forthcoming War Conference and the War Cabinet they will not be representatives of Indians as the existing Government are not responsible to them. We cannot be satisfied with such representation.

PRATAP, 11th February, 1918.

The regeneration of India.

10. The *Cawnpore Samachar* of the 10th February, 1918, publishes a poem by KEDAR SAT dwelling upon the sufferings and degradation of India and exhorting Indians to attain *swaraj* at all costs.

CAWNPORE SAMACHAR, 10th February, 1918.

Home Rule propaganda.

11. The *Advocate* (Lucknow) of the 8th February, 1918, contradicts the lies of Lord Sydenham, publishes the resolution passed at a Labour Conference, and urges the need for active propaganda in England, to expose the half-truths and untruths disseminated by the opponents of Home Rule for India.

ADVOCATE, 8th February, 1918.

"S.R." contributes to this paper a number of paragraphs on politics and personalities, urging the need for village propaganda and co-operation between the Home Rule League and Congress Committee.

The *Oudh Akhbar* (Lucknow) of the 13th February, 1918, referring to the contradiction of the news supplied to certain Anglo-Indian papers, to the effect that the Labour Conference had rejected the Indian Home Rule resolution, says that these journalists must now be feeling ashamed of their premature jubilation.

OUDH AKHBAR, 13th February, 1918.

Officials and Home Rule.

12. The *Abhyudaya* (Allahabad) of the 9th February, 1918 (received on the 12th February), protests against the fanciful order of the Collector of Agra prohibiting a Home Rule meeting at Semra and wonders whether previous similar meetings held in the district did not cause annoyance to "persons lawfully engaged" and whether the Home Rule agitation carried on for so long in the country has cost sleepless nights to officials. It is to be hoped that higher authorities will have the order cancelled. If the local leaders submit to this illegal order they will betray great weakness and want of self-respect.

ABHYUDAYA, 9th February, 1918.

The *Avadhbasi* (Lucknow) of the 12th February, 1918, wonders why the Magistrate of Agra prohibited the Home Rule meeting at Semra when similar meetings in other parts of the district did no harm to "lawfully engaged persons." This is nothing but disturbing hornets in their nests. It is a matter for profound regret if Home Rule agitation in the country-side is unpalatable to the Magistrate who has in consequence used or misused his authority in issuing this prohibitory

AVADHBASI, 12th February, 1918.

order which has aggrieved the feelings of thousands of persons. Government should take suitable notice of this disturber of public tranquillity.

PRATAP, 11th February, 1918.

The *Pratap* (Cawnpore) of the 11th February, 1918, says that the officials were quiet during Mr. Montagu's stay in India, but now that he is about to depart they have begun to revert to their former attitude. A Home Rule meeting has been prohibited in the Agra district and the use of the Town Hall at Moradabad for a public meeting to discuss the question of high prices has been refused. While Mr. Montagu is trying to promote harmonious relations between the rulers and the ruled the former are violating his wishes. But they are wrong in thinking that the agitation will subside. We are afraid that such proceedings will once more sow the seed of grave unrest in the country.

A HOME RULER writing in this paper wonders who were the "persons lawfully engaged" to whom annoyance could be caused by the holding of a Home Rule meeting at Semra. Home Rule meetings were previously held in several places in the (Agra) district without creating unrest or disturbance to any particular body or person. Why then did the Magistrate stop a constitutional work? Shah Durga Prasad, who is a follower of Raja Kushalpal Singh, is said to have misrepresented the matter to the Magistrate. Was not annoyance caused to the two thousand persons who had come to attend the meeting? The Magistrate's action was unjust and improper. He must have been led astray by interested sycophants.

RAHBAR, 12th February, 1918.

Referring to the prohibition of the Home Rule meeting at Semra the *Rahbar* (Moradabad) of the 12th February, 1918, says that Indians will never become fit for self-government if their political education is hindered in this way. Similarly, those very officials who complain of the ignorance of the people try to close the doors of education in their face in various ways. In reality reform is impracticable unless the shoulders of the people are made to bear the weight of responsibility. Of course the process must be gradual and only really capable persons should be entrusted with responsible work, as the entrusting of work to incapable people would only end in failure. It is regrettable that the action so far taken by Government in regard to *swaraj* leads not to success but to failure.

LEADER, 11th February, 1918.

The *Leader* (Allahabad) of the 11th February, 1918, publishes the fourth letter addressed to Mr. Curtis by the Hon'ble Mirza Sami-ullah Beg, who urges that Indians have all the faculties which make true statesmen and administrators, and they only need an opportunity to exercise these faculties.

MEDINA, 8th February, 1918.

The *Medina* (Bijnor) of the 9th February, 1918 (received on the 12th February), says that though Lord Sydenham had long eaten the salt of India and had as Governor of Bombay for years drawn thousands of rupees from the Indian Exchequer and had enjoyed the pleasures of Mahabaleshwar and the Bombay seaside and had often feasted at the expense of Indians, he has now declared war against Indians. Does His Lordship's belated protest against Mrs. Besant's release mean that he wants her to be interned again? If so, we are not alarmed at the prospect but are glad to be afforded an opportunity to prove our mettle.

MUSAWAT, 6th February, 1918.

The *Musawat* (Allahabad) of the 8th February, 1918, ridicules the anti-Home Rule memorial presented by Lord Sydenham and says that His Lordship dares not publish the names of the signatories for fear of exposure. The claim of the signatories that the discretion of Local Governments should not be interfered with is absurd as the provinces cannot be freed from the control of the Government of India until they are brought under popular control. The Government of India released Mrs. Besant simply because they considered her innocent. The objections of the memorialists that the grant of Home Rule will injure trade and prejudice the prosperity of the country are absurd. There is also no justification for the apprehension that the Brahmans will oppress low-caste Hindus and that Home Rule can be safely granted only if separate representation is provided for Muslims.

OUDH AKHBAR, 10th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 10th February, 1918 (received on the 12th February), says that, judging from the antagonistic attitude adopted by Lord Sydenham and other members of the Indo-British Association towards the questions of Indian reforms, it seems that these people are not in their right minds and are

bent on opposition for its own sake or else they cannot behold India reaping any benefit. By their Madras anti-Home Rule memorial and their efforts to prejudice the Labour Party against Indian political reform they seem to be bent on not permitting the friendship between England and India to take root. What else are their misrepresentations and artful moves meant for? Their only armour is deceit, otherwise they would not have posed as the representatives of Indians.

13. The *Sitara-i-Hind* (Lucknow) of the 10th February, 1918, referring to the recent Indian Chiefs' Conference at Patiala in connection with political reforms, suggests that before arriving at a final decision the Viceroy and the Secretary of State should circulate their proposals to all Native States for criticism by the States as well as by their inhabitants. It is also necessary that all the petty chiefs as well as the important ones should be invited to Delhi to express their opinions before the question of reforms for Native States is decided.

The Native States and Home Rule.

SITARA-I-HIND, 10th February, 1918.

14. The *Maryada* (Allahabad) for December, 1917, (received on the 26th January, 1918), publishes two poems, one by BHAGWAN NARAYAN BHARGAVA and another by SATYA GRAHI, urging Indians to disobey unjust orders and have recourse to passive resistance as a counter-measure against official high-handedness and autocracy and for the attainment of their rights, though they may have to suffer any hardships whatsoever including sacrifice of life.

Passive resistance.

MARYADA, for December, 1917.

15. The *Leader* (Allahabad) of the 11th February, 1918, publishes more impressions of the Calcutta Congress. The writer says the differences are not limited to a few, but a split between the extremists and moderates is not inevitable if the former realise that they gain nothing by being unreasonably violent and if the latter acknowledge that greater vigilance is necessary.

The Calcutta Congress.

LEADER, 11th February, 1918.

16. MUNESWAR TRIPATHI writing in the *Abhyudaya* (Allahabad) of the 9th February, 1918, (received on the 12th February), complains that an Indian official in a tahsil of the Azamgarh district has compelled zamindars and cultivators to contribute one-fourth of the land revenue and one-half of the rent respectively towards the war loan, and those who express inability to do so are ill-treated and oppressed. He further complains that another official in the district does not specify the place of his camp on the summonses issued by him to litigants.

Officials and people.

ABHYUDAYA, 9th February, 1918.

Referring to the irregularities committed by the Bengal police in connection with the Bengal *haut* looting cases, the *Hamdam* (Lucknow) of the 13th February, 1918, urges the Bengal Government, in view of these irregularities and its own admission that the high prices of food-stuffs and salt are unbearable for the poor, not only to provide facilities to the accused for their defence but also to provide legal help if they stand in need of it. Their case should be tried by ordinary courts instead of by special tribunals established under the Defence of India Act, so that they may be enabled to appeal to higher courts. The Bengal Government should also appoint a well-organised commission to enquire into the behaviour of the police.

HAMDAM, 9th February, 1918.

The *Leader* (Allahabad) of the 16th February, 1918, protests against the severe sentences in the Bhawaniganj *haut* looting case, and says that civilian judges in this country are often fond of passing what may be called savage sentences of imprisonment.

LEADER, 16th February, 1918.

The *Medina* (Bijnor) of the 9th February, 1918 (received on the 12th February), says that though the Machhli Bazar mosque, Cawnpore, is a standing monument of the achievements of the police who fired on the Bahraich Muslims for cutting a tree and were unable to prevent the *Dasehra-Muharram* riots at Allahabad which led to the death of a Muslim, Sir James Meston thought fit to bestow praise on them. The Calcutta police prosecuted 21 *gariwalas* under section 110, Criminal Procedure Code), and wasted about half a lakh of Government money, but they were all acquitted. The police are now acting very high-handedly in the Eastern Bengal districts affected by the cloth and salt riots. About 6,000 persons are being prosecuted. It is still more deplorable to know that besides dearness the police

MEDINA, 9th February, 1918.

also were responsible for the riots. Policemen incited the mob to loot *hauts* and later on these enemies of the country and the State gorged themselves with bribes. The reports published by two commissions despatched by the Bengal Muslim League show that bribes were extorted wholesale. Women were made to sell their clothes and ornaments to pay bribes. Many persons were kept in confinement and tortured in various ways. Their cruel methods can be judged from the statement of the members of a commission that a constable caused miscarriage by striking a pregnant lady with the butt—end of his gun. If this be true, there can be no worse atrocity. The Bengal Muslim League is trying to place the matter before the Bengal Government and we hope that after making enquiries and proving their crimes Government will adequately punish these offenders against the country and the State.

MUSAWAT, 14th February, 1918.

The *Musawat* (Allahabad) of the 14th February, 1918, asks the Chairman of the Moradabad municipality what right he had to refuse the use of the town hall for a meeting on Mr. Moazim Ali's case. If he did this merely to avoid risk of incurring the wrath of the District Magistrate, we would ask whether he thinks himself a representative of the people or a servant of the magistrate. Those who prefer the pleasure of magistrates to that of the public, should resign membership and chairmanship at once.

OUDH AKHBAR, 10th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 10th February, 1918, says the large number of acquittals in the Bihar riot cases shows the unsatisfactoriness of the police enquiries, and it cannot now be said that the action taken in connection with the riots is not one-sided. Hindu journalists were not allowed to make their own enquiries and Government has now refused the Hon'ble Babu Purnendu Narayan Sinha's request for a commission to enquire into the causes of the riots and to suggest means for the prevention of similar occurrences in future. Will mere repression kill the ill-feeling which rankles in the hearts of Bihari Hindus and Muslims? Never! The evil can be remedied only if even-handed justice is dealt, if the most thorough enquiry is made, and if a joint committee settles the differences between the two communities. Under existing conditions it is feared that differences will become accentuated. In view of the perfunctoriness of the police enquiries so far the Hindu public are not prepared to admit the charges generally levelled against the Hindus.

INDIAN DAILY TELEGRAPH, 14th January, 1918.

17. The *Indian Daily Telegraph* (Lucknow) of the 14th February, 1918, publishes a circular letter from the Hon'ble Saiyid Wazir Hasan communicating a resolution passed by the All-India Muslim League at Calcutta which declared that the views expressed by Mr. Muhammad Ali and also the passive sympathies of the Musalmans in general with their co-religionists all over the world, based on purely religious grounds, are not inconsistent with loyalty to the King-Emperor. If this view is accepted by Government the causes of the internment of Messrs. Muhammad Ali and Shaukat Ali will cease to exist. A deputation should wait on His Excellency the Viceroy in March next to place this view before His Excellency.

The interned Muhammadan leaders.

MEDINA, 13th February, 1918.

The *Medina* (Bijnor) of the 13th February, 1918, says that from the replies given to interpellations at the last meeting of the local Council regarding *Hasrat Mohani*, it appears that he will probably now be interned at Aligarh. In our opinion it would be better if he were made wholly free. Still, if official prestige does not permit of that, this much is enough.

MUSAWAT, 10th February, 1918.

Referring to Mr. Tilak's article entitled the Ali brothers in the *Mahratta*, NAZIR HASHMI in the *Musawat* (Allahabad) of the 10th February, 1918, urges Muslim non-official members and honorary magistrates to resign in order to show their sorrow for the internment of the Ali brothers and thereby give proof of their passive resistance. It is high time for exhibiting self-sacrifice. If they fail to achieve success in this matter, they do not deserve any political concession or progress.

CAWNPORE SAMACHAR, 10th February, 1918.

18. The *Cawnpore Samachar* of the 10th February, 1918, complains of the abuse of the Defence of India Act and says it has tarnished the reputation of British justice. The assurance given by Lord Hardinge's Government regarding the cautious enforcement of this Act has not been observed and thousands of Indian youths have

The Defence of India Act.

been interned on the slightest suspicion and maltreated. We do not urge that the enemies of the Empire should not be punished but we cannot have them inhumanly treated. The treatment meted out to the internés is a disgrace to the British nation. Will Government bestow no attention upon the matter?

The *Hamdam* (Lucknow) of the 14th February, 1918, regrets that all the proceedings of the Bengal revolutionary enquiry committee are confidential, and this does not afford the public any opportunity to estimate the authenticity and soundness of its enquiry. The committee should publish its report and Government should give the public an opportunity to discuss this report before taking any action. HAMDAM, 14th February, 1918.

The *Hindi Kesari* (Benares) of the 7th February, 1918 (received on the 12th February), says that the Bengal Government's *communiqué* regarding Manindra Nath Sen, an interné, who died of consumption, is quite unsatisfactory and does not throw light on many important points. We wonder whether the attention of the revolutionary judicial enquiry committee has been drawn to such cases. HINDI KESARI, 7th February, 1918.

The *Jain Gazette* (Muttra) of the 11th February, 1918, publishes a letter from Bhagwan Din, who says that if the Jaipur State alone is responsible for the internment of Arjun Lal Sethi, the Government of India should interfere; people are wondering why Arjun Lal Sethi has been transferred to the Vellore jail; his family at Vellore is practically interned, being ill-housed and ill-fed. In another letter BABU AJIT PRASAD says that the Jain community will soon organize a deputation to proceed to England to agitate for the release of Arjun Lal Sethi. JAIN GAZETTE, 11th February, 1918.

Indians in the public service.

19. The *Sitara-i-Hind* (Lucknow) of the 10th February, 1918, complains that an inexperienced lady named Miss Ellis has been appointed instead of a most learned and experienced lady like Mrs. M. A. Sri Nivas as Inspectress of Schools in Madras. Government tries its utmost to encourage female education in India, yet in the Education Department there are certain short-sighted Englishmen who give vent to their prejudices in this way against Indian ladies who have qualified themselves for responsible posts. Government cannot succeed in its efforts unless it exterminates such poisonous germs from the department. SITARA-I-HIND, 10th February, 1918.

Legislative Councils.

20. Referring to Government's replies to questions in the Provincial Council, the *Hamdam* (Lucknow) of the 9th February, 1918 (received on the 12th February), urges Government as well as the public to provide for the enlargement of the existing colleges and the establishment of new ones, as the records of various colleges show that large numbers of students were refused admission and thus forced to enter the world without completing their education. Government's reply to the Hon'ble Nawab Abdul Majid's question regarding the burial of a Muslim who happens to die in hospital is not satisfactory. Maulana *Hasrat's* case should be decided in accordance with the wishes of those members who referred to the case. Government should also make arrangements for the supply of agenda, questions and replies to the Press immediately after the meeting of the Council. HAMDAM, 9th February, 1918.

Referring to the proceedings of the last meeting of the local Council, the *Hindustani* (Lucknow) of the 10th February, 1918, says that not only did Government oppose the Hon'ble Mr. Chintamani's eminently reasonable resolution regarding the setting apart of a certain percentage of the annual receipts for primary education, but the Financial Secretary adopted such a silly *(behudah)* tone in ridiculing the suggestion that all the members of the Council were bound to feel displeased. The result was that Government was defeated on this resolution by a majority of three votes. Though the Financial Secretary's speech was bitter it produced good results. HINDUSTANI, 10th February, 1918.

The *Utsah* (Orai) of the 8th February, 1918 (received on the 14th February), says that the proposed Bill in the Bengal Legislative Council requiring *vaids* to obtain Government permission for carrying on their profession will do more harm than good. It will prove injurious not only to the interests of *vaids* but also to those of the rural population which mainly depends UTSAH, 14th February, 1918.

upon the indigenous system of medicine for treatment. Such a law will also seriously affect the *Ayur Vedic* system of medicine.

II.—ADMINISTRATION.

(a)—Education.

OUDH AKHBAR, 14th February, 1918.

National education.

21. While admitting the benefits of English education, the *Oudh Akhbar* (Lucknow) of the 14th February, 1918, says it produces a denationalising effect, as it makes Indians prefer English dress, authors and heroes to their own. Education should aim at producing nationalists and patriots, not mere clerks, lawyers, and doctors. The present system cannot develop either indigenous industries or systems of medicine but it attempts to convert the East into the West. National characteristics are however so firmly rooted that the result of these efforts will be that Indians will remain neither Orientals nor Westerners. Self-government will be a success in India only if a national system of education is introduced and administered by men of nationalistic ideals. The Hindu and Muslim universities cannot successfully impart national education because of their connections with Government officials, and the National University movement should be helped. The period 8th to 15th April has been fixed as the National Education Week for the collection of funds for the National University.

HAMDAM, 12th February, 1918.

Government's educational policy.

22. The *Hamdam* (Lucknow) of the 12th February, 1918, expresses wonder that even the present agitation could not be successful in banishing from the minds of Anglo-Indians the pernicious idea of restricting higher education. Whenever they get an opportunity to impede the educational progress of Indian youths they try to make the most of it. The Patna University Committee's dealings furnish the latest example of such efforts on the part of Anglo-Indians. It is gratifying that admission to post-graduate classes is open to all students and that Sir Ali Imam was disappointed in his attempts to exclude all except those candidates who graduated with honours.

SITARA-I-HIND, 13th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 13th February, 1918, urges the Muslims to join engineering colleges and exhorts Government to establish more engineering colleges in India as the four existing colleges are insufficient for the needs of the country.

AL BASHIR, 5th February, 1918.

Muhammadan education.

23. *Al Bashir* (Etawah) of the 5th February, 1918, (received on 9th February), says that in view of the prospect of the introduction of compulsory primary education in these provinces Muslim leaders should insist that Muslim children should be compelled to go only to Muslim schools, presided over by Muslim teachers, which will impart instruction in accordance with Islamic traditions. Muslim children should not be forced to attend Christian and Arya Samajist missionary schools. There should be adequate arrangements for *purdah* in Muslim girls' schools and Urdu should also be compulsory in schools teaching Hindi.

MUSAWAT, 12th February, 1918.

The *Musawat* (Allahabad) of the 12th February, 1918, publishes an article appealing to the All-India Muhammadan Educational Conference to consider all aspects of the question of primary education for Muslims and to arrange for the starting of *maktabs* and primary schools everywhere under the supervision of local national committees, to encourage female education and to carry out an educational census.

SITARA-I-HIND, 14th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 14th February, 1918, (received on the 16th February), says that after the visit of His Exalted Highness the Nizam of Hyderabad to the Muhammadan Anglo-Oriental College everybody expects that His Excellency the Viceroy will also visit the college. The college authorities should invite not only the Viceroy but the Secretary of State also. Delhi is so near Aligarh that the Viceroy can visit the college without the difficulty involved in a long jonrney. His visit should be of the utmost help to the solution of the University problem and he should also be able to redress the existing grievances.

24. The *Almora Akhbar* of the 11th February, 1918 (received on the 14th February), urges that unless free education is made compulsory it can produce no substantial result, and appeals to the educated and wealthy classes to help in the spread of primary education among the people. Municipal Commissioners ought not to oppose the introduction of free compulsory education which is not only the first step towards self-government but also towards humanity.

Primary education.

ALMORA AKHBAR, 11th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 14th February, 1918, (received on the 16th February), suggests that a few municipalities should introduce primary education experimentally and others should give these municipalities financial help. This would settle the question of money for the introduction of primary education. Another impediment is the absence of liberty of action of district boards. The problems of the freedom of district boards and their reform are under the consideration of Government. We hoped that this would be decided before the end of the financial year but from the mission of the Secretary of State for India we think that the question of district boards will be decided after the decision on Indian reforms. It will be better if the question of compulsory primary education is postponed for some time.

SITARA-I-HIND, 14th February, 1918.

The *Tofah-i-Hind* (Bijnor) of the 11th February 1918, (received on the 14th February), exhorts the Bijnor municipality, which opposed compulsory primary education, to follow the example of the Allahabad municipality. The local influential persons should constitute a commitee in order to ascertain and inform Government of the general public opinion regarding compulsory education if the municipality fails to set aside its resolution. It is regrettable that the educated members should have acted in this way knowing that it is through education that various countries have achieved success and fame in the world. Their action clearly shows that they altogether ignore the feelings of the public.

TOFAH-I-HIND, 14th February, 1918.

25. The *Anand* (Lucknow) of the 4th February, 1918 (received on the 10th February), protests against the order of the managers of municipal schools at Lucknow prohibiting the use of the Nagri script in papers submitted by teachers and urges that if the Chairman refuses to withdraw the order the matter should be taken to higher authorities. A monster memorial signed by thousands of persons should be submitted to the Lieutenant-Governor praying for the righting of this wrong.

Urdu and Hindi.

ANAND, 4th February, 1918.

(b)—General.

26. Writing in the *Hamdam* (Lucknow) of the 12th February, 1918, SAJJAD MUMTAZ HUSAIN of Khurja urges Government to guarantee the sale of indigo in order to encourage indigo-planting in India as unless Government adopts this measure no one will be willing to embark on this risky enterprise and endanger his capital in it.

Government and trade.

HAMDAM, 12th February, 1918.

The *Pratap* (Cawnpore) of the 8th February, 1918 (received on the 14th February), protests against the proposed payment of three crores of rupees to Japan by the Government of India on behalf of the British Government, on the ground that India herself needs this help for her trade which is seriously suffering from the increase in the rates of exchange and the insufficiency of Council bills.

PRATAP, 8th February, 1918.

27. The *Avadhbasi* (Lucknow) of the 12th February, 1918, says that the examination of the official *communiqué* and the Gujrat *Sabha's* manifesto leaves no doubt that the Bombay Government without being fully acquainted with the situation accepted the statement of local officials as gospel truth and cast undeserved reflections on the Gujrat *sabha* and described its intentions as mischievous. When two members of the Legislative Council support the statements of the *sabha* the country cannot be prepared to admit the allegation of the Collector and the Commissioner. If the Bombay Government felt no hesitation in condemning the intentions of the *sabha* without due deliberation, how can the people be expected to place implicit confidence in the goodness of its intentions? India has awakened now and the officials will do well to give up their old methods.

Grievances of agriculturists.

AVADHBASI, 12th February, 1918.

PRATAP, 11th February, 1918.

28. The *Pratap* (Cawnpore) of the 11th February, 1918, says that the Income-tax Amendment Bill does nothing to remove the evils of the existing Income-tax Act, but on the contrary increases the burden of taxation on zamindars. It is for these reasons that almost all non-official members and some European members too have condemned it as uncalled for and injurious. If the existing law provides for the punishment of those who do not correctly report their incomes, why should the new measure provide for double assessment on them? But perhaps consideration for the increasing of income is superior to the inflicting of punishment. It remains to be seen whether the opposition offered to the measure leads to any real improvement in it.

The Income-tax Bill.

HAMDAM, 14th February, 1918.

29. The *Hamdam* (Lucknow) of the 14th February, 1918, says that the Select Committee for the Usury Bill should not permit itself to be influenced by the opposition of the Bengal landholders and money-lenders as their opposition is based upon selfishness. Bengal papers have shown the evil practices which they adopt to rob their tenants of their wealth although they enjoy the advantages of a permanent settlement. This Bill aims at redressing the grievances of the poor and freeing them from the clutches of these wealthy people.

The Usury Bill.

ALMORA AKHBAR, 11th February, 1918.

30. The *Almora Akhbar* of the 11th February, 1918, (received on the 14th February), refers to the recent decision of the Privy Council that a river belongs to the zamindars through whose lands it flows, and enquires whether Government will in the light of this decision restore forests, rivers, and barren land in the Kumaun division to the people who think that their well-being consists in keeping their property in their own hands.

Grievances of Kumaun.

SITARA-I-HIND, 13th February, 1918.

31. The *Sitara-i- Hind* (Lucknow) of the 13th February, 1918, expresses gratification at the Gwalior Government's interest in the introduction of agricultural and educational reforms on scientific lines and hopes that the Gwalior State will excel Cawnpore in its agricultural training and that people from Central India and the United Provinces will prefer it to Cawnpore. Government should allow the State to construct a railway line between Bhind and Etawah. This would result in infusing a new spirit into industry.

The Gwalior State.

OUDH AKHBAR, 14th February, 1918.

32. The *Oudh Akhbar*, (Lucknow) of the 14th February, 1918, says that the coming together from all parts of India of thirty lakhs of pilgrims on the *Samawati Amavasya* day at Allahabad shows that no restrictions or hindrances, whether natural or artificial, can restrain the devout Hindu from discharging his religious duties. It is a pity that the Government of India are not yet convinced of the religious spirit of the Hindus; otherwise they would not have prohibited the sale of tickets. We are however grateful for the slight concessions made for the four days, but Government should now arrange for the return of the pilgrims to their homes. The fact that there was no untoward incident in spite of the vast concourse proves the law-abiding nature of the Hindu population.

The Allahabad *Kumbh Mela*.

AGRA AKHBAR, 7th February, 1918.

33. The *Agra Akhbar* of the 7th February, 1918, (received on the 9th February), appeals to the local municipality to prevent the spread of plague by exterminating the rats that have appeared in exceptionally large numbers in the fields in the vicinity of the city.

Plague.

PRATAP, 11th February 1918.

34. The *Pratap* (Cawnpore) of the 11th February, 1918, publishes a letter signed by fifty-two persons of Gauriyan Kalan (Unao) praying for an enquiry into the charges of oppression and torture by Babu Bhola Nath Singh, tahsildar, liquidator of the local co-operative credit society. It also urges that the amount of money realised from them and deducted from their debts in the Unao Town Bank should be ascertained, that the irregular proceedings of Pandit Radhe Lal Tripathi, manager of the Unao Town Bank, should be enquired into and properly dealt with, that the profits and the shares amounting to Rs. 2,000 deposited in the Unao Bank should be deducted from the outstanding arrears, and that

Cooperative credit societies in Unao.

money should be realised from them by easy instalments. The illegal proceedings of the tahsildar liquidator have deceived thousands of persons; they beg that justice may be done and their grievances redressed.

35. Referring to the deductions from the salaries of the Muslim employés by the Superintendent of the Bengal Government Press for their absence from work to attend Friday prayers, the *Hamdam* (Lucknow) of the 9th February, 1918, (received on the 12th February), urges the Muslim institutions to take steps in this matter and to submit a protest to the Bengal Government against the action of the Superintendent. The Hon. Maulvi Fazl-ul-Haq and Mir Abul Qasim should put questions in the Council regarding the matter.

Muslims in the public service.

HAMDAM, 9th February, 1918.

III.—Religious and social matters.

36. The *Musawat* (Allahabad) of the 10th February, 1918, publishes part of a contributed article which condemns the cow-protection movement while sympathising with the political demands of the Hindus. While it is the duty of the nation to follow one Government it is the duty of the ruler not to betray the national trust but to keep in view the wishes of the people. This is possible only if Islamic principles which also safeguard the rights of rulers are observed. Another strange thing which affords us a glimpse of the splendour and glory of English politics is that while the Hindu temple at Cawnpore is left untouched a portion of the mosque is demolished, and while Mrs. Besant is released, the Ali brothers are still suffering the rigours of internment.

Cow-protection.

MUSAWAT, 10th February, 1918.

37. Referring to the attempts made to tamper with the prosecution witnesses in the Bihar riot cases, the *Hamdam*, (Lucknow) of the 9th February, 1918, (received on the 12th February), urges the police and *Ulama* to protect the witnesses from the threats and inducements of wealthy and influential persons. The *Ulama* should also impress upon the witnesses that it is a sin to conceal facts and commit perjury.

The disturbances in Bihar.

HAMDAM, 9th February, 1918.

38. The *Maryada* (Allahabad) for December 1917 (received on the 26th January, 1918), criticising the *communiqué* on the case of Sardar Mangal Singh, demands the publication of the report and the evidence for the satisfaction of the public. Some people declare that the enquiry was a mere farce, inasmuch as it was one-sided; does Sir James Meston consider the enquiry to be proper, fair, and just? Can its institution be said to have been inspired by wisdom? Such a perfunctory enquiry was an insult to an old capable official. Was it not necessary in the name of impartiality that Mr. Burton and Mr. Gaskell also should have been subjected to an enquiry? What is the proof of the nervous breakdown of the Kotwal? Undoubtedly injustice has been done to him knowingly or unknowingly, and justice demands that he should be recalled from his compulsory leave and re-posted at Allahabad.

The unrest in Allahabad.

MARYADA, December 1917.

The injustice becomes all the more accentuated when we see that the District Magistrate and the Superintendent of Police have been given certificates for good work, but if Allahabad could give a certificate it would have been of quite a different nature. Be that as it may, surely Government should have held an enquiry into their conduct before passing them. We cannot congratulate Government on the publication of the *communiqué*. It would have been much better if Government had kept quiet.

39. The *Hamdam* (Lucknow) of the 12th February, 1918, expressing dissatisfaction at the Government reply to the Hon'ble Nawab Abdul Majid's question regarding the burial of Muslims dying as in-door patients of hospitals, says it is strange that our Government does not agree to take the responsibility for such burials, while in all other civilized countries Governments and municipalities render pecuniary assistance even to the poor, apart from the sick in hospitals, in connection with funeral expenses. It is the duty of Government to help the poor and helpless in this matter, in order to keep the atmosphere of a particular area pure in the interests of its subjects. So far as we know, every hospital has a certain amount of money for this purpose at its disposal but either the manager misappropriates

Funerals of Muslims.

HAMDAM, 12th February, 1918.

it or other people perform the funeral ceremony in a very unsatisfactory manner. Government should bestow its special attention on this matter.

AL BUREED, 11th February, 1918.

Pollution of the Ganges canal.

40. *Al Bureed* (Cawnpore) of the 11th February, 1918, urges Government to make arrangements to prevent the throwing of dead bodies into the Ganges canal.

AGRA AKHBAR, 7th February, 1918.

Christian missions.

41. The *Agra Akhbar* of the 7th February, 1918 (received on the 9th February), complains against the refusal of Christian missionary institutions to appoint Muslims as teachers simply because of their religion.

AGRA AKHBAR, 7th February, 1918.

Aeroplanes and *purdah*.

42. The *Agra Akhbar* of the 7th February, 1918 urges that in order to prevent violation of *purdah*, the aeroplanes stationed locally should not fly during the day-time without giving previous warning to the inhabitants.

NASIR-UL-AKHBAR, 1st and 8th February, 1918.

Social reform.

43. The *Nasir-ul-Akhbar* (Jaunpur) of the 1st and 8th February, 1918 (received on the 12th February), commends the action of the Maharaja of Nabha in prohibiting unequal marriages, representation of litigants by vakils, import of adulterated *ghi* and sugar, and construction of temples and mosques without deposit of adequate funds for repairs. The order against representation of parties by vakils may be hard on lawyers, but it will surely prove beneficial to litigants, for the poor are sometimes ruined by litigation. The order regarding unequal matches is a great boon. Will Government also consider the question? The pernicious system is undoubtedly injuring the race.

IV.—MISCELLANEOUS.

OUDH PUNCH, 8th February, 1918.

The *Oudh Punch*.

44. The *Oudh Punch* (Lucknow) of the 8th February, 1918 (received on the 14th February), publishes a poem which says that Indians are now crazy after Western things. They go to hotels to see beauties. They are a prey to poverty and famine, but they smoke cigarettes and drink whiskey. Indians hanker after foreign things. They prefer phaetons and railway carriages to palanquins. They sacrifice religion for the sake of wealth, but when they fall in love with a Miss they spurn wealth also. Subscriptions are killing the people. So long as the English company is safe, the Indians are satiated in every way. They desire neither learning nor arts; they are full of words. Dearness is also producing devastation.

Another poem says that while Indians may adopt European ways and become reformers and national leaders, they should not bite themselves even if they become apes.

This paper also publishes a dialogue between Turkey and England who are wrangling over the camel *Arabia and Mesopotamia*. Turkey says that the camel which feeds on leaves only is its support and is much loved by it. England replies that the camel is being starved, and finding Germany indifferent claims it as its own and runs away with it.

Another article ridicules Indians for adopting the practice of making water in a standing posture and the immoral systems of freeing women from *purdah* and of publishing matrimonial advertisements and permitting courtships.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

MEDINA, 21st February, 1918.

Russia and Turkey.

1. The *Medina* (Bijnor) of the 21st February, 1918, says some hold that Russia will join the Central Powers against the Allies, but we think this is wrong, for if Russia had had any sense of honour and power it would have not submitted to these peace terms. It appears quite helpless and powerless and there can be no danger of the resumption of hostilities by this dead body. This separate peace has altogether disintegrated that great kingdom, which once occupied one-third of the world but which will appear like the Balkan States in the maps prepared after this war. It is the end of that kingdom, the Emperor of which, Peter I, charged his successor, the recently dethroned Czar, to drive the Turks out of Europe and to efface the cresent from the West. To carry out these injunctions and to bring Constantinople under his control the ex-Czar entered the battlefield. But behold the vicissitude of time! the sick man (Turkey) is still on his death bed and the gallant executioner has had to make way for others before reaching the sick bed to strangle the sick man, and he has given the powerful sword to the sick man who may be able to rise up with its help and show that he is still alive.

MEDINA, 17th February, 1918.

The holy places of Islam.

2. Continuing its criticism of the attitude of *Al Qibla*, the *Medina* (Bijnor) of the 17th February, 1918, says that as *Al Qibla* is published at Mecca, the centre and source of Islam, all Muhammadans wish to see every word of the paper in accordance with Islam, but all their hopes and expectations are frustrated when they find the matter quite the reverse. *Al Qibla* holds the Turks to be infidels because of their corruption, but it does not know that mere corruption is not sufficient to render a Muslim an infidel unless he repudiates Islam openly. This is why the Hashmiya Government of Arabia did not and could not pronounce any *fatwa* to this effect. It is surprising that *Al Qibla* does not hesitate to twist and distort the *Qoran* in order to make the verses serve its purpose and to apply them to the case of the Turks and to instigate the Arabs against them. The aim of the paper is not to unite the Muslims but to unite the Arabs only, and this is against the commands of Islam. It supports the views of the *Kokab* that Arabs are Arabs first and Musalmans after. It is strange that we find signs of racial spirit in the place from which Islam sprang and did away with racial distinctions. Muhammadans are aware that since the Hedjaz has become independent the pilgrims have not been unduly taxed as they used to be in the time of the Turks, and that unlimited facilities have been provided for them—as is manifest from the fact that certain Indian pilgrim Maulvis were arrested and handed over to the British Government. The Indian Muslims are glad that their malice towards this paper is based on religious grounds and they will not feel ashamed before their Prophet on the day of judgment.

NAI ROSHNI, 15th February, 1918.

The future of Palestine.

3. The *Nai Roshni* (Allahabad) of the 15th February, 1918, referring to Mr. Balfour's proposal to establish a Jewish State in Palestine, says that if sympathy meant making any amount of noise to secure liberty for a particular nation under a particular foreign state, and maintaining silence whenever the question of the freedom of Indians comes before the British who rule this poor nation, such sympathy would be abominable. But if sympathy is not restricted to one particular nation we cannot help saying to our masters, the Englishmen, that they should not trouble to travel a long distance in order to show their sympathy. There are certain nations under their own protection who are more worthy of their sympathy than the Jews. First they should prepare a tiny cottage for the Indians in India and after that construct a gigantic palace for the Jews in Palestine.

The Jews have all the shortcomings on account of which the poor Indians have been refused self-government; and though sympathy flowed forth for the Jews yet for the poor Indians there is no sympathy. Are not the Jews scattered in various countries and do not they speak different languages just like the Indians? Indians are denied self-government because they have no administrative experience. Have the Jews, who have never been a ruling race, any experience of

administration? Will that self-made association of England, which is established under the leadership of Lord Sydenham for the purpose of discharging the obligations of eaters of Indian salt, consider this? If the Jews as a whole are worthy of self-government Indians are much more so. First Indians should be granted self-government and then the Jews.

Recruiting in India.

4. DUGAR SINGH LODHYAL of village Nathuwakhan, Ramgarh (Naini Tal), writing in the *Almora Akhbar* of the 18th February, 1918 (received on the 21st February), says that if the Kumaunese were freed from the hardships of *coolie begar* and their forest grievances redressed, they would join the army in large numbers. — ALMORA AKHBAR, 18th February, 1918.

The *Hamdam* (Lucknow) of the 20th February, 1918, expresses surprise at the decision of His Excellency the Commander-in-Chief to reserve the posts of officers of the Indian Defence Veterinary Corps for the holders of degrees of the Royal College of Veterinary Surgeons (England) and urges the Indian Veterinary Department to recommend Indian veterinary graduates for such posts. It is strange that Indians are thus debarred from serving their country, especially when they as Indians know more about Indian animals than Europeans do. If regular commissions cannot be given to Indians in large numbers at present, they should at least not be deprived of such posts in reserve forces. — HAMDAM, 20th February, 1918.

GANGA SAHAI SHARMA writing in the *Pratap* (Cawnpore) of the 18th February, 1918, describes a case in which a respectable youth was forcibly enlisted by a recruiting officer while travelling in a train from Rajgarh to Alwar and was let off only on the intervention of the Station Master of Alwar and the police. Though recruits may be enlisted in as large numbers as possible the rights of the people should not be trampled upon. They should not be threatened or wheedled into enlistment. — PRATAP, 18th February, 1918.

Referring to the Chief Secretary's statement that he was unable to furnish returns of the assistance rendered by the taluqdars of Oudh during the present war, the *Sitara-i-Hind* (Lucknow) of the 19th February, 1918, wonders how Sir James Meston could pass strictures on taluqdars when he had no information on that point, and especially when those strictures caused so much dissatisfaction among the public. — SITARA-I-HIND, 19th February, 1918.

The Viceroy's speech.

5. The *Almora Akhbar* of the 18th February, 1918 (received on the 21st February) commenting on the Viceroy's speech says this is the first time that the head of the Government of India has made a statement in accordance with public opinion, in saying that it was a well-advised measure to send a deputation to England in support of the Congress-League reform scheme. His Excellency's speech being diplomatic it is very difficult to make out what it actually conveys, but the fact that the Anglo-Indian papers have begun to express dissatisfaction shows that there must be something substantial in it. The Anglo-Indian papers will hold from selfish motives that too much has been granted to Indians. Justice will not be done to India unless less consideration is shown to the interests of the one lakh of Europeans and more to those of the thirty-two crores of Indians. If the entire well-being of the people is not secured by the existing system of administration its early abolition in favour of responsible government will be desirable. — ALMORA AKHBAR, 18th February, 1918.

The *Avadhbasi* (Lucknow) of the 19th February, 1918 (received on the 21st February), says that although the announcement of the 20th August contains provision for the establishment of responsible government in the country its effect is greatly counteracted by qualifying sentences. The announcement was hailed as satisfactory by the leaders, but it is now evident that the qualifying sentences were not included in the announcement without a purpose. The Viceroy's speech of the 6th February, pointing out that some would describe the forthcoming reforms as too illiberal and inviting the re-reading of the announcement, appears to have been delivered for the special warning of the Indian leaders, who have been asked to pay attention to the qualifying clauses in the announcement. The Viceroy's remarks seem to have been made in view of the forthcoming reforms falling short of the Congress-League reform scheme. There is a considerable body of public opinion in the country which considers the Congress League reform scheme to be unduly modest in its scope, — AVADHBASI, 19th February, 1918.

but this body is silent and will be satisfied for the time being if this scheme is accepted. We assure the Viceroy that the people have carefully read the announcement, but the officials also should not forget that the Congress-League reform scheme represents the irreducible minimum of the popular demand and that anything short of this will not satisfy the country. India has sacrificed and is ready to sacrifice men and money for the Empire and the King-Emperor, but she is also determined to attain her rightful place in the Empire and will not be satisfied with mere words. In short, comprehensive changes are needed. The Curtis reforms will not do. The authorities should not be under the impression that the conciliation of some leaders with mere makeshift reforms would enable them to dub the rest of the people as irreconcilables who could be dealt with by the policy of repression. This is the year 1918 not 1908.

The people will repudiate those leaders who will be satisfied with less than the Congress-League scheme, and not a single soul will support them. So far all is in our hands and we should vigorously agitate. Our leaders should make it plain to the Imperial Government, which can amend the reform scheme prepared in consultation with the officials, that complete overhauling of the administration is necessary and that mere makeshift reforms will not do, so that there may be no ground for complaint if strong agitation takes place on the introduction of unsatisfactory reforms. It will be easier to get the reforms improved before they are finally drafted. The present is therefore not the time to keep quiet. The agitation should not be relaxed in the country. The leaders of the United Provinces are especially idle in this connection. Success can crown our efforts only when we convey the message of *swaraj* to every Indian home. From the Viceroy's speech we should learn that we are not exerting ourselves to the utmost.

HINDUSTANI, 14th February, 1918.

Discussing the Viceroy's recent reference to political reforms, the *Hindustani* (Lucknow) of the 14th February, 1918 (received on the 16th February), says that His Excellency's reference to moderation and caution is ominous and lends colour to the suspicion that his proposals do not coincide with those of the Congress and the League. If this suspicion proves true the people will be seriously discontented and a storm of opposition will burst forth if they get only petty concessions as foreshadowed in Mr. Curtis's scheme. The departure of the Congress-League deputation to England to acquaint the British public with the true facts should be expedited.

AL BASHIR, 19th February, 1918.

Sir Harcourt Butler.

6. *Al Bashir* (Etawah) of the 19th February, 1918 (received on the 23rd February), appeals to Sir Harcourt Butler to remove all obstacles in the path of Muslim educational progress. In the past Government has been to a great extent responsible for the educational backwardness of Muslims whose only desire is to have now the same opportunities for educational advancement as the Hindus had in the past. Sir Harcourt should see how far Muslims have deteriorated economically and socially from the time when Shah Alam handed over the sovereignty of India to the British and should realize how this degradation falsifies the claim of the British that they uplift the races over which they rule.

Sir Harcourt should bear in mind that he would be doing no favour to Muslims but only giving them their rights if he turned his attention towards their education.

AZAD, 21st February, 1918.

The *Azad* (Cawnpore) of the 21st February, 1918, appeals to Sir Harcourt Butler to remove the senseless restrictions on the number of students admitted into schools and college classes. It is also to be hoped that Sir Harcourt will give greater impetus to primary and female education than his predecessor did.

HAMDAM, 17th February, 1918.

The *Hamdam* (Lucknow) of the 17th February, 1918, welcomes Sir Harcourt Butler and hopes that he will not only follow in the wake of his predecessors, but that he will not allow the restrictions imposed by the Press and Defence of India Acts to become unbearable through the high-handedness of local officials, that he will give to Indians the freedom of speech and writing referred to by his predecessor, and that he will make special arrangements for the education of taluqdars and for saving their estates from the grip of creditors.

OUDH AKHBAR, 15th February, 1918.

In welcoming Sir Harcourt Butler, the *Oudh Akhbar* (Lucknow) of the 15th February, 1918, appeals to him to arrange for adequate Hindu

representation on the Allahabad and Lucknow municipal boards and to support educated Indian opinion in the matter of political reforms.

The *Pratap* (Cawnpore) of the 18th February, 1918, welcomes Sir Harcourt Butler, and says his work will be the best test of his régime. PRATAP, 18th February, 1918.

7. The *Almora Akhbar* of the 18th February, 1918 (received on the 21st February), says that Sir James Meston was an able and outspoken administrator who kept a cool head when other provincial Governments were engaged in making arrests in connection with the Home Rule agitation. He was courteous in speech and manner. He remarked that plain-speaking was not the common practice in the Legislative Council; the fact is that modern civilization has strangled truth most of all. In the bureaucratic administrations also truth is disregarded, for the officials generally associate with Raja Bahadurs, Rai Bahadurs and wealthy *raises* or with their subordinates who are all the very personification of sycophancy. Plain outspoken men are not welcomed by the officials. But so long as they do not mix with such persons and believe their words they cannot become acquainted with the true condition of the people whose grievances and sufferings go unredressed. On the one side the British Government is said to be the lover of liberty and justice, while on the other the plain-speaking patriot has to undergo imprisonment and the truth-telling editor is either crushed under the Press Act or required to furnish security like a bad character. There may be failure of rains, and high prices may prevail in the market, and even Mr. Gandhi may say that crops have failed; but the *Government Gazette* maintains that crops are very good, markets well stocked and the people doing well. People die of plague but no tear or astonishment is visible. People have been disarmed and yet they are taunted with cowardice. Raw material is sent away to Manchester, yet the people of this country are called indolent. Examinations for the selection of officials are held in England, although officials thus appointed do not know the language and manners and customs of this country. Indians are allowed no share in the administration of the country, yet they are jeered at for their unfitness. Such diplomacy causes unnecessary hardship to the people. We ourselves heartily desire that there may be truth-telling between the rulers and the ruled and that the spectacle of pride on the one hand and timidity on the other may be ended. But in reality we shall have political liberty and freedom of thought and speech only when we have responsible government.

Sir James Meston's administration. ALMORA AKHBAR, 18th February, 1918.

The *Anand* (Lucknow) of the 18th February, 1918 (received on the 23rd February), says that Sir James Meston disappointed the hopes which had been raised in the minds of the people at the time of his appointment as head of the United Provinces Government. Against the wishes of the people he opposed the creation of an executive council in these provinces. During his régime the policy of removing differences between Hindus and Muhammadans was followed in a very small measure and the Municipalities Act only widened the gulf between them. It was an ill-conceived law which caused great confusion in the municipal administration and grave discontent among a very large body of Hindus owing to the preferential treatment of Muhammadans at their expense without any reasonable justification. Sir James Meston's policy consisted largely of the old *Nawabi* elements and it did not seem to achieve any permanent results. In the Cawnpore mosque affair, the Ajodhya *Bakr-Id* riots and the Allahabad *Muharram* disturbances he followed a weak policy, and whatever was done was done incompletely. But for the intervention of Lord Hardinge in the Cawnpore mosque affair and the peaceful attitude of the Hindus in connection with the Municipalities Act, these two matters were likely to create serious trouble. The effect of the help rendered on behalf of Sir James Meston to the Congress at Lucknow was counteracted by the warning issued by him. His presence at public conferences was a proof of his popular sympathies. He was distinguished for his affable and courteous manners. He did not follow a harsh policy and he remained cool-headed in connection with the Home Rule agitation. ANAND, 18th February, 1918.

The *Azad* (Cawnpore) of the 14th February, 1918 (received on the 16th February), has a eulogistic article in which the editor defends almost all the acts of Sir James Meston's régime. AZAD, 14th February, 1918.

HAMDAM, 15th February, 1918.

The *Hamdam* (Lucknow) of the 15th February, 1918, expresses appreciation of the educational and industrial work of Sir James Meston and of his kindness to his former friends. The records of the Cawnpore Machhli Bazar mosque and the Bahraich pipal tree affair however constitute two dark chapters in the history of his régime. It is thought that the mosque affair prejudiced Sir James against Muslims and that he was in some way responsible for Mr. Muhammad Ali's internment. The Oudh taluqdars are to some extent justified in complaining that Sir James did nothing for them during his tenure of office but wounded their feelings by his recent speech.

MASHRIQ, 21st February, 1918.

The *Mashriq* (Gorakhpur) of the 21st February, 1918, says that though Sir James Meston was personally liberal-minded and freedom-loving he was fettered by his responsibilities as a State official. The great defect in officials is that they are generally guided by their subordinate civilians, who are neither angels nor gods, and thereby earn opprobrium. Still, from the political standpoint Sir James's administration was not bad. He supported the establishment of an Executive Council for these provinces and he adequately safeguarded Indian rights at the Imperial Conference. He was right in insisting that provincial governments should have the right to spend their revenues, but he committed a mistake in replacing octroi by house tax. Though he might personally have entertained liberal views regarding education, he was, in accordance with Government policy, unable to remove educational restrictions. His urbanity won for him considerable popularity.

MEDINA, 21st February, 1918.

The *Medina* (Bijnor) of the 21st February, 1918, regrets that though Sir James Meston displayed urbanity on every side his régime began and ended with the bloody incidents of Cawnpore and Bahraich. The only difference was that while at Cawnpore shots were fired at innocent Muslim children while they were collecting bricks for the mosque, in Bahraich *tazia*-bearing Muslims were shot at while cutting a tree.

MUSAWAT, 15th February, 1918.

The *Musawat* (Allahabad) of the 15th February, 1918, says that as Sir James Meston is handing over charge to Sir Harcourt Butler it appears that the announcement regarding the fate of Maulana *Hasrat* will be published during the régime of Sir Harcourt Butler, but in reality it should be regarded as an act of Sir James's administration. Whatever the announcement may be, we cannot help saying that, whether Sir James stays at Simla or lives in London, the prayers and benediction of the wounded hearts of the Muslims will be with him because Islam forbids them to curse even their enemies—may God reveal to him the right path even now.

OUDH AKHBAR, 15th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th February, 1918, says that though Sir James Meston has undoubtedly proved himself more liberal than other provincial administrators in allowing political liberty to the people under his charge, in administrative matters there was not much to choose between him and any other civilian. The Municipalities Act no doubt gave us non-official chairmen but at the same time it embittered Hindu-Muslim relations. Muslims are of course satisfied with it because it gives them excessive representation, but the Hindus are still keeping aloof from the Lucknow and Allahabad municipal boards as a protest against the injustice done to them. Though Sir James Meston is a very circumspect speaker he displeased some Oudh taluqdars by his speech on December 17. His educational and industrial work was commendable.

PRATAP, 18th February, 1918.

The *Pratap* (Cawnpore) of the 18th February, 1918, pays a tribute to Sir James Meston for his affable manners but says that though he had liberal ideas he did nothing which could be described as liberal. Although he helped in the establishment of several denominational institutions, during his régime education did not make so much advance in these provinces as in other provinces. No agrarian improvements were effected in his time. Sir James Meston is to be congratulated on maintaining general political tranquillity in the province. He always presented a double personality and it is difficult to make him out definitely. Possibly Mr. Burn influenced him in matters which had a tinge of severity. Sir James appears to have combined weakness and liberal-mindedness in himself in such a strange fashion that neither his co-workers nor the people in his charge were pleased with him.

8. The *Leader* (Allahabad) of the 21st February, 1918, declares that the *Pioneer's* criticism of the address delivered by Mr. Polak before the East India Association in London, on the inter-departmental scheme of assisted emigration, is superficial, pointless and uninformed. The objection of Indians is to any recruitment in India of labour for the Colonies.

Indians in the Colonies.

LEADER, 21st February, 1918.

The *Mukhbir-i-Alam* (Moradabad) of the 23rd February, 1918, regrets that even in spite of the agreement and the professions of the altered angle of vision on account of the present war, Indians have had to complain against the invidious racial distinctions observed in South Africa. The railway laws recently framed have caused great dissatisfaction among Indians. The Government of India should pay great regard to the protection of the rights of Indians in the Colonies.

MUKHBIR-I-ALAM, 23rd February, 1918.

Referring to the refusal of the authorities of British East Africa to admit two Muslim barristers who wanted to practise there, the *Musawat* (Allahabad) of the 21st February, 1918, enquires whether the statement of the Government of India that it cannot interfere with the affairs of the British East Africa is satisfactory. It is an insult both to the Government of India and to Indians for Government to be silent on this point. The Government of India are responsible for the protection of the rights and honour of His Majesty's subjects, and they will be guilty of negligence if they fail to do this in British East Africa. It is regrettable that the Government of India instead of inviting the attention of the Imperial Government to the tension of feeling is bent upon keeping silence at the moment when the necessity of union and friendship among the various constituent parts of the kingdom is being realized. British East Africa owes its progress to the life-consuming efforts of Indian labourers, so the oppression and injustice meted out to Indians there is most painful. We know what Lord Hardinge would have done had he been here. We do not know why Lord Chelmsford does not adhere to the policy of his illustrious predecessor. These are the insults which have led Indians to demand self-government. Had we been enjoying that blessing to-day, British East Africa would never have ventured to act in such a way. We request the Government of India to reconsider its decision and to inform the Imperial Government of the feelings of Indians, otherwise it is possible that they may begin to agitate, and this would be detrimental to the interests of Government.

MUSAWAT, 21st February, 1918.

9. The *Leader* (Allahabad) of the 21st February, 1918, publishes an open letter from MR. PRITHWIS CHANDRA RAY who emphasizes the need for responsible thinking and cool judgment, and deprecates the undesirable political propaganda which by methods of very doubtful wisdom has swept the people off their feet and plunged the whole country into the vortex of an envenomed and unnecessary controversy. It is especially unwise and inexpedient to take advantage of England's pre-occupations in the war and to hold up the constituted authorities in this country to ridicule and contempt. The atmosphere must be cleared of a good deal of the cant and platitudes, and Mr. Montagu must not be embarrassed by extravagant proposals. There is still a very influential body which does not and cannot approve of the current methods of political agitation; steady and ordered progress has been the ideal of Gokhale and other distinguished Indians. No national renaissance is possible by merely clamouring for political reforms. A nation does not live on politics alone; national reform must be comprehensive and all-embracing.

Home Rule for India.

LEADER, 21st February, 1918.

The *Hindustani* (Lucknow) of the 14th February, 1918, says that the Indian delegate to the Imperial War Conference to be held in London should be a representative not of the Government of India but of the Indian people. It would be better if he were elected by the Indian Legislative Council.

HINDUSTANI, 14th February, 1918.

The *Utsah* (Orai) of the 15th February, 1918, (received on the 20th February), exhorts Indians to support in all possible ways their leaders like Mr. Tilak and Mrs. Annie Besant who have vanquished their opponents and sacrificed their all in the cause of *swaraj*. If they fail to do so, they will have to thank themselves for their unhappy and degraded political condition. They should not lose the present opportunity of helping in the service of their motherland. They

UTSAH, 15th February, 1918.

should get up and display their prowess to the world. It is their idleness which alone is responsible for any oppression which they have had to put up with.

This paper publishes a contributed article in which the writer warns against the tendency to neglect the work of the establishment of Home Rule Leagues and to think that such leagues are no longer required. Every Indian should work for Home Rule in his own circle and should carry his professions as a Home Ruler into practice. He should practice the principle of *swaraj* in his every-day life. He should use *swadeshi* goods even at some sacrifice and should spread national education. The people should be Indian in thought, aim and ideals, and should shun imitation of foreigners. If all Indians do this they can greatly facilitate the work of their leaders.

ADVOCATE, 20th February, 1918.

10. The *Advocate* (Lucknow) of the 20th February, 1918, says the reawakening of Japan, the democratic movement in China and the national movement in India proclaim the resurrection of the East. Japan occupies a pre-eminent position in the civilized world, and China and India are waiting their turn.

The future of India.

LEADER, 21st February, 1918.

Commenting on a recent article in the *New Statesman*, the *Leader* (Allahabad) of the 21st February, 1918, says bureaucratic training in lands where the people are not vested with control over the administration is apt to degenerate unconsciously into terrorism. Trust means the taking of risks, but those who believe in the philosophy of terror are too practical and narrow-minded to feel the need of taking risks. They think that fear is the sovereign remedy for political, economic and social distempers, and therefore they consistently follow a policy of terrorism. The dismal failure of such a policy is writ large in the pages of history, the latest and most eloquent instance being the Russian revolution. But the policy of trust has, generally speaking, fulfilled and even exceeded the best hopes. Those Anglo-Indians who urge that constitutional progress towards responsible government in India is full of grave dangers, should remember that the fear of taking risks has done infinitely greater harm in the world—at least in politics—than the crimes of the deliberately wicked. Distrust whether in peace or war is equally dangerous.

VISHWA VIDYA PRACHARAK, for January 1918.

The *Vishwa Vidya Pracharak* (Lucknow) for January 1918 (received on the 28th January), publishes an article by SHIVA KUMAR SHASTRI who says that the degradation of the Hindu community is due to the absence of patriotism among its people and their division into sects and castes, and exhorts them to cultivate patriotism as the only means for their communal solidarity and regeneration. Every Hindu should sacrifice his private interests for the good of the community: the Hindi language should be adopted as the common language of the country.

VISHWA VIDYA PRACHARAK, for January 1918.

11. The *Vishwa Vidya Pracharak* (Lucknow) for January 1918 (received on the 28th January) publishes a poem by GOVIND DAT TRIPATHI asking God why He does not take pity on Indians, why He is kicking those who are already dying, and why He is making Indians wander about in a state of subjection.

The regeneration of India.

ADVOCATE, 20th and 22nd February, 1918.

12. An anonymous letter in the *Advocate* (Lucknow) of the 20th February, 1918, urges that Dr. Ohdedar or the Raja of Mahmudabad should preside at the Aligarh Provincial Conference. Another letter says it would be advisable to postpone the conference until the Reforms Bill is introduced.

Home Rule propaganda.

The *Advocate* of the 22nd February says Hakim Muhammad Ajmal Khan should be elected president of the Reception Committee of the next National Congress, which is to be held in Delhi. If he cannot be persuaded to accept the post Dr. Ansari is the next best man, and Lala Sultan Singh should withdraw his name.

An anonymous letter in this paper condemns the revolting lethargy of the Allahabad Provincial Congress Committee.

MASHRIQ, 14th February, 1918.

The *Mashriq* (Gorakhpur) of the 14th February, 1918 (received on the 16th February), publishes an article suggesting the sending to England of a Muslim deputation under the Prince of Arcot as a counterblast to the Congress-League deputation which is likely to create in England a false idea of Hindu-Muslim harmony.

The *Utsah* (Orai) of the 15th February, 1918 (received on the 20th February), publishes a contributed article by SEWAK who exhorts educated Indians to concentrate their scattered energies on educating the illiterate masses and awakening in them consciousness of their rights. They should visit places in the interior and carry on the *swaraj* propaganda among the villagers. They should start schools, libraries and *swadeshi* hospitals for their benefit. Trading classes should encourage the use of *swadeshi* goods and open factories in every province for the manufacture of articles of every-day use. All classes of men should devote some time to the service of their motherland. UTSAH, 15th February, 1918.

13. The *Advocate* (Lucknow) of the 22nd February, 1918, publishes another letter addressed to Mr. Curtis by the Hon'ble Mirza Sami-ullah Beg, who says the only way of enabling an executive to control the legislative is to make the former a representative of the latter. ADVOCATE, 22nd February, 1918.

Europeans and Home Rule.

The *Leader* (Allahabad) of the 23rd February, 1918, asks whether it is right, at a time when the Empire is fighting for its life, for the interest of a few English merchants and Civil Servants in India to be given predominance over those of the Empire at large. It is no wonder that the Anglo-Indian agitation is falling flat and expiring under its own excesses. LEADER, 23rd February, 1918.

The *Musawat* (Allahabad) of the 23rd February, 1918, referring to Mr. Booth Tucker's speech in the British Indo-Association, says that the prattle of these tyrannical fossilized officials is so silly that it cannot produce any appreciable effect on Indian reforms, but we wish they would inspect certain Indian villages in order to acquaint themselves with the general feelings of villagers in connection with self-government. MUSAWAT, 23rd February, 1918.

The *Pratap* (Cawnpore) of the 18th February, 1918, dwells upon the tortuous methods and misrepresentations which Anglo-Indians in India and their supporters like Lord Sydenham and Sir John Hewett in England employ to show the unfitness of Indians for self-government in the eyes of the British nation, in order to prevent the establishment of responsible government in India. Though the Indo-British Association may profess to serve India we Indians can see through their tricks, and we know that all their so-called disinterestedness is in reality a cloak to retain power in the hands of Anglo-Indians. Can these ex-governors say what they did during their régime on behalf of the masses for whom they are displaying so much solicitude now? But the British public are not so stupid as to forget that blood is thicker than water. They can well understand that educated Indians are the brethren of uneducated Indians, and that these Anglo-Indians are mere interlopers, and the passing of the self-government for India resolution at the Labour Conference at Nottingham is an adequate proof of this. To counteract the Anglo-India agitation fully the whole country should resound from end to end with the demand for self-government, while the deputations of Indians in England should remove the misconceptions and misunderstandings created by the Indo-British Association for selfish reasons. PRATAP, 18th February, 1918.

Referring to the views regarding the need for rapid changes in the Government, expressed by Mr. Henderson in the *Manchester Guardian*, the *Sitara-i-Hind* (Lucknow) of the 20th February, 1918, says that the views of the enlightened Indians resemble those of the Labour Party. Indians have also by meaningless assurances been led to believe that they had democratic government, but they now desire that those assurances should be proved significant. It is now realized in India that the old system of government should be overhauled and replaced by a new one. Indian patriots can entrust themselves to the party of which Mr. Henderson is the leader and find out a path of salvation by effecting co-operation between the East and West. Mr. Henderson's article shows the strength of the Labour Party in England and when it supports India's aspirations, as is clear from its resolution, there is every probability that India may succeed in her efforts and realize her aspirations. SITARA-I-HIND, 20th February, 1918.

14. The *Kshatriya Mitra* (Benares) of the 16th February, 1918 (received on the 19th February), publishes a contributed article by DIWAKAR who urges the need for the formation of a political Kshatriya association to co-operate with other political KSHATRIYA MITRA, 16th February, 1918.

Kshatriyas and Home Rule.

bodies in the demand for political rights and for the betterment of the economic condition of the Kshatriya community. If they keep quiet and do not ventilate their rights and grievances, they are sure to be ignored, for agitation alone is the means of success in the present age.

PRATAP, 18th February, 1918.

Native States and Home Rule.

15. The *Pratap* (Cawnpore) of the 18th February, 1918, says that Native States should fully participate in the benefits of the new reforms. If there are any terms in old treaties making for the autocratic sway of English officials in Native States, or drain of wealth from them, they should be annulled. The principle of provincial autonomy should be applied to them also. Imperialistic aims should be abandoned, and the tribute, which is at present taken from the Native States, should be devoted to their improvement. While the Native States are allowed this freedom their subjects should enjoy the same constitutional liberty as is enjoyed by their brethren in British India. Native States should have the right to express their opinion on questions affecting the whole country, as their interests are affected equally with those of the rest of the country.

SITARA-I-HIND, 22nd February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 22nd February, 1918, says that the reforms which the Patiala Conference has proposed are praiseworthy and are based on justice. The questionable behaviour of Political Agents necessitates such reforms.

MUSAWAT, 15th February, 1918.

The All-India Muslim League.

16. The *Musawat* (Allahabad) of the 15th February, 1918, expressing gratification at the awakening of the Muslim League, says that Mr. Wazir Hasan's resolution regarding the Muslim internés is quite appropriate, but the mere sending of the deputation to the Viceroy is insufficient. It is necessary that a vigorous agitation should be conducted in India as well as in England. It is feared the League may ignore agitation in preparing for the deputation. The Viceroy should be approached during Mr. Montagu's stay.

AL KHALIL, 16th February, 1918.

The interned Muhammadan leaders.

17. Maulana Abdul Haq of Deoband writing in *Al Khalil* (Bijnor) of the 16th February, 1918 (received on the 19th February), denies that Sir James Meston ever asked the Deoband *ulama* to induce M. Mahmud Hasan to sign any paper sent by Mr. Burn and that they are forbidding people to take his (Mahmud Hasan's) name or to agitate for his release.

The editor of *Al Khalil* says he believes M. Abdul Haq's statements and no value should be attached to rumours to the contrary which may appear in an interested section of the press.

HAMDAM, 22nd February, 1918.

The *Hamdam* (Lucknow) of the 22nd February, 1918, publishes a quatrain by *Ra'ad* Jaunpuri who says a few champions were born in the nation—some of them died, and the rest, who were overlooked by death, O *Ra'ad*, were interned in the house of oppression.

MUSAWAT, 19th and 23rd February, 1918.

The *Musawat* (Allahabad) of the 19th February, 1918, reproduces a letter from Shaukat Ali to some government official detailing the pecuniary losses which the two brothers have had to suffer owing to their internment, saying that the allowance granted to them is scarcely sufficient to cover their necessary expenses, and requesting that they may be interned for a while at Rampur so that they may be able to look after their estate and ginning factory.

The *Musawat* of the 23rd February publishes a poem by Maulana *Hasrat Mohani* on the Muslim internés. A party of persons resigned to the will of God has arrived, all the guests of saints have assembled in *Karbala*. The plain of Syria is illumined by the light of patience and contentment. The *Abid* does not care for fetters and irons and oppression. The prison of saints resembles a pleasure party. The hearts of all have been strengthened by prayers and patience, all the disciples of saints are resolute. Everywhere God's work is visible, the garden of saints flourishes even in the autumn. Those who have sacrificed their lives in the path of desire—the annihilation of those friends of saints is impossible.

SITARA-I-HIND, 17th and 20th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 17th February, 1918, publishes a poem by Saiyid Mohammad Nazir Hasan *Fitna Abbasi* of Sandila, who says, how can the prisoners of the cage bewail, the guards are sitting with swords drawn. The fowler cut the tongue of every prisoner, saying prisoners should not complain.

O God, may the fowler fall ill so that the prisoners may be released as an offering to avert sickness. The fowler himself will release them in the autumn. The sweet-voiced birds in the cage should be patient for a while, the lightning may not fall on the house of the fowler, the internés of the cage are fluttering impatiently.

The *Sitara-i-Hind* of the 20th February publishes a poem by NAZIR HASAN *Fitna Abbasi* Sandilvi who says:—This net of locks that thou hast spread! Why hast thou involved the poor in trouble? If thou hast taken a vow to subject me to oppression, I also have put off the attainment of justice till the day of judgment. O fowler! pass the knife across the throat of the nightingale, thou art making all this fuss for nothing. O nightingale! thy release from the grip of the fowler is impossible, why art thou making this hue and cry with thy bewailings? Even in his promise of fidelity, O *Fitna*, there must be lurking some aspect of tyranny.

Europeans and Indians.

18. Referring to a report in the *Bulletin* (Lahore) to the effect that a sergeant fired at Mr. Sardar Khan, Zaildar, at the railway station, Wazirabad, while he was entering a 2nd class compartment, the *Hamdam* (Lucknow) of the 23rd February, 1918, says that very often incidents happen at railway stations in which European military officials, intoxicated with the pride of their race and skin, try to disgrace respectable Indians. Some time ago Rai Sultan Singh Bahadur was assaulted. It is regrettable that certain military officials look upon Indians as men of straw. In this incident the sergeant, who is not a commissioned officer, dared to attack an Indian who is a *rais* and who may have as his tenants many cultivators who hold more land than the sergeant does, but apparently it is through the pride of race that the entrance of an Indian in the compartment in which he was sitting excited his blood and led him to fire at Sardar Khan, who was a bona fide passenger. The latter narrowly escaped, but the shot resulted in the death of an Indian servant. Such incidents which cause estrangement between the rulers and the ruled are very regrettable, and we hope that justice and the procedure prescribed for such offences will not be overlooked, as Lord Morley, while Secretary of State for India, insisted on the punishment of another such culprit in order to prevent British justice from being tarnished.

HAMDAM, 23rd February, 1918.

The Press.

19. Referring to the distinctions made by Local Governments in sending official notices to papers for publication, the *Hamdam* (Lucknow) of the 19th February, 1918, urges Government to abandon the practice of patronising only those papers which, though circumspect in criticising Government actions, have limited circulations. It should follow the example of firms which send their notices to papers having the largest circulation as it occupies the position of a firm when it issues notices for publication. Government wastes public money by sending notices to papers having limited circulations. Moreover, in England opposition papers are favoured with such kindnesses.

HAMDAM, 19th February, 1918.

The *Leader* (Allahabad) of the 17th February, 1918, asks if it is true that Government has issued a circular forbidding the sending of advertisements to certain newspapers whose tone is regarded as objectionable, and says that these arbitrary proceedings are annoying and do not tend to increase affection.

LEADER, 17th February, 1918.

Referring to the views of Sir Charles Aitcheson, the ex-Lieutenant-Governor of the Punjab, that an editor holds a high position and should not be afraid of any official in giving expression to his views on any matter, the *Municipal Review* (Cawnpore) of the 20th February, 1918, says that time has wrought a great change in the position of editors, as is manifest from the answer to the Hon'ble Mr. Malik Muhammad regarding the sending of official notices to certain papers for publication. This very system has demoralized papers. Editors being afraid of losing Government aid, refrain from expressing their real and sincere opinions upon any subject. They now sell their conscience for the money they receive from Government for the publication of notices. We strongly condemn this attitude of Government and cannot help saying that it is against the sense of justice.

MUNICIPAL REVIEW, 20th February, 1918.

The *Nai Roshni* (Allahabad) of the 18th February, 1918, announces that its office will be closed for a month owing to the outbreak of plague. The paper

NAI ROSHNI, 18th February, 1918.

will not be re-started unless it gets a loan of Rs. 4,000 as it is involved in financial difficulties.

JAIN GAZETTE, 18th February, 1918.

Political internés.

20. BHAGWAN DIN writing in the *Jain Gazette* (Muttra) of the 18th February, 1918, urges the Jain community to organize a deputation to proceed to England to secure the release of Pandit Arjun Lal Sethi who is suffering serious mental anguish, and who, being innocent, has been interned through some mistake. The fact that the superintendent of the jail has secured from him a written assurance that he is comfortable and suffers no physical hardships does not prove that he is really so, for to a man of his ascetic habits want of physical comforts has no meaning.

JAIN PRADIP, 10th February, 1918.

The *Jain Pradip* (Deoband, Saharanpur) of the 10th February, 1918 (received on the 16th February), publishes an appeal for funds to support the dependants of Pandit Arjun Lal Sethi and to finance the agitation for his release.

MUSAWAT, 23rd February, 1918.

The *Musawat* (Allahabad) of the 23rd February, 1918, reproduces from the *Amrita Bazar Patrika* a letter describing the hardships undergone by the internés confined in solitary cells, and says one cannot understand why such painful measures are adopted for political internés. These measures remind us of the middle ages in Europe. Nowadays civilization demands that flogging and lopping of hands should be discontinued, that prisoners should be provided with everything essential for health, and that their reformation should be brought about. The sufferings of the internés make our hair stand on end. We hope that Government will try to adopt measures to improve their condition.

ALMORA AKHBAR, 18th February, 1918.

Officials and people.

21. The *Almora Akhbar* of the 18th February, 1918 (received on the 21st February), says that the officials have inflicted a sentence of six months' imprisonment and a fine of Rs. 50 on an old man aged one hundred and ten years. In the words of the Hon'ble Surendra Nath Banerji it is in such proceedings that the bureaucracy is digging its own grave.

HAMDAM, 22nd February, 1918.

Referring to the Bengal Presidency Muslim League's resolution demanding an enquiry into the conduct of the police in connection with the Bengal *hauț* looting cases and to the reply to an interpellation in the Council, the *Hamdam* (Lucknow) of the 22nd February, 1918, says that the departmental enquiry referred to cannot satisfy the public, and reiterates its suggestion that a committee comprising official and non-official members should be constituted to conduct the enquiry, and that the culprits should be tried by ordinary courts and not by special tribunals in order to enable them to appeal. When complaints have been made regarding the attitude of the police it is necessary that the trial of the culprits should be postponed or they should be released on security.

HINDUSTANI, 21st February, 1918.

The *Hindustani* (Lucknow) of the 21st February, 1918, says that the Bengal Government's *communiqué* regarding the arrest of two women by mistake is silent on the question of compensation to them. Mere expression of regret will never satisfy either these women or the people of India.

LEADER, 21st and 23rd February, 1918.

The *Leader* (Allahabad) of the 21st February, 1918, says there could not have been a greater exposure of the reckless methods of the Bengal police than the Bengal Government's admission that two innocent ladies were arrested and detained for fifteen days through an error of judgment. This case throws a lurid light on the utterly irresponsible manner in which the Calcutta C. I. D. appears to be in the habit of acting—it is too serious a matter to be dismissed as a mere error of judgment.

The *Leader* of the 23rd February says the personal liberty of Indians must be held very cheap in Bengal to justify the dismissal of the incident in the way in which the Bengal Government has done.

RAHBAR, 19th February, 1918.

Indians in the public service.

22. The *Rahbar* (Moradabad) of the 19th February, 1918, says that Government has dealt a blow to the cause of female education in India by making invidious colour distinctions in replacing an eminent Indian Inspectress of Schools in Madras by an inexperienced European lady. Government should bear in mind that it would seriously aggravate unrest to allow women cause to complain of colour prejudice.

II.—ADMINISTRATION.

(a)—Education.

Government's educational policy.

23. The *Leader* (Allahabad) of the 22nd February, 1918, publishes a letter from the Rev. A. W. Davies, Principal, St. John's College, Agra, challenging the editor, who declared that owing to want of accommodation at least 867 and possibly 1,735 aspiring young men had to cut short their educational career in 1917, to publish the names and addresses of 25 students who were unable, through lack of accommodation, to obtain admission to colleges of the Allahabad University during 1917. LEADER, 22nd February, 1918.

Referring to Mr. Fisher's insisting on the passing of the Education Bill before the termination of the war, the *Nai Roshni* (Allahabad) of the 14th February, 1918 (received on the 16th February), says that while in India war difficulties hinder the solution of educational problems, in England educational problems have to be solved before the end of the war. Even the question of primary education is pending here, while in England compulsory secondary education is under consideration. There the Education Minister himself is trying hard for compulsion but in India officials give a blank reply. NAI ROSHNI, 14th February, 1918.

The *Saraswati* (Allahabad) for January 1918 (received on the 7th February), thanks Government for accepting the resolution of the Hon'ble Munshi Narayan Prasad Asthana for the introduction of compulsory primary education within municipal areas, but urges that primary education should also be made compulsory in rural areas which are the chief stronghold of illiteracy. SARASWATI, for January 1918.

The *Sitara-i-Hind* (Lucknow) of the 20th February, 1918, expresses gratification at the rejection by the Senate of the recommendation of the Patna University committee restricting admission to the post-graduate classes to candidates taking honours degrees or procuring certificates from the professors concerned. It is strange that Sir Ali Imam supported the recommendation which is the pettiest example of the obstacles placed in the way of higher education. SITARA-I-HIND, 20th February, 1918.

National education.

24. The *Advocate* (Lucknow) of the 22nd February, 1918, publishes a letter from MR. ARUNDALE appealing for funds for a summer school for teachers to be held in May next at Adyar. ADVOCATE, 22nd February, 1918.

The *Oudh Akhbar* (Lucknow) of the 19th February, 1918, says those parents who want to make their sons government servants and lawyers need not send them to national schools, colleges and universities, because so long as the present system of administration continues Government will not grant us educational liberty. But the system is bound to change soon and State education will then be controlled by Indians themselves. Indians only want education to conform to their national character and needs. Their object in doing so is to make India strong and thus to strengthen the British Empire also. Government should be glad that such a heavy load is being lifted from its shoulders by the people. But some officials have a habit of looking askance at every popular movement, and it is quite possible that the products of national institutions may not be employed by Government or be permitted to practise as lawyers and doctors. The end-all and be-all of education is not merely a government clerkship or a deputy collectorship or the professions of law and medicine. Education is not meant to enable one to pass examinations by committing to memory certain books, even though students may become physical and moral wrecks and may lose all intellectual agility. Its ideal should be to help students to develop their bodies, brains and characters, to enable them to earn their living and to help their country. OUDH AKHBAR, 19th February, 1918.

Admitted that Government will not patronise the products of national universities for some time to come, do the few professions which depend on Government recognition and patronage absorb all educated Indians? Never. Government has nothing to do with the commercial and industrial world which requires the best brains. National universities will pay more attention to the needs of commerce and industry and they have therefore a special claim on business men. These universities can also teach *unani* and *vedic* medicine and Indian history.

The *Pratap* (Cawnpore) of the 18th February, 1918, ridicules Mr. Austin Smith, the Principal of the Holkar College, Indore, for his fourteenth century PRATAP, 18th February, 1918.

ideas in condemning the spirit of liberty among the students of the Holkar College and the citizens of Indore as unmannerly licence, which encourages them to ignore the difference between themselves and their superiors. Does Mr. Austin Smith regard England's championship of the cause of liberty in the world as objectionable and insane? If he had resigned the post in which he has to teach literature replete with ideas of freedom his words would have produced some effect. If Mr. Austin Smith is to keep his students at a distance, how can he understand them and their feelings and ideas?

AL BASHIR, 19th February, 1918.

Muhammadan education.

25. *Al Bashir* (Etawah) of the 19th February, 1918 (received on the 23rd February), regrets that the late Sir Sundar Lal was so narrow-minded and short-sighted that instead of trying to remove educational difficulties he was always bent on injuring Urdu, Persian and Muslim education.

This paper publishes a poem by ALAYAR KHAN IREM of Sultanpur who complains that the authorities of the Muhammad Anglo-Oriental College, Aligarh, are not scrupulous in granting exhibitions and scholarships only to the deserving poor students but they usually spend the money subscribed for this purpose on well-to-do students. The authorities should help to educate the poor and thereby make the best use of the funds and avoid abusing their authority.

NAI ROSHNI, 14th and 18th February, 1918.

Referring to Sir James Meston's distribution of gold medals to the *Shia* College workers at the garden party given by Nawab Fateh Ali Khan at Lucknow, the *Nai Roshni* (Allahabad) of the 14th February, 1918, expresses surprise at the enthusiasm of Sir James Meston and warns the recipients to be careful lest these unexpected favours prove too heavy for their shoulders. We think that the far-sighted leaders of the *Shia* community understand the reason for this special favour.

Referring to the refusal of the Principal of the St. Andrew's College, Gorakhpur, to alter the time of Mr. Rushbrook Williams's lecture on the request of the Muslim students who pleaded their inability to attend it on account of their evening prayers, the *Nai Roshni* (Allahabad) of the 18th February, 1918, says that the Principal had no right to compel the students to abandon prayers for the sake of a lecture and to follow the example of those Muslim barristers who are not very particular about prayers. The Principal should bear in mind that Muhammadans cannot follow any one except their own Prophet in religious matters. If in the Principal's opinion religious duties are of no importance as compared to these mundane lectures and speeches which contribute to civilization and progress, we should like to ask on what economic principle Sundays are wasted. It is a pity that certain Englishmen try to deprive us of the religious liberty granted by Government. If this is the civilization the example of which is furnished by this Principal, we should bid adieu to such civilization from a distance.

OUDH AKHBAR, 15th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th February, 1918, publishes an appeal on behalf of the *Anjuman-i-Talim-ul-Muslimin-Oudh*, Lucknow, urging Muslims to establish village, town and district Muslim Education Committees and to help the Islamia High School, Lucknow.

PREM, 13th February, 1918.

Urdu and Hindi.

26. The *Prem* (Brindaban, Muttra) of the 13th February, 1918 (received on the 23rd February), publishes a letter complaining that recently the sub-registrar of the Muttra registration office first refused to register two documents on the ground that they were written in Hindi, and that he afterwards registered them only after the employment of much persuasion and other methods. Commenting on the letter the editor enquires whether the said sub-registrar has any authority to refuse registration of documents written in the Nagri script or whether he has been specially exempted from the rule requiring him to know Hindi. Government should warn the sub-registrar against his objectionable treatment of the uneducated public. Unless Government helps the *Brajbhasha* and the Nagri script their existence seems to be doomed at the hands of such officials.

(b)—Municipal affairs.

ARYA PATRA, 16th February, 1918.

Grievances in the municipalities.

27. The *Arya Patra* (Bareilly) of the 16th February, 1918 (received on the 20th February), says that instead of removing harmless firewood stacks and lime kilns from the city

the local municipality should turn its attention to insanitary trades like the manufacture of tobacco and minced meat in the city. The streets should be kept decently clean and well lighted.

Writing in the *Hamdam* (Lucknow) of the 15th February, 1918. Muhammad Yunus, timber merchant, Dehra Dun, complains of an order of the municipality prohibiting the burial of dead Muslims in the Lukhi Bagh graveyard while not providing them with any other graveyard. HAMDAM, 15th February, 1918.

The *Muraqqa-i-Tasawwar* (Fatehpur) of the 19th February, 1918 (received on the 22nd February), publishes an article complaining of the illegality of the rules regarding taxation framed by the local municipality. MURAQQA-I-TASAWWAR, 19th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 20th February, 1918, says that municipalities have not improved their condition although they now enjoy unchecked power and freedom. Instead of improvement signs of degradation are visible not because Government has deprived them of some of their powers but because they lack organization and do not exercise their powers properly. The solution of these difficulties lies in the hands of the public and not in the power of members. If the public remain unaware of their duties and do not become more scrupulous in voting and do not raise the standard of the ability of members, they will have to face the worst consequences. Was the freedom of municipalities demanded only to display retrogression and to bring disrepute upon those who demand Home Rule? Was it demanded only to aggravate the sufferings of the people through the water famine in Lucknow? SITARA-I-HIND, 20th February, 1918.

(c)—General.

28. The *Hamdam* (Lucknow) of the 23rd February, 1918, while approving of the proposal to tax indigo in order to finance research work in connection with the indigo industry, says that people might object to Government's retaining the right to spend this money. It is a pity that there is nobody which can be said to represent all Indian indigo planters. Local Governments should get such associations established. At least the provincial Directors of Industries should keep the Central Research office and local indigo planters in constant touch with each other. HAMDAM, 23rd February, 1918.

Government and industry.

The *Leader* (Allahabad) of the 18th February, 1918, contains an article on an industrial policy for the British Empire, by KAPIL DEWA MALAVIYA, who says the interests of India would be best served by giving her absolute fiscal independence. LEADER, 18th February, 1918.

The *Nai Roshni* (Allahabad) of the 14th February, 1918, referring to His Excellency's gratification at the removal of the restrictions on export of rice from Burma, regrets that Government did not take these steps earlier when ships were plentiful, and that even now the measures are only partial. NAI ROSHNI, 14th February, 1918.

The *Vishwa Vidya Pracharak* (Lucknow) for January 1918 (received on the 28th January), urges Indians to develop trade and industry in the country by devoting their capital to it, by exclusively using articles manufactured in their own country and by asking Government to adopt the policy of protection. Unless they retrieve their industrial position in the world, they can make no economic progress nor improve their national status. They should also get Government to abolish excise duties on indigenous cotton manufactures. VISHWA VIDYA PRACHARAK, for January 1918.

29. The *Municipal Review* (Cawnpore) of the 20th February, 1918, urges Government with the introduction of permanent settlement to remove the power of ejection and enhancement of rent from the hands of landholders in order to improve the condition of poor cultivators who are tortured and oppressed by this cruel and hard-hearted class. India cannot progress so long as this defective system continues. Landholders have converted cultivators into perfect slaves. The educated classes boast of advocating the cause and improving the condition of the poor class but in reality they invent measures to oppress them still more. No doubt they sympathize more with this class than the Anglo-Indians. MUNICIPAL REVIEW, 20th February, 1918.

Grievances of agriculturists.

30. Discussing the Income-tax Act Amendment Bill, the *Oudh Akhbar* (Lucknow) of the 21st February, 1918, takes exception to the proposal to levy the higher rate of tax OUDH AKHBAR, 21st February, 1918.

The Income-tax Bill.

on incomes derived by zamindars from sources other than land. Land is nowhere so heavily taxed as in India, and the Indian landowner has besides to contribute largely to the salt, excise, forest, stamps and registration receipts. The powers proposed to be given to the Collector under the Bill are excessive and therefore likely to prove oppressive—shorn of these defects the Bill would prove acceptable as the people recognize Government's need of money. However, after the war Indians would prefer the minimum taxable annual income to be raised to two thousand rupees.

HAMDAM, 20th February, 1918.

Trial by jury.

31. The *Hamdam* (Lucknow) of the 20th February, 1918, expresses regret at the rejection by the Madras Council of the resolution regarding the extension of the system of trial by jury. The system is very useful yet Local Governments are indifferent to it. In the United Provinces Council the resolution was carried but no arrangements have yet been made for the extension of the system.

GARHWALI, 16th February, 1918.

Grievances of Garhwal and Kumaun.

32. The *Garhwali* (Dehra Dun) of the 16th February, 1918, says that the new *coolie utar* and *bardaish* rules do not completely relieve the hardships of the people, but if they are strictly enforced they will surely mitigate their sufferings to some extent. Possibly the officials, for their own convenience, may not enforce the rules fully and they may become a dead letter; a copy of the rules should be supplied to every *patwari* and *malguzar*.

ALMORA AKHBAR, 18th February, 1918.

The *Almora Akhbar* of the 18th February, 1918 (received on the 21st February), says that the forest officials in general are autocratic and pay no heed to the grievances of the people, yet unsympathetic officials like Mr. Canning (?), who has recently been transferred from the Almora Western division, should not be put in charge of administrative work. The policy of the bureaucracy is so illiberal that officials sympathizing with the people receive less promotion, while others who are more autocratic rise higher and higher.

MASHRIQ, 21st February, 1918.

Currency notes in Hyderabad.

33. Referring to the proposal of the Hyderabad Government to issue currency notes, the *Mashriq* (Gorakhpur) of the 21st February, 1918, says that the only grievance which the Hyderabadis can have in this connection is that these notes will be printed in England while they desire them to be printed in their own country. It would be better if the Nizam's Government were to arrange to print them within the State itself.

GARHWALI, 16th February, 1918.

The Tehri State.

34. The *Garhwali* (Dehra Dun) of the 16th February, 1918, protests against the proposed construction of a road from Dehra Dun to Tehri, on the ground that the Tehri State cannot meet the cost. Surveying and preparation of maps, etc., should also be stopped when there is not the least likelihood of the State being ever in a position to utilize them. The editor also objects to the increase in the pay of Rai Pandit Keshavanand Bahadur and to the grant of Rs. 20,000 to Kunwar Bichitra Shah for the marriage of his daughter, and wonders why these favours were shown to these gentlemen on the day when the resolution was passed in the Regency Council for the extension of the term of office of the president. Why was not Maharani Nepalia consulted about the extension of the president's term of office? Such proceedings by the Regency Council compel us to demand the immediate investment of Maharaja Narendra Shah with ruling powers, for without this the affairs of the State cannot be properly managed.

OUDH AKHBAR, 19th February, 1918.

Plague.

35. The *Oudh Akhbar* (Lucknow) of the 19th February, 1918, complains of the failure of the Lucknow authorities to take immediate measures to combat plague. Doctors, and especially the health officer, should constantly tour in the infected areas, and segregation huts should be built at once. Health committees should be formed and houses should be disinfected.

PRATAP, 18th February, 1918.

The Allahabad *Kumbh Mela*.

36. A correspondent reviewing the *Kumbh* Fair arrangements says in the *Pratap* (Cawnpore) of the 18th February, 1918, that Mr. Burton was in charge of the grand police arrangements, and it was reported that it was because of this gentleman that pilgrim traffic by railway to Allahabad was stopped, because the spectre of the

Muharram riot was still haunting his mind. He surrounded himself with a cordon of police sowars and constables, but one could not find out what trouble he apprehended that he should have done so.

The police had a very comfortable time this year. They only accompanied the *akharas* and the rest of their work of serving the public was done by the volunteers of the *Seva Samiti*. Constables were generally seen idle or loitering here and there. Of course they did not fail to display their legerdemain at railway stations and other places.

The *Advocate* (Lucknow) of the 20th February, 1918, condemns the taking of photographs of pilgrims—this should not be done because the nation resents it. ADVOCATE, 20th February, 1918.

37. Referring to bribery cases against officials in the Punjab and commending the Punjab Government's order prohibiting the acceptance of *dalis*, the *Medina* (Bijnor) of the 17th February, 1918, suggests that similar orders should be issued in every province and that a new branch should be created in the Criminal Investigation Department to hunt out corrupt officials and bring them to book. MEDINA, 17th February, 1918.

Prevention of corruption.

38. The *Jadu* (Jaunpur) of the 12th February, 1918 (received on the 18th February), says that the sweating of needy clerks in the offices attached to law courts is highly reprehensible. These clerks generally work up to 1 a.m. and in the mornings at their homes, and some times they do not even get time to cook their meals and have to subsist on parched grain. They have to remain in office until 5 or 6 in the evening. Those officers who sit in chairs and work at tables cannot work at a stretch for four hours, but these poor people sit on the ground and work continuously for eight hours. Their backs become bent, their sight becomes weak, and if they have children they are weak and puny. They have to walk to and from office on foot. To add to all these miseries their salaries are so low that they are insufficient even for a single man, let alone a family of four or five. Besides, when house rent has to be paid and a servant to be kept, when sons have to be educated and daughters married, the whole pay as well as the ornaments received by the wife from her father pass into the creditors' hands. JADU, 12th February, 1918.

Grievances of subordinate officials.

Still no one cares, even if there is a Public Services Commission no mention can be made before it of officers drawing less than a hundred rupees a month. To whom are these poor people to appeal? Their health fails prematurely, death takes pity on their weak and shattered frames, and hastens their end. Their genteel birth and family pride restrains them from becoming coolies and handling the plough. Even if they make bold to undertake a labourer's work they fall ill and have to pay the doctor's heavy fee. They are obliged to work as clerks in courts.

It is strange that in fixing the period of service qualifying for pension Government has made no distinction between those persons who sleep in the cool of *khas tattis*, who reside in palatial buildings, who glide about in motors and who enjoy the daintiest dishes, and these people who walk in the sun, who sleep on uncomfortable beds, who inhabit ruins, who subsist on barley and peas, and who, if they were medically examined, would be found unfit for further service even after ten years' work. The Government of India should either increase the staff to relieve the pressure of work on these poor people or should fix the period of twenty instead of thirty years' service for pension in their case. Their salaries should be increased and they should be permitted to pursue other occupations outside office hours.

The *Oudh Akhbar* (Lucknow) of the 22nd February, 1918, referring to the memorial of the Deputy Superintendents of Police in Burma for an increase of pay, on the ground of high war prices, enquires whether they have also moved Government regarding their low paid subordinates, constables, head constables and sub-inspectors, or are they only actuated by purely selfish motives. The Public Services Commission also ignored these low paid police employés who most deserve promotion. OUDH AKHBAR, 22nd February, 1918.

III.—Religious and social matters.

39. The *Avadhbasi* (Lucknow) of the 19th February, 1918 (received on the 21st February), expresses regret that the All-India Hindu Sabha at its sitting at the Tribeni banks AVADHBASI, 19th February, 1918.

The disturbances in Bihar.

did not appeal to the officials to show mercy to the Hindus of Gaya and Shahabad who have been awarded terribly heavy sentences by special courts or who are still under trial. They are not habitual criminals and only acted wrongly under religious excitement. If the Hindu Sabha considers it unjustifiable to appeal for mercy it should at any rate have protested against their trial by special tribunals and prayed for their trial by ordinary courts which would have afforded them an opportunity to appeal against their conviction and sentences. Could not the Sabha raise a fund for the maintenance of the dependants of these unfortunate people?

CAWNPORE SAMACHAR, 17th February, 1918.

The *Cawnpore Samachar* of the 17th February, 1918, says that the public should have been allowed to hold an enquiry into the Shahabad riots. The fact that many persons who were sent up for trial by the police were acquitted by the special tribunals shows that the police did not display proper care in the investigations and that innocent persons were put to unnecessary sufferings. The Hindu public cannot believe that all the proceedings in Bihar were wholly just, and consequently they are also not prepared to admit the imputations that are generally levelled against them. It is to be regretted that Government did not accept the Hon'ble Mr. Birendra Narayan Sinha's resolution in the Bihar Council for the appointment of a Commission to enquire into the riots and suggest measures for their prevention in future. Will Government say what it proposes to do to grapple with similar difficulties in future?

MASHRIQ, 21st February, 1918.

Desecration of graveyards.

40. SAIYID GHAFUR SHAH *Alhisami Alwarsi* writing in the *Mashriq* (Gorakhpur) of the 21st February, 1918, complains that, misled by certain false Muslims, the Collector of Chapra is trying to secure *fatwas* from the *ulama* with a view to removing the corpse of Shah Abdur Rabb Chishti. Muslims should be careful not to do anything which will lead to the wholesale desecration of Muslim graves.

IV.—MISCELLANEOUS.

OUDH PUNCH, 15th February, 1918.

The *Oudh Punch*.

41. The *Oudh Punch* (Lucknow) of the 15th February, 1918 (received on the 21st February), publishes a contributed poem describing the sufferings of the much-kicked ball.

The editor remarks that its lot resembles that of Indians to some extent.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

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I.—Politics.

PRATAP, 25th February, 1918.

Recruiting.

1. Shiva Hari of Gurhari Bazar, writing in the *Pratap* (Cawnpore) of the 25th February, 1918, complains that recruiting officers have been acting very irregularly in Etawah. If recruits are enlisted with their consent nobody would object, but here villagers are often inveigled by threats. The Collector should pay attention to such cases.

HAMDAM, 24th February, 1918.

Burma and India.

2. The *Hamdam* (Lucknow) of the 24th February, 1918, opposes the separation of Burma from India and says that India's safety demands that Burma should remain attached to India as its two sides touch foreign countries, and Burma can make progress in every direction even if it remains connected with India. It is to be hoped that the unreasonable request of the Burmese for this change, at the bottom of which the selfishness of the Anglo-Indian merchants is visible, will be rejected.

HINDUSTANI, 28th February, 1918.

Mr. Montagu's visit to India.

3. Referring to the refusal of the use of the Metcalfe House for the banquet given in honour of Mr. Montagu by the non-official members of the Imperial Council, the *Hindustani* (Lucknow) of the 28th February, 1918, inquires whether things have come to such a pass that even Mr. Montagu is regarded as an undesirable and suspicious person. Or is it that the non-official members are suspected? Mr. Montagu has been kept in a state of internment from the very first day, and his lips have been sealed so he could not speak. Was it feared that the Indian members would seduce him with their talk and hatch some terrible conspiracy? Could not Sir William Duke, Member of the India Council and pride of the Civil Service, the Hon'ble Mr. Haqq, member of the Sydenham group, or M. Muhammad Shafi, favourite of the special court, act satisfactorily as Government reporters at the dinner—Why then this consternation? Is it now hoped to maintain official prestige by these petty and foolish acts? It is no wonder if Government makes a fool of itself by such childish acts.

LEADER, 24th and 28th February, 1918.

The *Leader* (Allahabad) of the 24th February, 1918, says the incident is bound to create a most unfortunate impression in the country as it has done already in Delhi. We cannot but regard this incident as an exhibition of unimaginative pettiness of which officials in India alone are capable. We are glad that Mr. Montagu has seen the curious stuff of which the officials in the Government of India are made.

The *Leader* of the 28th February, 1918, says the use of Metcalfe House was refused under a misapprehension, and it apologises for the element of unfairness in its comments.

MUSAWAT, 24th February, 1918.

The *Musawat* (Allahabad) of the 24th February, 1918, asks whether the refusal of the use of the Metcalfe House is the welcome which the Secretary of State should receive at the hands of the Government of India. Do not the Government know their responsibilities? Indians regard this treatment of the Secretary of State as very objectionable.

OUDH AKHBAR, 28th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 28th February, 1918, says that if Mr. Montagu's liberty were not so unduly restricted Indians would have given him a royal reception and would have acquainted him with their real political feelings. However Mr. Montagu is astute enough to gauge Indian political sentiment correctly and to see the supremacy of official prestige in India, and to realise how natural it is for those in power to refuse to give it up.

PRATAP, 25th February, 1918.

The *Pratap* (Cawnpore) of the 25th February, 1918, expresses surprise that the authorities should become so autocratic as to ignore even the Secretary of State who is their superior. The Metcalfe House incident has occurred at a very opportune moment inasmuch as it will show to Mr. Montagu how autocratic the Indian officials are.

AVADHBASI, 26th February, 1918.

Sir James Meston's administration.

4. The *Avadhbasi* (Lucknow) of the 26th February, 1918 (received on the 28th February), says that the Arya Samajists should carefully read and kiss the parting certificate for contentiousness and pugnacity which Sir James Meston has given them. If gratitude has not become totally extinct in the world, Babu Anand Sarup should at once issue an appeal for funds to raise a statue to Sir James Meston.

The *Bharat Bandhu* (Hathras) of the 22nd February, 1918 (received on the 28th February), says that Sir James Meston did not justify the hopes raised in the minds of the people at the time of his appointment. He was personally courteous and sympathetic and more liberal than Sir John Hewett and Lord Macdonnell but he lacked firmness. He was guided by Mr. Burn in the enactment of the Municipalities Act, which, though a progressive measure, was marred by the Jehangirabad amendment. Sir James Meston's administration would have been regarded with greater satisfaction but for the Municipalities Act and his speech about the Oudh Taluqdars. He always sided with the officials when they were at fault and he did not support the popular cause in the matter of education and similar reforms. Despite all this, Sir James Meston was a liberal-minded administrator who was able to win the hearts of the people. We cannot but congratulate him on his peaceful policy in connection with the political agitation. He could not render any remarkable service to these provinces owing to the influence of illiberal civilians. We hope that his services in the Government of India will prove more satisfactory to the people.

BHARAT BANDHU, 22nd February, 1918.

The *Hindustani* (Lucknow) of the 24th February, 1918 (received on the 26th February), says that though Sir James Meston did not fulfil our expectations regarding him, he was less to blame than our inexperience. So long as the present system of administration is not democratised and the civilian domination continues no Governor can effect much. Though his administration was not a success from the democratic standpoint he became very popular owing to his suavity. His moderation in dealing with political agitation was also admirable as was his advocacy of India's cause at the Imperial Conference. His evidence before the Public Services Commission was disappointing and the practical aspects of his educational and industrial policy could not be commended. He always supported his subordinates as against the public.

HINDUSTANI, 24th February, 1918.

The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), says that Sir James Meston did nothing during his régime as Lieutenant-Governor to make his name live in the memory of the people of the United Provinces.

UTSAH, 22nd February, 1918.

Indians in the Colonies.

5. The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), says that the white people think that God has created them to rule over the dark-coloured people. For this reason they attach no value to the freedom of the black people and do not like to treat them on equal terms. The demand of rights by black people is highly distasteful to them. They want Indians always to remain their obedient servants and boot-cleaning coolies. If they were given equal rights, who would serve as *khansamas* or go as coolies to foreign countries? For this reason the whites treat the ablest Indian in such a contemptible way as we would not treat even Negroes. Readers would not have forgotten that two Indian Musalman barristers, Messrs. Gulam Rasool and Badruddin, went to practise in Africa. The whites there did not allow them to land. Thence they went to Zanzibar where too they were not allowed to land. Ultimately they returned to Bombay, but the Bombay police also did not allow them to land there even for a day. When interpellated Government replied that the Colonies were self-governing and that it could not interfere in their affairs. This is our respect in the country, half of which we only recently conquered and handed over to the British. If the Government of India could not interfere in the affairs of Colonies could it not demand an explanation from the Bombay police? Those who are not respected in their own country cannot expect to be respected abroad. *Swaraj* is the only panacea which will make Indians respected at home as well as abroad and will compel the world to treat them on equal terms.

UTSAH, 22nd February, 1918.

Home Rule for India.

6. The *Almora Akhbar* of the 25th February, 1918 (received on the 28th February), takes Ghildyal, a correspondent of the *Garhwali* (Dehra Dun), to task for opposing the establishment of a political association in Garhwal, and says that those who side with the authorities, regardless of the interests of the country, are traitors. Ghildyal says that after the war whatever the Garhwalis demand will be granted. But the Queen's Proclamation has not been completely fulfilled even during sixty years. The officials are praising Kshattriyas from the house tops in order

ALMORA AKHBAR, 25th February, 1918.

to secure recruits for the army, but after the war their attitude will become totally changed. According to the late Pandit Bishan Narayan Dar, when the bureaucratic policy did not change during the war God only knows what it would be after the war. The country's hopes do not rest on sycophantic Ghildyals but liberty-loving Mukundi Lals. If Ghildyal wants to ingratiate himself with the officials he may well do so, but he should not injure others but should let youths breath in the atmosphere of freedom.

AVADHBASI, 26th February, 1918.

The *Avadhbasi* (Lucknow) of the 26th February, 1918 (received on the 28th February), condemns Mr. Prithwis Chandra Roy's recent letter to the press on the political situation in the country and says that on the basis of it the Indian public would like to appoint him as superintendent of Bedlam, while Sydenham and Company would wish to make him the all-powerful Joint Governor of Poona and Madras. At any rate he should certainly be given a place on the editorial staff of the *Madras Mail*.

HAMDAM, 1st March, 1918.

Writing in the *Hamdam* (Lucknow) of the 1st March, 1918, SYED LALBADSHAH of Peshawar, says that the Secretary of State and Government should not consider the silence of the people of the North-West Frontier Province to mean that that province does not stand in need of reforms. It does need them as much as other provinces. But its silence is due to the fact that we trust that Government when granting rights to India will not ignore the province which has quietly rendered meritorious services, but will strengthen it by annexing to it a portion of the Punjab which is contiguous to it, by establishing executive and legislative councils in it, by introducing compulsory primary education, by making municipal and district boards independent and by instituting technical and industrial schools.

MUNICIPAL REVIEW, 28th February, 1918.

The *Municipal Review* (Cawnpore) of the 28th February, 1918, appeals to Mr. Montagu to see that his scheme provides for the education and material prosperity of those poor peasants who have sometimes to starve. The scheme should be such that after its introduction no Indian may meet an untimely end on account of poverty.

PRATAP, 25th February, 1918.

The *Pratap* (Cawnpore) of the 25th February, 1918, refers to the freedom of the German internés at Ahmedabad to hoist their German flag and wonders why the authorities were offended when Mrs. Annie Besant hoisted the Home Rule flag at Coimbatore, especially when Mrs. Besant's flag was symbolical of the freedom of India under the protection of the British Empire.

UTSAH, 22nd February, 1918.

The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), says that since Indians have raised their voice for their rights in their own country there has taken place a peculiar change in the temper of the officials in consequence of which they begin to hold even the innocent guilty and to regard the politicians as the worst criminals. Although such an attitude of the officials cannot suppress the aspirations of the people, it leads the general public to relax their agitation to some extent through fear. We wonder why, when the Secretary of State, the Viceroy and other higher authorities have admitted our demand to be timely and legitimate, the officials frown at us. Do they not see that Indians have every justification for trying to obtain their rights like the colonials within the British Empire? When Indians have by every means helped the British Government in the present war, how can they be blamed if they pray for their own well-being? It is by no means proper for the officials to try to repress the aspirations of Indians. Neither should the latter be ready to acquiesce in such acts of repression. If any official, however high his rank, opposes their constitutional agitation they should move forward and devote themselves to making their agitation a success. We should oppose the unjust orders of Government in the same way as we obey its just orders. Our grievances have now been brought to the notice of the highest authorities. We should not fear now that obstructionists who repress our aspirations can do any harm to us.

CAWNPORE GAZETTE, 1st March, 1918.

7. The Hindi portion of the *Cawnpore Gazette* of the 1st March, 1918, contains a contributed article lamenting India's fall from her ancient proud position. Indians are starving and going about naked. All this can be remedied by the introduction of Home Rule.

The regeneration of India.

The *Pratap* (Cawnpore) of the 25th February, 1918, publishes a poem by DIVAKAR, expressing the determination of Indians to obtain *Swaraj*, despite all diplomacies and obstacles and at all costs, as it is their right which they must have in the Empire.

PRATAP, 25th February, 1918.

The *Saraswati* (Allahabad) for January, 1918 (received on the 7th February), publishes a poem entitled "Silent Language" by SANESHI who says that natural objects, ruins, widows and orphans, all have a silent language which is more eloquent than any spoken language. . . .

SARASWATI for January, 1918.

He has clipped the wings, he has imprisoned, let him cut off the tongue.
O, deceitful one, give the knife, so that the dagger may lick the blood.
O, wicked fowler, have thy grudge fed fat on the nightingale. Have (thy) house filled with the sins of the persecution of others.
When the blood will be on (thy) head it will no longer remain concealed.
The heaps of plucked feathers will fly about and tell the whole story. . . .

The writer next says that although all are representing their claims and rights to Mr. Montagu the cultivators are keeping silent. The cultivators supply food to all yet for themselves they have no more than a loin cloth. They toil hard yet they are unfortunate. The more land they cultivated the more loss they suffered. Their houses lie spoiled by unsympathetic hearts and hands [*kar*, which also means taxes], their silence is most voluble. They present their silent address sitting in their own homes.– They pray for their preservation from the impending ruin and for such amendments in the law as may give them some right over their fields. . . .

Since we gave up the acquisition of this silent language (we) have lost humanity which has become scarce. Some poor man is threatened, caught and shaken. One is struck with a boot, another is whipped. Whoever may be made to suffer, we mind our own business and do not know what commodity humanity is.

8. The *Advocate* (Lucknow) of the 24th February, 1918, and the *Leader* (Allahabad) of the 28th February, 1918, publish another letter addressed to Mr. Curtis by the Hon'ble Mirza Sami-ullah Beg, who says responsible government can never be successful in India unless the people learn to subordinate their self-interest to the interest of all. In the interest of self-government it is wiser to remain on the safe side and to share the responsibility for preserving peace and order with the Government of India, for to fail in this matter would be to throw over responsible government.

Europeans and Home Rule.

ADVOCATE, 24th February, 1918.
LEADER, 28th February, 1918.

The *Cawnpore Gazette* of the 1st March, 1918, enquires why when the restrictions against the entry of Mrs. Besant into certain provinces have been removed, similar restrictions continue against Tilak *maharaj*. Is it because his skin is not white like hers? The observance of such distinctions by our rulers cannot but lead to unpleasantness.

CAWNPORE GAZETTE, 1st March, 1918.

The *Hindustani* (Lucknow) of the 28th February, 1918, says that the action of the Viceroy and Chief Commissioner of Delhi in not permitting Mr. Tilak and Mr. Pal to attend the meeting of the All-India Congress Committee in that city will be generally viewed with sorrow and anger. Such an attitude and such orders injure instead of enhancing official prestige and they serve only to bring Government into disrepute. We hope the influential committee appointed to settle this matter will succeed in its object and that Government will have to accede to its request.

HINDUSTANI, 28th February, 1918.

9. The *Musawat* (Allahabad) of the 28th February, 1918, says that Mr. A. K. Banerji was mistaken in his opposition to separate representation in the Mysore Legislative Council. Steps should be taken to protect the rights of nations having conflicting aims and objects. In our opinion this method is calculated to improve and not to mar the progress of a country. Separate representation is not at all a hindrance in the way of Home Rule.

Muslims and Home Rule.

MUSAWAT, 28th February, 1918.

The *Nayar-i-Azam* (Moradabad) of the 26th February, 1918 (received on the March 2nd), says that just as Magyars are predominant in Hungary and keep all power in their hands in the same way Hindus in India exercise great power and monopolise councils. The Magyars are bent upon introducing their own language

NAYAR-I-AZAM, 26th February, 1918.

as the official language, the Hindus are trying to revive Hindi which is a dead language and are opposed to Urdu because Muhammadans can read and write in that language. Therefore the councils should be so reformed by introducing the system of separate representation that the Hindus may not be supreme. Just as the Magyars are bent upon annihilating other nations, in the same way the Hindus are trying to deaden the national spirit of other communities and make themselves supreme and their dead language queen of all languages. When the system of separate representation is not considered a forbidden tree in England where the code of politics is complete and nationalism is supreme, there is no reason why we should be condemned because we demand separate representation. This is the only method which can solve various intricate problems of Indian politics.

SITARA-I-HIND, 28th February, 1918.

10. The *Sitara-i-Hind* (Lucknow) of the 28th February, 1918, supports the suggestion that Indian Chiefs should be given seats in the Legislative Council as this arrangement would serve to bridge the gulf between the British Government and Native States and would enable the Chiefs to solve any intricate problems regarding the States.

The Native States and Home Rule.

ADVOCATE, 24th and 27th February and 1st March, 1918.

11. The *Advocate* (Lucknow) of the 24th February, 1918, opposes the view of the *Servant of India* which does not approve of sending a deputation to England at present. The *Advocate* also declares that neither the Government of India nor the Anglo-Indian sojourners here can take an impartial view of Indian affairs. Mr. Montagu was not given the opportunity to mix with the people and he cannot have a thorough grasp of the intensity and immensity of the national movement. The permanence of India's connection with the Empire depends on England's attitude towards the national movement.

Home Rule propaganda.

The *Advocate* of the 27th February, 1918, says the decision of the All-India Congress Committee not to send a deputation to England at present is suicidal in view of the fact that the opponents of the Congress League reforms are up and doing. But the All-India Congress Committee is not the only political body in India, and a Home Rule deputation led by Bal Gangadar Tilak is going to England immediately. The present task is to educate British Labour and to win the sympathy of the Liberals, and that task can be performed better by the Home Rule radicals than by the Congress conservatives.

FIREFLY, writing in the *Advocate* of the 1st March, 1918, says the Congress Committee refused to send a deputation probably because the lawyers are reluctant to leave their busy practices. Others are afraid of facing the perils of the deep. Indians are loath to leave these shores.

HINDUSTANI, 28th February, 1918.

The *Hindustani* (Lucknow) of the 28th February, 1918, favours the sending of the Congress deputation to England in July or August when Government's scheme of political reforms for India is published. If the scheme is found to be unacceptable an appeal will have to be made to the British democracy. Even if the scheme is acceptable, Anglo-Indian opposition will have to be counteracted and Parliamentary opinion will have to be educated in order to secure the passing of the Reform Bill.

LEADER, 24th February, 1918.

Writing in the *Leader* (Allahabad) of the 24th February, 1918, MANOHAR LAL says that owing to the outbreak of plague a Provincial Conference at Aligarh, if held during the Easter recess, would not be a success.

OUDH AKHBAR, 1st March, 1918.

The *Oudh Akhbar* (Lucknow) of the 1st March, 1918, says that it is necessary to educate immediately British public opinion to prepare the ground for the acceptance of Mr. Montagu's reform proposals. Lord Sydenham's activities must be counteracted without delay, and the Congress has acted unwisely in neither sending its own deputation nor recognizing the deputation which is being despatched by the Home Rule League.

UTSAH, 22nd February, 1918.

The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), publishes a short story to show that the restrictions on the issue of tickets to Allahabad in connection with the Kumbh fair were due to the desire of Government to prevent the popularization of the *swaraj* propaganda by political agitators.

12. The *Leader* (Allahabad) of the 24th February, 1918, declares that every responsible Congressman must emphatically dissociate himself from the interpretation which Mrs. Besant in her speech at Bombay on the 16th February put on the spirit and principles underlying the Congress-League scheme. We do not know what authority she had for the positive statement that the scheme has been accepted by the British Government, unless it was of the *Mahatmas*. The failure of the scheme need not necessarily imply a step towards self-government, as she fondly assumes, arguing on the analogy of Canada. India does not want the mistakes committed in the self-governing colonies to be repeated. India wants smooth progress, and she trusts that under the wise guidance of high-minded British statesmen her march towards self-government will be ordered and peaceful. But apparently Mrs. Besant has no such faith, or where would be the need for her to stand forth as the champion of Home Rule? She must fight for it on behalf of the people of India, and there cannot be any fight unless there are deadlocks.

LEADER, 24th February, 1918.

Mrs. Besant and the Congress.

Her remarks on the coercion of the Government through the power of the purse are merely imaginative and vain glorious nonsense. Is there any Government so simple as not to know that unconditional parting with the power of the purse means parting with the power of control? Besides, the reasons which she has given for obtaining control over the public purse are such as cannot be endorsed by any right-minded Congressman. She has put a sinister interpretation on the Congress demand for fiscal autonomy. Such wisdom, such statesmanship, such straightforwardness, are rarely found in a leader!

The *Leader* of the 27th February apologises for some of the expressions used in this article. It disapproves of certain arguments in the speech and regards the references to deadlocks and the power of the purse as particularly ill-advised and injurious, but this does not prevent it from candidly owning that its opinion could and should have been expressed in different language.

LEADER, 27th and 28th February, and 1st March, 1918.

The *Leader* of the 28th February publishes a letter from MUNSHI ISWAR SARAN, expressing indignation at the editor's venomous criticism of Mrs. Besant. To misrepresent an inference as a positive statement of fact, and then to abuse her for it, is grossly objectionable, but to drag in the *Mahatmas* and invisible sources of information is to overstep all limits. What connection on earth is there between Mrs. Besant's ~~political~~ speeches and her religious convictions? She could not have meant that the people rejoiced in and welcomed deadlocks—but did not the *Leader* itself try to create a deadlock in connection with the Municipalities Act? In spite of all her mistakes—and which human being does not make mistakes?—she will be revered by generations yet unborn for the love and devotion that she is joyfully pouring at the feet of mother India.

The editor repudiates the unworthy imputations which Munshi Iswar Saran indulges in because he is pained by criticism of a person he reveres. The *Leader's* attitude is clear—it stands for the idea, not for the worship of any individual, however high or holy; the surrender of individual liberty of opinion is not the price which we are called upon to pay for being home rulers.

The *Leader* of the 1st March publishes a letter from Mrs. Besant protesting against its criticism. The editor says he has already expressed regret for the unfortunate expressions in the article, but he sees no reason to change his opinion of the merits of her arguments.

The *Advocate* (Lucknow) of the 1st March, 1918, says it is more in agreement with the *Leader* than with Mrs. Besant, but it regrets the *Leader's* mean attack and its mean remark that Mrs. Besant might have derived her information from the *Mahatmas*.

ADVOCATE, 1st March, 1918.

13. The *Musawat* (Allahabad) of the 1st March, 1918, says the All-India Hindu Sabha passed a resolution to the effect that ten lakhs of rupees should be collected for the Hindu national fund. The interest on this sum is to be spent in carrying into effect the resolutions of the Hindu Conference. The Muslim League once passed a similar resolution, but no one cared to bring it into effect. The Muslims must awake from their sleep and take a lesson from the Hindus. It is regrettable that

MUSAWAT, 1st March, 1918.

The All-India Muslim League.

they are still negligent in spite of the attempts that are being made to annihilate them. It is not yet very late; they should shake off their lethargy and begin to raise a national fund.

ADVOCATE, 1st March, 1918.

14. The *Advocate* (Lucknow) of the 1st March, 1918, says the work for the release of the Ali brothers has been thoroughly mismanaged. The Central Bureau has awakened none too soon ; a strictly constitutional agitation is bound to make an impression on the powers that be.

The interned Muhammadan leaders.

HAMDAM, 1st and 2nd March, 1918.

The *Hamdam* (Lucknow) of the 1st March, 1918, regrets that Sir James Meston, while admitting the importance of the memorial for the release of Maulana *Hasrat*, did not pay sufficient regard to it. He decided to intern him in an out-of-the-way town in the Meerut district under restrictions which are unknown to us instead of allowing him to reside at Aligarh with his wife and daughter. Maulana *Hasrat Mohani's* term of punishment is about to expire ; therefore we would appeal to Sir Harcourt Butler to reconsider his case liberally and sympathetically and to grant the request made to his predecessor by influential people of the province. We hope that some respectable and trustworthy persons will offer themselves as security for *Hasrat's* actions if he is allowed to stay at Aligarh, as he is known as a man of strong character.

The *Hamdam* of the 2nd March publishes an appeal for funds by HAFIZ AJAZUDDIN, honorary secretary of the committee for the aid of the Muslim internés. Though the helpless Muslims have exhausted all possible means and resources for securing the release of their internés yet the officials did not pay any regard to their supplications but laughed at their requests. The committee now wants to test the machinery of Government and to know whether any part of the machinery is still free from the rust of injustice and oppression, or whether it is all rusty. The committee is not going to overstep the boundaries of constitutional agitation in its efforts, but it will finally test the British officials in order to see whether any of them have a particle of love for liberty and freedom.

MEDINA, 25th February, 1918.

The *Medina* (Bijnor) of the 25th February, 1918, publishes a letter addressed to the secretary, *Nazarbandan Islam*, Calcutta, by Mr. SHAUKAT ALI who accepts the former's aid and asks him to help other Muslim internés also.

MUSAWAT, 24th February, 1918.

The *Musawat* (Allahabad) of the 24th February, 1918, publishes accounts, supplied by the Calcutta committee, of a few Muslim internés including the following : Maulana Muhammad Sadiq has been interned at Karwar in the Kanara district in the Bombay Presidency. He is not allowed to correspond with any person who is a resident of Sindh, Kutch, Baluchistan, Afghanistan or Persia. He can write to his relatives only once a month and with the permission of the District Magistrate. No charges have been mentioned in the Government order. The Magistrate once told him that he is considered to have been connected with the Frontier unrest. He gets fifty rupees per month from Government; the Rs. 60 given to members of his family are insufficient to cover their expenses. Government was requested to increase the amount, but the matter is still under consideration. Maulvi Fazal Ilahi was arrested without warrant. His house was searched on the 6th November, but no objectionable papers were recovered. At first Government agreed to release him on security, but it refused to do so later on. After a year the Superintendent of Police brought against him some charges; details are unknown, but it is known that an inhabitant of Multan, who had gone to Kabul to settle permanently, returned and gave information against the Maulana. The Maulana was told that he would be released if he would make a clear statement of the whole affair and get some twelve people arrested. He knew nothing regarding any affair so he could not divulge any secret and refused to accept liberty by falsely accusing others.

ALMORA AKHBAR, 25th February, 19 8.

15. Referring to the case of the two ladies who were arrested in Bengal under the Defence of India Act and afterwards, released, the *Almora Akhbar* of the 25th February 1918 (received on the 28th February), says that when *pardanashin* ladies have been thus unjustly treated, one can well imagine what must be the lot of male suspects. He who is responsible for the mistake in this affair is equally the enemy of Government and the people. Is it not disgraceful that Indian ladies

The Defence of India Act.

should be thus insulted under the rule of those very Englishmen who sacrifice their lives for the honour of their women and children? Government should prosecute the offending officials in open court.

AVADHBASI, 26th February, 1918.

The *Avadhbasi* (Lucknow) of the 26th February, 1918 (received on the 28th February), says that the Government *communiqué* issued regarding the case of Sindhubalas shows that the country is no longer ruled by civilians but by the C. I. D. and that any person, however respectable, can be arrested under the Defence of India Act. The irregularities disclosed in the *communiqué* and the circumstances connected with the arrest, detention and release of the two ladies require no comment. All praise to autocratic power and subjection!

This paper expresses regret that the Rao Sahib of Kharwa is reported as not being treated in a manner befitting his position. Such treatment of the Rao Sahib whom the public regard as having been interned unjustifiably cannot enhance the prestige of the authorities in the eyes of the people. It is most deplorable that the leaders are doing nothing in this matter. The apathy of *Kshattriyas* makes one doubt whether any particle of humanity is left in them.

AZAD, 28th February, 1918.

The *Azad* (Cawnpore) of the 28th February, 1918, regrets that the Bengal Government made such a serious mistake in the arrest of two women. Indians think that the officials often make very serious mistakes in internments. In some cases the causes which have influenced official opinion never come to light. For instance, in our own provinces it is not known why *Hasrat* has not yet been released from imprisonment in spite of an influential memorial. He has been lodged in any jail except that of Aligarh. He is treated like an ordinary criminal quite in opposition to the practice in all civilized countries.

CAWNPORE SAMACHAR, 24th February, 1918.

The *Cawnpore Samachar* of the 24th February, 1918, demands the punishment of those responsible for the sufferings of the two innocent Bengali ladies who were arrested and detained for a fortnight. This is not the first mistake of this kind committed under the Defence of India Act. Only recently one Girjanandan, compounder, was arrested at Cawnpore and released when no evidence was available against him. When will the day come when India will be relieved of this Act?

HAMDAM, 28th February, 1918.

The *Hamdam* (Lucknow) of the 28th February, 1918, expressing gratification at the preventive measures adopted by the Bengal Government in connection with the arrest of Indian women after the serious mistake committed by the C. I. D. in arresting two innocent ladies on groundless suspicion, says such mistakes in the case of male Indians are sufficient to ruin their lives. Therefore it is essential that before arresting any man thorough inquiries should be made in order to ascertain whether he is really a culprit or not. Those who on the basis of the C. I. D. reports are suspected to have any connection with revolutionary conspiracy should be prosecuted in the ordinary courts. This method would not give any opportunity to the public to complain of injustice, and at the same time would take away from the police the responsibility of depriving people of their liberty.

HINDI KESARI, 21st February, 1918.

The *Hindi Kesari* (Benares) of the 21st February, 1918, reproduces a note from the Poona *Kesari* asking Mr. Justice Rowlatt to take the statements of the released internés so that he may know how many youths are thus made to rot for years in lock-ups. The cases published in the Bengal press to show on what flimsy grounds persons have been interned will be enough for the inquiry committee to decide how the C. I. D. has worked. The Bengal journals have done their duty in publishing these cases and their action cannot but have a salutary effect.

LEADER, 27th February, 1918.

In publishing the petition submitted by the mother of Babu Jyotish Chandra Ghosh, an interné who has become insane, the *Leader* (Allahabad) of the 27th February, 1918, expresses the hope that Government will do their best to mitigate the sufferings of those whom they arrest and intern without trial. Matters are really serious and Bengal is greatly incensed over the internments.

MUNICIPAL REVIEW, 28th February, 1918.

The *Municipal Review* (Cawnpore) of the 28th February, 1918, contrasts the generous treatment accorded in Europe to such vile political criminals as Mr. Caillaux and the Sinn Feiners with that meted out to Indian political prisoners who like *badmashes* are required to turn the grindstone and are confined in solitary cells. Very often their only crime is that they are suspected to be

revolutionaries. Though their offence is unknown and there has been no regular trial, their lives are being ruined.

OUDH AKHBAR, 24th February, 1918.

Referring to the infliction of a fine of only 1,000 dollars on Mr. Schroeder, Secretary to the German Consul at Honolulu, who admitted having conspired to foment rebellion in India, the *Oudh Akhbar* (Lucknow) of the 24th February, 1918, says that in view of the seriousness of the offence and the fact that the accused confessed his crime, the sentence was surprisingly light. In an Indian court such a criminal would either have been hanged or transported for life. If we look at the Lahore conspiracy cases we notice the vast difference between Indian and American courts.

OUDH AKHBAR, 26th February, 1918.

Referring to the recent arrest of two Bengali ladies, the *Oudh Akhbar* of the 26th February, 1918, says it seems that the C. I. D. in Bengal have made it a rule to arrest at once under the Defence of India Act every person to whom the least suspicion of any sort attaches, to subject them to suffering, and to intern them whether they be men or women, healthy or sickly, respectable or ruffianly. When the state of affairs is such it is not surprising that a sense of insecurity prevails in all corners of Bengal, and no one is sure whether he will remain at liberty next day. X is considered to be a revolutionary by the C. I. D.—it is another question whether he is really one or not—a paper is found in his pocket on which the name and address of another person are written. Our kind police jump to the conclusion that the other person also is a revolutionary. An order for his arrest is issued and the first person of that name who is found at the place is arrested without any enquiry. Have revolutionary ideas become so widespread in Bengal that every person must needs be arrested on the slightest suspicion? No sensible man whatsoever can believe this. Or is it that though the C. I. D. is so much perplexed that it has lost its senses, Government still trusts it fully? We do not say that people of revolutionary ideas are not to be found in Bengal. There may be such people, and it is possible that there may be societies of them. We would not object to the severest punishment being meted out to such persons. But the punishment of an innocent person is such tyranny that amends cannot be made for it in any manner. We admit the facts (as stated in the Government *communiqué* regarding these ladies) to be literally true. But even after admitting them as true we regard the good services of the C. I. D. as not only objectionable but also regrettable. It has been said that a mistake has been made; for you it is a mistake, but the honour of two respectable ladies is gone.

"Though it is a blandishment to you it took away my life."

As the Superintendent of Police could not identify Sindhubala he arrested both the ladies of that name. It is a mercy that there were apparently no other ladies of the same name in the vicinity, otherwise God alone could have protected them. Such is the state of the highest offices of the C. I. D. A telegram is not despatched, but it is supposed to have been sent, and its reply is awaited. Important letters are mixed up with other papers. No regard is shown for the fact that such carelessness is involving many people in misery. Government itself admits that there have been serious errors in this case. But we have to see what amends are made for these "serious errors." It is characteristic of Indians that, though they themselves may put up with all sufferings, yet when improper attacks are made on their womenfolk they become regardless of consequences. Hence Government should realize that the limit has now been overstepped; the time has now come for Government officials to consider the actions of the C. I. D. and adopt such an attitude that the public may be assured that Government will not be a party to such irregularities. The system of administration stands in need of change and officials should give up the attitude of blind support of their subordinates and should give them deterrent punishment when they err. The protests of the press regarding the treatment of detenus should be considered.

OUDH AKHBAR, 28th February, 1918.

The *Oudh Akhbar* of the 28th February, 1918, says that the memorial of the mother of Jyotish Chandra Ghosh, the interné who has gone mad, is very touching. The Viceroy should give his attention to this matter, as if Jyotish died (though Government does not want to punish him with death for an unknown offence), a storm of protest against internments would again arise in the country.

The *Pratap* (Cawnpore) of the 25th February, 1918, refers to the sufferings of the detenus in Bengal and the distress caused among their families. The demand for justice is not to be made. The C. I. D. is all in all. All the world is given to falsehood. The half-penny mercenaries of the C. I. D. are the very embodiment of truth. If any insistent demand is made, the public are told that they are enjoying peace, and that if Government had not acted in the manner it did, there would have been serious disorder throughout Bengal.

PRATAP, 25th February, 1918.

It is not known how far it is desirable to murder justice for the sake of the repressive policy. Why were not the two ladies who were released afterwards arrested only when true facts had been ascertained about them? Could a delay of a few days bring about a disruption of the firmly-established British rule? Government admitted its mistake, but in a very miserly fashion, saying shamefacedly that nobody was to blame for it and using the word "women" for the insulted ladies belonging to respectable families. Alas, the autocratic officials do not know how to apply unction even after inflicting a wound.

The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), infers from Government's reply to the Hon'ble Babu Bhawandra Chandra Roy's question that the Rowlatt Committee will have to arrive at its decisions on one-sided evidence and that the internés will be allowed no opportunity to refute the charges made against them. Government could have done this without the help of the committee. But the committee would go further and recommend legislation for the extirpation of criminal conspiracies. Government enacts any laws it chooses, why then all this paraphernalia? We wanted every detenu to have been called and examined and his case finally disposed of. A final decision will surely be arrived at, but without any examination of the internés individually.

UTSAH, 22nd February, 1918.

The Press.

16. The *Advocate* (Lucknow) of the 1st March, 1918, appeals for a vigorous agitation against the Press Act to be started on the 5th March, the anniversary of the day on which the press deputation were treated *sans ceremonie* by the Viceroy.

ADVOCATE, 1st March, 1918.

The *Cawnpore Gazette* of the 1st March, 1918, announces that a Hindi page will now be a feature of its editions, and in course of time the paper will become wholly Hindi.

CAWNPORE GAZETTE, 1st March, 1918.

The Arms Act.

17. A correspondent, writing in the *Almora Akhbar* of the 25th February, 1918 (received on the 28th February), refers to the dangers to the life and property of those working in factories in forests from dakaits and wild animals and urges that they should be allowed to possess arms.

ALMORA AKHBAR, 25th February, 1918.

Officials and people.

18. The *Almora Akhbar* of the 25th February, 1918 (received on the 28th February), has the following:—The blind man distributes sweets and gives them over and over again to his own man, thus runs the proverb. This is also the case with the bureaucracy. The Indian civilians get so much pay that no one in the world is better off than they are. But recently their pay has again been increased, and to crown it the increase has not been shown in the civil list, so that nobody might know. On the one hand, retrenchment is urged owing to the war, while on the other hand, guineas are lavishly given away and nobody is even informed. In the case of the increase of pay of poor subordinates commissions would sit for years. This is why we say that the bureaucratic administration is the helper of the rich and not the poor.

ALMORA AKHBAR, 25th February, 1918.

The *Avadhbasi* (Lucknow) of the 26th February, 1918 (received on the 28th February), refers to the obstinacy of the local authorities in insisting upon claiming some land in the Rae Bareli town as nazul land, and says it does not behove Government to wound the feelings of the people for the sake of a paltry gain. Government's action cannot but create strong agitation. Why did Government take no steps before if all the land in Oudh was confiscated by Lord Canning in March, 1858? If Lord Canning confiscated the land, Queen Victoria in her proclamation of the same year granted a general amnesty to the people with the exception of a few offenders. Has this proclamation no value in the eyes of Government?

AVADHBASI, 26th February, 1918.

UTSAH, 22nd February, 1918.

The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), reiterates its complaint about the depredations of dakaits in the Jalaun district and the failure of the police to take satisfactory measures to cope with the calamity. Either the whole district should be armed or satisfactory police arrangements should be made for the security of the lives and property of the people. If Government fails to do so, one will be compelled to say that it does not care to remove the grievances of the people. It is hoped that the United Provinces Government will soon pay attention to the mattor.

Babu Brindaban Lal, writing in this paper, ascribes the unwillingness of the public to co-operate with the police in the detection of crime chiefly to the poverty of the people and to the harsh, haughty, and high-handed behaviour of the police towards them. In order to bring about a better state of things Government should change its policy, otherwise no number of strictures in reports and resolutions can lead to any substantial results.

LEADER, 25th February, 1918.

19. The *Leader* (Allahabad) of the 25th February, 1918, regrets the attitude of the Allahabad High Court in merely reducing the sentences passed on a number of villagers who assaulted two lieutenants from Meerut who had accidentally shot and wounded a man. Deterrent punishments would make sportsmen more careful. Incentive to carelessness would always remain so long as they are let go and those who obstruct them are punished.

Europeans and Indians.—

In another case at Wazirabad a sergeant fired at an Indian who wished to enter a railway compartment occupied by the sergeant. The shot killed a servant in another compartment and the sergeant has been taken into custody. Unrelenting provisions of the Arms Act for Indians, absolute licence for European : results—accidents (?) ; deliberate action or otherwise, all accidents.

MEDINA, 25th February, 1918.

The *Medina* (Bijnor) of the 25th February, 1918, says that only a few days ago a European contemptuously pushed Mr. Moazzam Ali Khan, a Barrister of Moradabad, a lieutenant wounded the eye of Rai Bahadur Lala Sultan Singh at Delhi, and now, according to the *Bulletin* (Lahore), the life of a poor Indian has been sacrificed at the altar of the pride of an arrogant white sergeant. Such incidents often occur, but another method of disgracing Indians has also been introduced by the pride of white colour. In English Indians are styled "natives" which means either semi-civilized people or barbarians. Though the Punjab Government has forbidden the use of the word "native," the Bengal Government still uses it. There is now a feeling of self-respect among Indians, and it is necessary to be very careful in such matters.

MUSAWAT, 27th February, 1918.

Referring to a sergeant's attack on Mr. Sardar Khan at Wazirabad which resulted in the death of Sardar Khan's servant, the *Musawat* (Allahabad) of the 27th February, 1918, asks how long will Indians fall a prey to this brutal wrath and indignation? Do not the officials realize that the prevention of such crimes is essential for the welfare of Government? We hope that Government will properly admonish these white people who consider Indians to be worse than irrational animals, and make them understand that they are sure to be punished for such deeds.

OUDH AKHBAR, 26th February, 1918.

Referring to a report in the *Bombay Chronicle* to the effect that a Professor of the Dacca College named Mr. Williams used improper language in regard to Mr. R. C. Dutt and Mr. Ranade simply because his students mentioned these economists in an essay, the *Oudh Akhbar* (Lucknow) of the 26th February, 1918, says that professors who regard Indians with contempt are to be found in the United Provinces also, and their policy is that no science should be studied from the Indian standpoint. English teachers denationalise their Indian pupils, and the time has now come for introducing a national system of education controlled by Indians alone.

RAHBAR, 26th February, 1918.

The *Rahbar* (Moradabad) of the 26th February, 1918, says that its readers must be aware of many cases in which European accused were not given the same punishment as Indian accused.

Mrs. Braganza, who cheated Mr. Horniman of Rs. 500, was fined Rs. 500 and imprisoned for a day only. This European lady had only Rs. 50 with her, and this sum was recovered from her and paid to Mr. Horniman. But as regards

the remaining Rs. 450 she was permitted by the court to do as she chose in consultation with her vakil. This strange innovation regarding payment of a fine was probably reserved for a European lady.

II.—ADMINISTRATION.

(a)—Education.

20. The *Hamdam* (Lucknow) of the 24th February, 1918, describing the difficulties which educated young men encounter for want of sufficient openings, suggests that industrial and technical education should be imparted on modern lines, and educated people should be induced and assisted to obtain technical instruction.

Government's educational policy.

HAMDAM, 24th and 28th February, 1918.

The *Hamdam* of the 28th February says that Government's answer to the interpellation in the Imperial Council by the Maharaja of Kasim Bazar regarding the All-India Education Bill is not at all satisfactory. At the present time when a considerable increase has been made in the Education Budget no one is ready to accept the lame excuse of shortage of funds. No doubt the portion of His Excellency's speech referred to by Sir Sankaran Nair is hopeful, but it is not sufficient to satisfy the country. In the whole civilised world India is the only unfortunate country in which 90 per cent. of the people are uneducated. How long will this state of affairs continue?

The *Hindustani* (Lucknow) of the 28th February, 1918, regrets that no arrangements have as yet been made in these provinces for medical inspections in schools, and appeals to the local head masters to prohibit the sale of injurious sweets and *kachalu* (spiced potatoes) in their schools and to arrange with hotel managers for the sale of milk and other easily digested foods within school precincts.

HINDUSTANI, 28th February, 1918.

The *Oudh Akhbar* (Lucknow) of the 27th February, 1918, publishes an article by Mr. SHANTI PRASAD, who gives statistics to show the educational backwardness of the United Provinces, and says that expenditure on education will have to be doubled if these provinces are to equal even the Punjab.

OUDH AKHBAR, 27th February, 1918.

The *Sitara-i-Hind* (Lucknow) of the 28th February, 1918, referring to the proposal of the Madras Government to establish a separate college for the sons of landholders, says that though the Madras Government may think that the establishment of the college would be of great use for Indians, yet they themselves consider it quite the reverse. It would prove an impediment in the way of Indian reforms as it would give rise to racial distinctions and cause disunion among Indians. The Madras Government is under the mistaken impression that Indians do not understand its policy but really they thoroughly understand it. The Madras Government is furnishing an awkward example of Lord Curzon's policy which once caused much disorder and unrest, but it should bear in mind that the present is not a fit time for such unrest, and it should therefore act on the recommendations of the wise.

SITARA-I-HIND, 28th February, 1918.

21. The *Utsah* (Orai) of the 22nd February, 1918 (received on the 26th February), condemns the present system of education in India as denationalising the people who are consequently unable to effect their regeneration. The prescribed text-books, instead of glorifying national ideas and sentiments, sneer at them. Indian leaders and educationists should agitate to get the system of education reformed on national lines.

National education.

UTSAH, 22nd February, 1918.

22. Writing in the *Oudh Akhbar* (Lucknow) of the 26th February, 1918, on the subject of primary education in the United Provinces, Mr. SHANTI PRASAD says that the replacement of Hindi by Urdu has hampered progress and these provinces are much more backward than the other major provinces.

Urdu and Hindi.

OUDH AKHBAR, 26th February, 1918.

23. The *Pratap* (Cownpore) of the 25th February, 1918, publishes a letter complaining that many teachers of Native schools in Bihar and Orissa have been unjustly and arbitrarily served with three months' notice of discharge. The Provincial

Grievances of teachers.

PRATAP, 25th February 1918.

Educational Department and Government should redress this grievance. It is most regrettable that after serving for years on Rs. 15 a month these teachers should be discharged when there is a chance for them to rise to the Rs. 25 grade.

(b)—Municipal affairs.

BHARAT JIWAN, 18th February, 1918.

24. The *Bharat Jiwan* (Benares) of the 18th February, 1918 (received on the 28th February), complains of the insanitary condition of the city in general and of the Chetganj ward in particular.

Grievances in the municipalities.

MEDINA, 28th February, 1918.

The *Medina* (Bijnor) of the 28th February, 1918 (received on the 2nd March), regrets that the Bijnor municipality is still opposed to compulsory primary education in spite of the fact that all other municipalities have supported it. We are ashamed to mention that all the members of this municipality are Muhammadans who once lit the lamp of knowledge in the whole world.

'ASIM-I-AGRA, 'rd February, 1918.

The *Nasim-i-Agra* of the 23rd February, 1918, complains that there is no doctor, physician or health officer in the Agra municipality to look after the sanitation of the city. The people are dying of pneumonia and plague which is raging in every quarter of the city on account of filth. The water taxes, which should be collected twice a year, have not been collected for the last four years, and now the payment of arrears is demanded without allowing any time for the citizens to make arrangements for payment, and the property of the poor is being sold or attached. The Magistrate should pay immediate attention to the matter.

TOFAH-I-HIND, 25th February, 1918.

The *Tofah-i-Hind* (Bijnor) of the 25th February, 1918 (received on the 28th February), complains of the insanitary condition of the town and urges the members of the local municipal and district boards to make arrangements for disinfecting the infected houses of the town and for removing the occupants of such houses to some other quarters in order to stop plague which is raging in the town.

(c)—General.

OUDH AKHBAR, 24th February, 1918.

25. The *Oudh Akhbar* (Lucknow) of the 24th February, 1918 (received on the 26th February), says the fact that while the value of cotton exported from India rose only by one crore seventy-five lakhs, that of cloth imported into the country rose by more than four crores and the country thus suffered a net loss of two crores twenty-five lakhs, shows that if all cotton at present exported had been retained in the country and converted into cloth, India would neither have suffered such heavy monetary loss nor would its sons have gone naked, and suffering from cold have fallen victims to plague. The present war was the best occasion for developing the weaving industry. The shipping shortage had considerably decreased the export and import trade of India. Cotton is produced in abundance in India, and there is no need to import raw material from outside for the weaving industry. Weaving machinery could have been easily imported at the beginning of the war from Europe or America. But it is a pity that neither the people nor the Government of India made any attempt to utilize this golden opportunity. Government should now totally prohibit the export of raw cotton, so that it may become cheap and weaving by machinery and hand may be revived.

The cotton trade.

CAWNPORE SAMACHAR, 24th February, 1918.

26. The *Cawnpore Samachar* of the 24th February, 1918, complains that retail grain-dealers in Collectorganj weigh short, otherwise they could not sell retail at lower rates, and asks the authorities to make an enquiry into the matter.

High prices.

MEDINA, 2[illegible]th February, 1918.

The *Medina* (Bijnor) of the 25th February, 1918, publishes a contributed article complaining that at the two cloth auction booths in Rawalpindi cantonment the agents of the auctioneers mix among the unsuspecting villagers and by raising bids make unwary customers pay exorbitant prices. This is not auctioneering but cheating, and the authorities should not permit it.

OUDH AKHBAR, 27th February, 1918.

27. Referring to the resolution recently published by the United Provinces Government regarding the famine in 1913-14, the *Oudh Akhbar*, (Lucknow) of the 27th February, 1918, says that such a belated publication cannot prove useful in

The Famine Resolution.

educating the public. If the delay was due to the dilatoriness of the various famine committees their negligence is objectionable. Though this famine was exceptionally severe Government spent much less on it than on previous famines. The resolution gives no details regarding the loss of cattle though they are so essential for agriculture.

28. The *Sitara-i-Hind* (Lucknow) of the 28th February, 1918, praises the proposal of the Mysore Government to separate judicial from executive powers, and says that though Mysore being a Native State does not stand as much in need of this reform as British India, yet actuated by the sense of the welfare of people it intends to introduce this system. It is most essential for the British Government to effect such separation of powers. The Government of India should follow the example of the Mysore Government and should have regard for the feelings of the public which is anxiously waiting for the realisation of its hopes.

Separation of judicial from executive powers.

SITARA-I-HIND, 28th February, 1918.

29. Discussing the Local Government's resolution on the administration of the Kumaun forests, the *Leader* (Allahabad) of the 28th February, 1918, says the gradual retrogression from the declaration of Sir John Hewett, that the benefits of the Kumaun forests were entirely meant for the people of Kumaun, has added to the apprehensions of the Kumaunis who may find the actual hardships too pressing to allow room for such hopes of future increased prosperity as are held out in the resolution.

Grievances of Kumaun.

LEADER, 28th February, 1918.

The *Leader* of the 1st March publishes a letter from TRILOK SINGH RAWAT, urging Government to allow free grazing in the Kumaun forests.

LEADER, 1st March, 1918.

30. The *Agra Akhbar* of the 28th February, 1918 (received on the 2nd March), regrets that in spite of the spread of plague the municipality has failed to appoint a health officer.

Plague.

AGRA AKHBAR, 28th February, 1918.

The *Hamdam* (Lucknow) of the 27th February, 1918, urges the local municipality as well as Government officials to adopt special measures for infected areas in which schools are situated and exhorts the managers and workers of schools to close them temporarily as soon as plague appears.

HAMDAM, 27th February, 1918.

The *Jadu* (Jaunpur) of the 19th February, 1918 (received on the 26th February), expresses regret that the local municipality does not spend the allotted sum in disinfecting infected houses and making arrangements for preventing plague which is raging in the city. It was almost decided last year at the outbreak of this disease to appoint a doctor and a *hakim* to look after plague cases, yet no one has been appointed so far although a great number of deaths occur daily in the city.

JADU, 19th February, 1918.

The *Medina* (Bijnor) of the 25th February, 1918, urges the free distribution of tincture of iodine for use as a preventive and curative of plague.

MEDINA, 25th February, 1918.

31. Referring to the official opposition to the Hon'ble Mr. Sharma's resolution in the Imperial Council regarding the prohibition of the sale of intoxicating liquors, the *Oudh Akhbar* (Lucknow) of the 23rd February, 1918 (received on the 26th February), says that when the Sikh Gurus have forbidden the use of intoxicants, the excuse advanced on behalf of Government that Sikhs generally are addicted to drinking appears strange. Some Hindus and Muslims also drink wine, but that does not prove that their religion permits this. Similarly a few Sikhs might be taking wine, but the community as a whole abstains. Even if the Sikhs are addicted to drinking that is no reason why the whole country should continue to suffer from this evil. It is a pity that Government is opposed to a proposal which aims at eradicating a moral evil.

Prohibition.

OUDH AKHBAR, 23rd and 27th February, 1918.

The *Oudh Akhbar* of the 27th February regrets that on most flimsy grounds Government opposed the Hon'ble Mr. Sharma's resolution. Officials must be realising that the use of intoxicants produces a baneful effect on morality, and it would not be too much to expect a Government which voluntarily suffered great financial loss by stopping the export of opium to China, to relinquish the excise revenue for the welfare of India.

The *Pratap* (Cawnpore) of the 25th February, 1918, protests against the rejection of the Hon'ble Mr. B. N. Sharma's resolution prohibiting the sale

PRATAP, 25th February, 1918.

of intoxicating liquors and wonders why, when so much is being done in Europe, including England, to discourage the drink evil, no steps are taken in India in this direction.

UTSAH, 22nd February, 1918.

PANDIT RAM SARUP TRIPATHI, writing in the *Utsah* of the 22nd February, 1918 (received on the 26th February) dwells on the disastrous effects of the use of intoxicants and urges Government and Indian leaders to discourage their use. Instead of increasing the duty on necessaries of life such as salt, Government should heavily tax intoxicants. Their sale to youths below twenty years of age should be penalized.

PREM, 20th February, 1918.

Dalis.

32. The *Prem* (Brindaban, Muttra) of the 20th February, 1918 (received on the 1st March), expresses approval of the prohibition of the *dali* system in the Punjab and hopes that Sir Harcourt Butler's *regime* will be inaugurated with similar orders in the United Provinces. Although this reform may be postponed for a time, measures should immediately be taken to put a stop to the system of supply of provisions to touring officials which leads to harassment and oppression by tahsil underlings.

OUDH AKHBAR, 26th February, 1918.

Summonses to assessors.

33. The *Oudh Akhbar* (Lucknow) of 26th February, 1918, publishes a complaint that summonses to assessors or members of juries are not couched in respectful language, and urges Government to see that the polite forms of pronouns and verbs are used in law court forms.

III.—RAILWAYS.

AGRA AKHBAR, 28th February, 1918.

Platform tickets.

34. The *Agra Akhbar* of the 28th February, 1918 (received on the 2nd March), suggests that the public should be allowed to have access to railway platforms without being required to purchase platform tickets. These tickets do not serve to keep bad characters out of the railway stations, and there is no reason why persons of good reputation should be checked from visiting platforms.

IV.—RELIGIOUS AND SOCIAL MATTERS.

AVADHBASI, 26th February, 1918.

The riots in Bihar.

35. The *Avadhbasi* (Lucknow) of the 26th February, 1918 (received on the 28th February) has a lengthy article condemning the *Hindu Sabha* for passing no resolution against separate representation and for its attitude towards the Bihar riots which it took up without enquiry into the causes of the trouble. The heavy sentences which are being inflicted upon the accused cannot but produce undesirable results. The *Hindu Sabha* should have taken measures to get them acquitted instead of thoughtlessly condemning them. In the eyes of the general Hindu public the *Hindu Sabha* has merely disgraced itself by acting in this manner.

MUSAWAT, 27th February, 1918.

Referring to the resolution of the *Hindu Sabha* to appoint an enquiry commission in connection with the Arrah riots, the *Musawat* (Allahabad) of the 27th February, 1918, says it cannot help saying that the appointment of the commission will be useless. All the facts connected with the riot have already been brought to light and now no commission can satisfy the Muhammadans by throwing a screen over well-known facts. It is useless to minimise the importance of these incidents. The punishments which are awarded to the culprits in Bihar are not sufficient to compensate the Muslims who have been disgraced and insulted. The pretended indifference of their Hindu brethren warns the Muslims to wake up and to be on the alert to protect their rights.

AL-BUREED. 25th February, 1918.

Hindu-Muslim relations.

36. *Al-Bureed* (Cawnpore) of the 25th February, 1918, expresses regret that no Muslim papers except the *Risalat* and only a few Muslim institutions took steps against a Hindu officiating head master of the Bara school (in the Patna district) and a Hindu Inspector who insulted the Prophet before the boys. The Muslims of Bihar should raise a strong voice against these two Hindu officials and send telegrams to the Director of Public Instruction of Bihar, and get them duly punished by filing a law suit against them.

A contributor writing in the *Sitara-i-Hind* (Lucknow) of the 1st March, 1918, urges the Home Rule League, Lucknow, to send a deputation to Nigram to devise means to satisfy both Hindus and Muhammadans. The editor says the contributor should not make such a suggestion as he knows that the regulations and the laws of the League do not allow it to interfere in such matters. The Muhammadans of Nigram should invite the attention of the Local Government by submitting a memorial.

SITARA-I-HIND, 1st March, 1918.

37. The *Musawat* (Allahabad) of the 25th February, 1918, urges Muslims to send telegrams to the Government of Bihar saying that a compromise in the grave desecration case at Chapra is impossible; that the dead body should be kept in its real grave and should not be removed; and that the culprit should be duly punished. The case is a religious one and therefore no reconciliation is possible, and it is the duty of every Muslim to get the culprit punished for insulting his religion.

Desecration of graveyards.

MUSAWAT, 25th February, 1918.

38. The *Shia College News* (Lucknow) of the 22nd February, 1918 (received on the 26th February), expressing regret at the misuse of *waqf* estate proceeds, suggests that Government should order the publication of endowment deeds in the papers so that the public may know the conditions laid down for the disposal of the income and may object to any violation of these conditions by the manager. The rules of the *waqf* estate should also be published and the budget for the year and the expenditure of the preceding year in the papers. The managers of *waqf* estates should be ordered to spend on national education the greater part of the amount left after defraying the expenses of religious ceremonies.

Endowments.

SHIA COLLEGE NEWS, 22nd February, 1918.

39. The *Oudh Akhbar* (Lucknow) of the 1st March, 1918, publishes a contributor's suggestion to the effect that with a view to prevent Hindu lady bathers in the Gomti being disgraced, male and female bathers should be required to bathe on different sides of the bridge and constables should not allow any passers-by to halt on the bridges so that they may not get an opportunity to gaze at the lady bathers.

Women bathers.

OUDH AKHBAR, 1st March, 1918.

V.—MISCELLANEOUS.

40. The *Oudh Punch* (Lucknow) of the 22nd February, 1918 (received on the 28th February), publishes a poem by *Zaki*, who says:—By waging war with strangers he got himself punished (yet) he is angry with me. The rope burnt yet it retained its coils. I am penniless, how can I afford to get prepared for him a ring surmounted by a mirror? I do not care a fig if he has become angry with me. Your lovers have to suffer from starvation in the time of dearness. Sir, your motives have undergone a great change. How long before we shall see the end of the European war? As soon as corn becomes cheap the world undergoes a change.

The *Oudh Punch*.

OUDH PUNCH, 22nd February, 1918.

This paper also publishes a cartoon showing a fisherman sitting on the bank of a river with his line in the water. The fisherman becomes absorbed in meditation; the cat of famine comes behind him and handles the rod, and after catching a fish runs away. The fisherman, disturbed by the cat, comes to his senses and sees helplessly the cat running away with the fish.

The letter-press runs as follows:—*Reformer*:—After casting the fishing-line in a river we sat meditating over the good of India. The cat of famine took away the fish of life.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 2nd March, 1918.

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I.—Politics.

BHARAT-BANDHU, 1st March, 1918.

Educated Indians and the Army.

1. The *Bharat-bandhu* (Hathras) of the 1st March, 1918 (received on the 7th March), says that although many educated Indians are willing to become volunteers, they do not like to go to distant places for training. Several local training centres should be established for their convenience. The people should help in recruiting for the army to the best of their power. Educated Indians should become volunteers even under the existing arrangements.

ADVOCATE, 3rd March, 1918.

Mr. Montagu's visit to India.

2. The *Advocate* (Lucknow) of the 3rd March, 1918, has a lengthy editorial comparing the tasks of Lord Clive and Mr. Montagu.

ALMORA AKHBAR, 4th March, 1918.

The *Almora Akhbar* of the 4th March, 1918, characterises as disrespectful, autocratic and discourteous the action of officials in refusing the use of the Metcalfe House at Delhi for a dinner given to Mr. Montagu by non-official members of the Imperial Legislative Council. This is all for good, as it has shown to Mr. Montagu how inflexible like stone or iron is the bureaucratic administration and how autocratically the officials must be behaving at other times when they have conducted themselves in this fashion in his presence. It is surprising that despite all this there are still people in India who are ready to co-operate with officials and praise, nay, flatter them.

ABHYUDAYA. 2nd March, 1918.

Sir James Meston's administration.

3. The *Abhyudaya* (Allahabad) of the 2nd March, 1918 (received on the 4th March), says it notes with regret that Sir James Meston disappointed the hopes formed of him. No popular resolution was ever accepted in his Council. His educational policy also was highly unsatisfactory. Differences between Hindus and Muhammadans were accentuated. His peaceful policy in connection with the Home Rule agitation when repression was the order of the day in other provinces was however commendable.

UTSAH, 1st March, 1918.

Home Rule for India.

4. A Lover of Education writing in the *Utsah* (Orai) of the 1st March, 1918 (received on the 5th March), says that at present education is in a very deplorable condition in India, which is the most backward country of the world in this respect. Government and its flatterers and favourites may indulge in tall talk in this connection, but such statements can only deceive fools, and the true patriot can never accept them. He knows full well what attention Government pays to education as compared with the army and the railways, what view it holds regarding the spread of education in the country, and what progress the people have made as a result. It is patent to all that to say nothing of progress and advancement, Indians do not possess even sufficient food to eat. Despite this it is said that India has made great progress under the existing administration. The fact is that India was never in a more down-fallen condition before.

It will be mere madness to expect the progress of the country without the spread of education among the masses. The system of education is highly unsatisfactory, for, far from improving the character of the people and turning them into true citizens and patriots, it wrecks their health, creates bad impressions in their minds regarding their ancestors, and makes them pass their whole lives in service (lit. slavery). Politics and patriotism are forbidden fruits to students. Besides these drawbacks the educational facilities are inadequate and educational fees in India are larger than those in other countries. In addition to these obstacles and unjustifiable things the rules of Indian universities are very inconvenient, harsh and injurious. It is because this is the state of education that agitation for reforms does not succeed to the extent which the people desire nor does it produce substantial results. If there had been sufficient education among the people, they would not have kept silent in the face of such repeated injustices as are represented by the internment of innocent persons. It is only because of their ignorance that though they undergo sufferings they take no measures to remove them. If they had been educated the Home Rule movement would have become very formidable, and Government would have had to pay attention to it in right earnest and fulfil their desires. The leaders themselves should take measures to spread education with a view to facilitate the attainment of their goal. When all the people are educated they

will themselves realize their duties towards their mother land and then India will not remain a down-fallen, wretched, oppressed and down-trodden country for long.

PRABUDDHA BHARATA for February, 1918.

The future of India.

5. The *Prabuddha Bharata* (Almora) for February, 1918 (received on the 21st February), says Western civilization with its proud neglect of the human soul and its potentialities has brought the world to such a sad pass that it seems that the greatest service that any individual can render to humanity to-day is to live a life of vigorous protest against this grinding soulless civilization. Without a spiritual uplifting it is quite useless to expect political or social changes to bring any remedy for the ills of life. The educated class in India has run away with ill-digested ideas, and the uneducated masses have been left behind to struggle without light and leading. Simply to approach the masses with the political shibboleths of the West will never inspire them with adequate enthusiasm for their duties as real units of the Indian nation. Those who hope for India's uplift must dedicate to their cause the spiritualities represented in the life of Swami Vivekanand, and help the people through rural self-government to weave the larger web of real self-government for the whole of India.

PRATAP, 4th March, 1918.

The regeneration of India.

6. The *Pratap* (Cawnpore) of the 4th March, 1918, publishes a poem by TRISHUL, saying that Indians of glorious traditions have now taken to constitutional agitation and that despite any threats they will have their desire accomplished even at the cost of their lives. They do not deprive others of their rights nor make false pretensions. They hold that there is nothing substantial in tricks and stratagems, and they will show their strength to the world. They will crush pride and false vanity. If anybody will usurp their birth-rights, how long will they keep quiet and bear oppression? At one time or another they are sure to remember that the rights of all men are equal.

In another poem BHAGWAN NARAYAN BHARGAVA says that Indians will no longer accept excuses and will fearlessly obtain their rights. The time has come when selfish men cannot prevail, when justice will triumph and when the subjection of all will be removed. Whatever efforts the Anglo-Indians may make the Indians will surely now obtain their rights. Agitation will not cease in India until Indians attain self-government within the Empire. None can usurp the rights of others for ever. Freedom is the natural right of all. History proclaims that no nation can be kept down by another by means of repression. When it is the right of all to enjoy freedom, O Lord, will India alone remain a subject country?

In a third poem SHAMBHOO DAYAL SRIVASTAVA prays to God to bring about the regeneration of India on the sacred soil of which oppression is practised. O Lord, remove strife, hypocrisy, bitterness and crookedness, and replace them by good-feeling. Wherever we go we are rebuked, the world is like hell to us. Misfortune orders us not even to groan; O Lord, are we to suffer mutely every time? O Lord, make the slaves free, otherwise there can be no salvation for us.

UTSAH, 1st March, 1918.

The *Utsah* (Orai) of the 1st March, 1918 (received on the 5th March), publishes a poem by BENI MADHAVA TIWARI, who says that however the Anglo-Indians may give vent to their passion and cause pain to Indians, and although Mr. Curtis and Lord Sydenham may espouse their cause, Indians will not be frightened into giving up the demand of their rights. They will not be turned back by threats, especially when they are being encouraged by the British themselves. By God's grace Indians will get soon *Swaraj* as the omens are already favourable.

ALMORA AKHBAR, 4th March, 1918.

Europeans and Home Rule.

7. The *Almora Akhbar* of the 4th March, 1918, says that the *Pioneer* is the mouth-piece of the white mercantile community and is also patronized by the bureaucracy. Its duty is to abuse Indians and damp the spirits of Indian patriots. It cannot have peace of mind without doing this. The Press Act has no terrors for it, while the bureaucracy is its friend. High Government officials are said to contribute to its columns. It knows the secrets of administration. What it urges one day is carried out the very next day; even the mail train is detained at Allahabad for it. Its importance is so great that it is said to be the

organ of the bureaucracy. Why then should it not curse Indians? In its issues of the 17th and 18th March, 1918, it published two leading articles, on the duty of India to produce food, which contain some true statements and some altogether absurd ones. It insinuates that India has not liberally helped in the war with men and money, and that she does not want to export her wheat to England.

We criticise and condemn such perversion of facts. Even the grant of *Swaraj* to India would be no adequate recompense for her war services. The poor Indians have starved themselves and rendered loyal services to the Empire; India has repaid England with compound interest for her good offices. England is, and will remain, indebted to India for her loyalty during the war. Indians far from rising in revolt have saved Paris, conquered Mesopotamia and Palestine, and greatly helped in driving the Germans out of Africa. Yet the *Pioneer* insinuates that India has made no contributions in men and money. Export of wheat was not stopped, even when Indians died of starvation, and yet the *Pioneer* says that "India could not stop her wheat exports" as if it ever did so or could do so. The *Pioneer* dreams of hoards of money in villages and charges the Indian cultivator with idleness, although despite hard toil through the live-long day he does not get sufficient food to eat and falls an easy victim to plague and other diseases. The *Pioneer* was right only in saying that Government has done nothing for agricultural education. Although discontented and harassed by the bureaucracy, India has shown divine loyalty, and if the *Pioneer* ignores this she will not care for its ravings. She will help the King-Emperor to the best of her power, but it should not be forgotten that she too should be made free and that her children too should not be allowed to starve.

UTSAH, 1st March, 1918.

The *Utsah* (Orai) of the 1st March, 1918 (received on the 5th March), contains a contributed article by VARMA, who condemns the selfish agitation of the Indo-British Association against the just and natural aspiration of Indians for self-government in their country, and notes with gratification that the British Government does not agree with Lord Sydenham and Company and has made an announcement on the grant of responsible government to India. Indians should carry on their agitation, despite the activities of the Indo-British Association, in such a manner as will bring them to their goal.

ABHYUDAYA, 2nd March, 1918.

Officials and Home Rule.

8. The *Abhyudaya* (Allahabad) of the 2nd March, 1918 (received on the 4th March), referring to the refusal of the Chief Commissioner of Delhi to suspend the order of prohibition against Mr. Tilak to allow of his attendance at the meeting of the All-India Congress Committee on the 23rd February, says it is not desirable to hurt the feelings of the people in respect of such trifling matters. It is gross injustice not to cancel the orders prohibiting the entry of Mr. Tilak and Mr. Bepin Chandra Pal into the Delhi and the Punjab Provinces when the Bombay, Madras, and Central Provinces Governments rescinded similar orders against Mrs. Annie Besant. We hope that the Viceroy will bestow attention on the matter.

ALMORA AKHBAR, 4th March, 1918.

The *Almora Akhbar* of the 4th March, 1918, expresses regret that even now the bureaucracy has not changed its attitude. It appears that, like Ravan, it will maintain its pride till the last moment. These restrictions by the bureaucracy give immense stimulus to *Swaraj* enthusiasm. Mr. Tilak's fame far from decreasing is on the increase. There is no leader in India at the present moment so popular as Mr. Gandhi and Mr. Tilak. But what should we say of the bureaucracy which has lost its reason in view of its approaching end and does not see things in their true perspective? It does not care for Hanuman, Ram and Lakshman. Like the dawn preceded by intensest darkness, the injustice of the bureaucracy must reach its climax before the dawn of *Swaraj*. The day is near when Mr. Tilak taking the *firman* of *Swaraj* from his beloved King-Emperor will open the gates of Delhi with his own hands.

AVADHBASI, 5th March, 1918.

The *Avadhbasi* (Lucknow) of the 5th March, 1918, says that Mr. Hailey is exhausting all his cleverness in uprooting the bureaucratic administration and widening the gulf between the rulers and the ruled, but why should Lord Chelmsford have refused Mr. Tilak's request? Will such acts increase good

feeling? It takes two to make a quarrel. Does not the bureaucracy know that Mr. Tilak is the most revered leader of India and that such treatment of him cannot but agitate the public mind? What can be a more obvious augury of evil than the fact that a responsible statesman like Lord Chelmsford should bestow no attention upon the foolishness of this petty and narrow policy of subordinate officials and that His Excellency too should support it? Will not the general public be under the impression that the different treatment accorded to Messrs. Tilak and Pal and Mrs. Annie Besant in this connection is based on racial grounds? Such acts as these have opened our eyes. It is satisfactory that the All-India Congress Committee has moved forward to discharge its duty in this direction. Let us see whether the Viceroy now acts with some farsightedness or gives an unsympathetic reply like that to the Press deputation.

The *Hindustani* (Lucknow) of the 3rd March, 1918, says that though even the Secretary of State can be sued in law courts, the District Magistrate of Agra is so hot-tempered that he characterises the application of Mr. Gopinath Kunzru enquiring the reasons for the improper prohibition of the Semra Home Rule meeting as sheer impertinence. It is satisfactory to note that Mr. Gopinath is moving the High Court in the matter. HINDUSTANI, 3rd March, 1918.

The *Leader* (Allahabad) of the 3rd March, 1918, says Agra has a most unfortunate sort of District Magistrate for this time of the day. The latest instance of his high-handedness was the issue of an order disallowing a public meeting, and when the organizers requested him to let them know under what provisions of the law and on what information he acted as he did, he rejected this reasonable demand as a "sheer piece of impertinence." The Magistrate may have his own notions of propriety and his own peculiar methods of dispensing justice, but he ought not to be allowed to go on in this way for ever. LEADER, 3rd March, 1918.

The *Musawat* (Allahabad) of the 4th March, 1918, says that if this application can be called impertinence, no one should take any case to court. MUSAWAT, 4th March, 1918.

The *Arya Samaj* and Home Rule.

9. The *Bhaskar* (Meerut) for February, 1918 (received on the 20th February), says that *Sanatam Dharm* with its castes and sects, its ill-treatment of women and lower castes, its opposition to freedom of thought in spiritual matters and its various other social evils, is an obstacle to the attainment of political *Swaraj* in the country, while the *Arya Samaj* with its liberal social and religious principles and activities is helping the national cause. BHASKAR for February, 1918.

Muslims and Home Rule.

10. The *Musawat* (Allahabad) of the 5th March, 1918, urges the All-India Muslim League to send a separate deputation to England and not to depend upon the Congress and Home Rule League deputations. If it fails to do this, it will undoubtedly be responsible for the greatest neglect of its duties. It is high time that the rights of the Muslims should be asserted before the public of England. Mr. Henderson is an advocate of self-government on Colonial lines and there is no reason why he should not espouse the cause of India if he is acquainted with the condition of India. MUSAWAT, 5th March, 1918.

Home Rule propaganda.

11. Writing in the *Leader* (Allahabad) of the 3rd March, 1918, MANOHAR LAL urges that the extraordinary session of the Congress, which is proposed to be held at Allahabad or Lucknow when the reforms are announced, should be held at Aligarh at the same time as the provincial conference. LEADER, 3rd March, 1918.

The *Musawat* (Allahabad) of the 5th March, 1918, referring to the *Madras Mail's* complaint that the Madras reading-rooms are the centres of improper political agitation, says it is natural that the *Madras Mail* should make such remarks about these reading-rooms because many of them must have stopped subscribing to it on account of its anti-Indian attitude. Now the paper has devised means to bring them under its thumb by suggesting that they should be aided and inspected by Government. The paper should bear in mind that Indians are not so foolish as not to understand its tricks. Indians do not like to accept any assistance at the hands of Government for their reading-rooms and clubs, because MUSAWAT, 5th March, 1918.

they know full well that Government interference will result in effacing the national spirit from them.

MUSAWAT, 6th March, 1918.

The *Musawat* of the 6th March, discussing the work before the deputation which is to be sent to England, says that those of the British bourgeoisie and upper classes who care only for their own interests should be told that they will suffer if they try to fight against the wave of liberty that is flowing over India. The labourers and other lovers of liberty should be made to realize that charity begins at home and that when they are fighting for the freedom of nationalities they cannot long keep Indians in a state of subjection. It is not difficult to enlist the sympathies of the British public; but the right methods should be followed. Protestations of loyalty and the practice of flattery are now out of date. It is now necessary to convince the British people of the justice of our claims by the weight of solid arguments. British politicians hold the most liberal views regarding the rights of nationalities, and it is Indians alone who will be to blame if they do not gain a hearing for their case.

PRATAP, 4th March, 1918.

The *Pratap* (Cawnpore) of the 4th March, 1918, urges that it is more necessary to spread political education among the people than to send a deputation to England. However it does not oppose the latter proposal; the deputation should also visit France and the United States to enlist their moral sympathy in India's struggle for freedom. The English public are lovers of liberty and it will not be difficult to arouse their sense of justice. But it is highly necessary from considerations of national self-respect and in order to make their appeals effective with the British public, that the members of the deputation should not indulge in flattery but should plainly impress upon them that liberty is as much our right as theirs, and that if they boast of justice they should be ready to do justice nearer home, otherwise all their professions of justice and democracy are futile.

LEADER, 7th March, 1918.

Mrs. Besant and the Congress.

12. The *Leader* (Allahabad) of the 7th March, 1918, commenting on a recent article in *New India* in which Mrs. Besant regarded deadlocks as a blessing to be welcomed instead of as an evil to be guarded against, says Mrs. Besant did not express this view at any of the joint meetings at which the scheme was discussed, and if she or anybody else had said anything to that effect it would certainly have been repudiated by a large number of members. Her sneering references to those Indian politicians who are not anxious to give up the methods to which the progress hitherto made is due, are best answered in the words of her own recent admonition—" the use of such weapons degrades political life."

ADVOCATE, 3rd March, 1918.

The *Advocate* (Allahabad) of the 3rd March, 1918, publishes a letter from A THEOSOPHIST indignantly protesting against the *Leader's* attack on Mrs. Besant.

MEDINA, 5th March, 1918.

The interned Muhammadan leaders.

13. The *Medina* (Bijnor) of the 5th March, 1918, publishes a poem by ZUWAR ALLAHABADI, who says those who were never afraid of swords, daggers, and spears are trembling for their safety on account of white cheeks (?) If God makes Muslims (real) Muslims, the sick in the community will come out from hospitals. Whether aerial or marine, all infidels are deadly enemies of life. May God protect India from such war engines! Sometimes the liver aches, sometimes the eyes take leave. May God protect every human being from white cheeks! It is not known what will be the fate of Islam: every devotee of God is oppressed by these ideas. We do not care whether India gets liberty or remains in thraldom while our national leaders are not emancipated from sorrows. Tell the Hindus and Muslims not to quarrel with each other, but to unite and to shake the revolving sky with their bewailings. It is heard that the *Anjuman-i-Khuddam-i-Kaaba* will revive; and the house of God will be again inhabited by religious people.

MUSAWAT, 7th March, 1918.

The *Musawat* (Allahabad) of the 7th March, 1918, regrets that attempts are made everywhere to make the internés day a success except in Allahabad. Here the leading members of the Muslim community are too occupied with kissing the feet and hands of officials to pay attention to this trivial job. Officials are against the observance of the day and they are the gods of these leading

Muslims. We appeal to those real and true Muslims who have got neither wealth nor worldly honour never to ignore the liberty and aid of the Muslim internés in their prayers.

MUSAWAT, 8th March, 1918.

14. The *Musawat* (Allahabad) of the 8th March, 1918, appeals to Muslims to offer prayers for their internés every Friday. The editor announces his intention of issuing a special internés number every week, or at least every month, containing if possible the biography of "some prisoner of the European."

The *Musawat* internés number.

No one will be surprised to hear that all the papers regarding the Muslim internés, which the committee for the aid of the Muslim internés collected, have been stolen. Probably some one of those who are truly loyal to Government might have done this to display his meritorious services. We will give a guinea as reward to the man who will trace the thief.

This paper publishes a poem by Maulana *Bekhud* of Allahabad, in the course of which the following lines occur:—As soon as the sword of oppression cuts the body of the lover to pieces, every slice has a peculiar life. The agitated heart is imprisoned in the chest, yet its power of imagination is free. Pharaoh went to hell through water in no time, because he acted very oppressively, being intoxicated with pride. The sighs of the sorrowful, which sound to the oppressor like the clarion, will be the last trumpet at the day of resurrection. I will rescue my friends from the prison of sufferings if I happen to catch hold of the chain of justice that hangs from the throne of God. In opening the lock of oppression and coercion, angels would be comrades, if the finger of liberty could find the key.

Writing in this paper SHAH NAZIR HASHMI gives details of *Hasrat's* life showing his meritorious acts to better the condition of his nation. Though his antagonists levelled various false charges against him, their false accusation paved the way for his success and won for him admirers and devotees in large numbers. The fact is that the traitors of the community and the living *Yazids* (king who caused the murder of Imam Hasan) of Islam made *Hasrat* more useful by getting him interned. He made the best of his imprisonment by studying the character of these and predicting their future career. The predictions which he made in 1916 on the decision regarding the Muslim University have proved to be true, as those who were traitors in the Cawnpore mosque affair have again betrayed their community in the Arrah riots. The truth is that *Hasrat* neither communicated with the enemies of the King-Emperor nor was he suspected in any conspiracy. His activities were confined to the Muslim University affair. He wanted the decision to be postponed so that it might acquire rights in accordance with the wishes of the Muslims.

The aims of excellent Muslims have been achieved by the internment of *Hasrat*. For God's sake try for his restoration to liberty and help his dependants by purchasing his books. The desires of Mr. Mazhar-ul-Haq, the leader of the liberals, Shaikh Abdullah, the chief of the conservatives, and Dr. Zia-ud-din, the communal informer, have been fulfilled in accordance with the inspiration of Government. Were you people so afraid of poor *Hasrat* and are you still under so much dread as to apprehend that his liberty will upset your schemes? No, you should not be afraid of this handful of particles of disappointment. This is a moth of beauty and love. This is a spark of despair and disappointment. This is an instrument for lover-like consuming and burning. What care has easy-going *Hasrat* for loss or gain? Perhaps certain position seekers consider *Hasrat* an impertinent and fearless national poet or a political fanatic. We will say so much in this connection that the more you try to suppress his madness the more it will increase. If you want him to recover from his malady, the cold breeze of liberty and comfort will cure his mental disease, otherwise these hardships are sure to bring this fanatic into the embrace of God's kindness. The greatest empires and the mightiest monarchs have been humbled, brought to dust, and trampled under foot like thorns by the sighs of the oppressed. The Empire of the Czar of Russia has neither been ruined by the guns of Germany, nor has it been smashed to pieces by the power of Germany. It has only seen these days through the sighs which, passing the chimneys of prisons, went towards heaven. Now the time for the despatch of telegrams and presentation of petitions has passed by. Now is the time to appeal

to the heavenly kingdom. The King of Heaven in His divine and powerful penal code says: *Who hears and grants the prayers of an agitated heart?* It is that spiritual power to which we resorted in our spiritual and bodily conquests. We have blunted this spiritual weapon. The 8th of March has been appointed as the day to re-sharpen it.

MUSAWAT, 8th March, 1918.

This paper also has an article entitled "Appeal against oppression," which says:—How long is the tongue to remain occupied in bewailing oppression? How long is the tongue to talk of tyranny? *Bekhud* desires that the hearts of those who are killed by oppression may remain indebted to the pleasures of the bow and arrow of tyranny. Patience was probably created by God for Indian Muslims, who are not to utter a word of complaint or depart from their loyalty, even though their desires may be trampled under foot by oppression and their aspirations may be crushed between the millstones of tyranny. Their tongues would be taken out and their brains would be destroyed if they tried to make any complaints. Alas, O Sky, thy waywardness, and ah, O Earth, thy insensibility. Cannot the sky fall, so that the Indian Muslims may be crushed underneath, and cannot the earth open, so that they may be swallowed up?

But *will these downcast glances pass without touching (the heart)? Will the sighs of the helpless not shake the heavens and will not their plaintive appeals reach the Almighty?* The papers have long presented a bloody appearance with their sprinkling of blood, and the voices of meetings have long since reached the neglectful ears of those who are enjoying the sleep of sweetness in this worldly expanse. But where is that eye in which the spectacle of the rose nurtured with the blood of the nightingale can create a rose colour? Where is the ear that can be influenced by the lamentations of the bird stripped of its wings? Hearts, though they appear to the eye to be pieces of flesh, are in reality harder than adamant. Now Shah Jahan and other Islamic kings and heroes are no more. Nightingales are imprisoned by the fowler because they are the harbingers of spring, and half blown flowers are plucked by the gardeners to make garlands to adorn the necks of newly-wedded brides; but the Muslim internés were not confined for these reasons. Rather *the purpose in remembering me was that I may expire in hiccupping.*

It is said that Muslim writers and speakers are giving a religious tinge to the question of the internés, on account of which it is feared that enthusiasm for *jehad* may be created in the hearts of Muslims. Can Islam exclude from its domain any matter concerning Muslims? Can any Muslim undertaking fall outside the pale of *jehad?* No, never. Of course, it is an injustice to Islam to regard *jehad* as meaning only rapine and slaughter. Muslims regard the conflict with their baser desires as the greater *jehad*, and it is on account of the absence of this that Muslims are at present so down-fallen.

O Muslims, if you want to succeed in your aims, be true Muslims and follow in the footsteps of your great martyrs. You cannot secure the release of your internés by giving up those things for which they have been imprisoned. Would that all true Muslims were similarly confined, for all are equally guilty of the crime of being Muslims.

O Muhammad Ali, Shaukat Ali, and other Muslim internés, may your confinement be welcome to you, for it is the treasure of liberty for other Muslims. Lose not heart, for either we reach you or you reach us.

ALMORA AKHBAR, 4th March, 1918.

15. The *Almora Akhbar* of the 4th March, 1918, says that such a vigorous agitation should be made throughout the length and breadth of the country for the freedom of the Press and against the internments that the bureaucracy may not dare to act highhandedly in any way in future. In this way alone can there be peace in the country. The inhuman treatment which is being meted out to the internés these days makes one's hair stand on end. Internés in Bengal are being treated as Nihilists were treated in Siberia. Some détenus have gone mad, several others have died of consumption or other diseases. The perusal of the memorial recently submittted to the Viceroy by a Bengali lady regarding the almost dying condition of her son Jyotish Chandra Ghosh will melt even a stone. Yet Government alleges that he is shamming. Indeed such an injustice is disgraceful to any civilized administration. Not only internés but all prisoners should be accorded humane treatment. In the first place there is not sufficient evidence

Political internments.

against them, for Government cannot prosecute them in open court. Again even if they have done any wrong vengeance should not be taken against them. Neither man nor Government has any right to take revenge; Government should treat them well and win them over to the right path. To persecute them or to confine them in solitary cells is diametrically opposed to British justice and liberty. It is most regrettable that the generous British nation is losing its natural love of justice and liberty.

BHARAT-BANDHU, 1st March, 1918.

The *Bharat-bandhu* (Hathras) of the 1st March, 1918 (received on the 7th March), condemns as most unjust and highhanded the action of the Bengal Criminal Investigation Department in arresting two innocent ladies of the Bankora district. This has deeply wounded the feeling of the people. The Government *communiqué* on the subject is altogether unsatisfactory; it is regretable that Government should have justified the action of the police. A commission should be appointed to enquire with the conduct of the officials at fault, otherwise the partial treatment of the police will encourage them in their unjust treatment of the people. The police officials concerned in this affair should be punished and the police should be required to obtain the orders of Government in the case of men as well as women before arresting them as political prisoners.

CAWNPORE GAZETTE, 8th March, 1918.

The *Cawnpore Gazette* of the 8th March, 1918, publishes correspondence between an interné named Babu Sarada Charan Mitra and a relative of his to show how this aged détenu died owing to his internment in an unhealthy village in Jessore. This détenu, who was 60 years of age, and the boys who lived with him at Benares had nothing to do with the Benares Conspiracy Case and it is a puzzle why he was interned. The district superintendent of police, Jessore, did not make any arrangement for Sarada Babu's treatment though he knew of his ill-health and though it was his clear duty to care for the health of his charge. A money order sent to Sarada Babu was delayed in delivery and he was thus deprived of the means of treatment; the superintendent of police acted most cruelly in this matter.

OUDH AKHBAR, 8th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th March, 1918, apprehends that if the Rowlatt Committee were to recommend the initiation of further legislation on the lines of the Defence of India Act, Indian progress would be retarded in spite of the introduction of the Congress-League scheme reforms, and unsympathetic officials would be provided with a strong weapon of reaction. The committee does not enjoy the benefit of public criticism and it should be most cautious in arriving at its decisions.

PRATAP, 4th March, 1918.

The *Pratap* (Cawnpore) of the 4th March, 1918, publishes the memorial addressed to the Viceroy by the mother of an interné, Jyotish Chandra Ghosh of district Bankura, and remarks that the Regulation of 1818 and the Defence of India Act have caused wailing from Bengal to the Punjab and from the United Provinces to Madras. Several thousands of persons are writhing entangled in this cruel net. In Bengal alone they number about one thousand. On the mere suspicions of the police, at the will of officials and without any trial in open courts they have been imprisoned. The people placing a stone on their hearts are bearing all this. But not unoften hammer blows calculated to break the heart into pieces are dealt at that stone. Government refuses to see where someone is losing his health, what sufferings another is undergoing, and whose dependants are starving. All these things are inconsistent with justice, but it is not known how long Government policy will continue to regard them as lawful and right. The painful story of Jyotish Chandra Ghosh is such as could not be heard without a groan from the heart of humanity.

UTSAH, 1st March, 1918.

The *Utsah* (Orai) of the 1st March, 1918 (received on the 5th March), strongly criticises the working of the Defence of India Act and says that the purposes for which the Act was framed are being entirely disregarded. Many innocent youths are falling victims to it without any inquiry. Even persons interned under it are not informed of the charges against them. The few non-official members who accorded half-hearted support to the Act never dreamt that Indians would be strangled under it. Great injustice is being practised in the enforcement of the Act. Mr. Tilak was not allowed to attend the meeting of the All-India Congress Committee. Hundreds of youths have been interned in Bengal but even their relatives are not informed of their health and general

condition. According to the memorial of his mother, Jagdish Kumar is in an almost dying state, but she is still informed that her son is doing well. There is much discontent in the country as the result of such working of the Defence of India Act and Government should pay attention to the matter so that the people's faith in British justice may remain unshaken.

HAMDAM, 7th March, 1918.

The Press.

16. The *Hamdam* (Lucknow) of the 7th March, 1918, sympathising with the *Sadaqat* over the prohibition of its circulation in the Punjab, urges the Muslim non-official members of the Punjab Council to invite the attention of the Punjab Government to the matter. The Muslims of other provinces should help the paper in the financial difficulties caused by this order. It is regrettable that the Defence of India Act is not only used by the Punjab Government against papers published in the Punjab but also against papers of other provinces, in spite of the fact that the Act was meant only for the agents of the enemies of Government.

HINDUSTANI, 7th March, 1918.

The *Hindustani* (Lucknow) of the 7th March, 1918, says that a sort of regular war is going on between Government and the people, though it does not receive as much attention as it deserves. Not only did the Viceroy give a very harsh reply to the Press deputation which caused dissatisfaction among the people but the attitude of Government towards the press, especially its Urdu section, has been unduly severe. Besides the *Zamindar*, *Hamdard*, *Al Hilal*, *Al Balagh* which were closed previously, only last year *Al Asr*, *Al Sabah* and *Nai Roshni* and some other papers were stopped owing to Government demanding security. Now it is said that the existence of the *Sadaqat* has been endangered owing to the prohibition of its circulation in the Punjab. At the same time it is not less surprising that as soon as a paper is stopped it appears again under another name. This shows which way the wind blows and Government should take heed. This means that there is serious unrest in the community which cannot be easily suppressed.

MUSAWAT, 4th March, 1918.

The *Musawat* (Allahabad) of the 4th March, 1918, says that the Punjab Government has prohibited the circulation in that province of the *Sadaqat* simply because it was considered to be injurious to the public peace. We find that the *Sadaqat* did not cause any unrest either in the Punjab or in other provinces, which still maintain their usual peace. It is strange that the Punjab Government has formed such an opinion of the paper while the Bengal Government regards it favourably. We think that this is the short sightedness of the Punjab Government. Indians will never forget the regime of Sir Michael O'Dwyer on account of its special features. Other provinces should help the *Sadaqat* in the pecuniary difficulties which this prohibition is sure to entail.

OUDH AKHBAR, 3rd, 5th and 7th March, 1918.

Referring to the prohibition of the entry of the *Sadaqat* into the Punjab, the *Oudh Akhbar* (Lucknow) of the 3rd March, 1918, says " why should it not be so ? after all, Sir Michael O'Dwyer rules the Punjab."

The *Oudh Akhbar* of the 5th March approves of the suggestion that all Indian papers should write articles on the 5th of March urging the repeal of the Press Act, as it was on this date in 1917 that the Press deputation received a disappointing reply from Lord Chelmsford. Public meetings in support of the demand should also be held on that date as such an Act as this would be inconsistent with the grant of self-government and with the spirit of justice. The Act has not served the purpose for which it was originally designed, i.e. suppressing revolutionary literature.

The *Oudh Akhbar* of the 7th March says the condition of newspapers these days is an open secret. On the one hand the dearness of paper and other materials and on the other the Press Act have created great difficulties. To add to these the personal displeasure of some local officials has made matters worse. Again there is the great misfortune for papers published in Urdu and other Indian languages that officials can see their articles only in the form of translations, and translations are what they are. The prohibition of the entry of the *Sadaqat* into the Punjab has caused great loss to its proprietor, and the public should help him in floating a company to finance it.

The *Pratap* (Cawnpore) of the 4th March, 1918, says that in view of the announcement of the 20th August officials should repeal the strangling Acts such as the Press Act as an earnest of their changed attitude in the matter of allowing Indians greater liberty of speech and action, and enquires whether Government proposes to take such action. The bureaucratic administration cannot bear separation from the press Act. This separation might even prove fatal to it because an independent Press cannot allow the acts of arbitrary officials to remain unexposed. But now the days of bureaucratic administration are coming to a close. Indians cannot be satisfied with administrative reforms so long as they do not put an end to the existing bureaucratic administration and give the people power to consider and decide matters in their own interest. If Mr. Montagu's reforms will not fulfil this desire, they will not be acceptable and will have to undergo a further change. If in these circumstances the officials will act with foresight and repeal the strangling Act they will save themselves from much bitter criticism and help in the future progress of the country.

PRATAP, 4th March, 1918.

17. The *Bharat-bandhu* (Hathras, Aligarh) of the 1st March, 1918 (received on the 7th March), says that though copies of the United Provinces budget statement are being despatched on the 6th March and will reach most members on the 7th, yet they are required to send in their suggestions on the 8th so as to reach the Council office on the 9th. It is not fair to require members to consider such weighty matters in such a short time. The Local Government is not to blame in the matter but the system which makes such things possible deserves to be changed.

The United Provinces Legislative Council.

BHARAT-BANDHU, 1st March, 1918.

18. The *Oudh Akhbar* (Lucknow) of the 6th March, 1918, professes inability to understand the *Pioneer's* opposition to the proposal to recruit the Indian Medical Service in India. The *Pioneer* admits that during and after the war recruits will not be available in England and says that the service has become unpopular among Englishmen, but it fights shy of the suggestion to employ cheaper Indian doctors. Has Government opened medical colleges in India only in order to kill the unanic and vedic systems of treatment or will it also try to derive benefit from these colleges? It seems that the Anglo-Indian papers have made it their business to oppose every Indian proposal.

The Indian Medical Service.

OUDH AKHBAR, 6th March, 1918.

19. Writing in the *Musawat* (Allahabad) of the 4th March, 1918, Rai Saleem, while thanking Government for appointing a Muslim to officiate for Mr. Justice Rafiq, regrets that the man selected for the post is not in the good graces of the public. Khan Bahadur Abdul Raoof has now been rewarded for his efforts in instituting the Muslim Defence Association. He got his Khan Bahadurship in connection with the affair of the Ali brothers. It is strange that Government bestows honours on those who are not the admitted leaders of the Muslims. The public expects that Government should give responsible posts to popular leaders.

Indians in the public service.

MUSAWAT, 4th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 2nd March, 1918 (received on the 4th March), publishes a contributed article appealing to the Maharaja of Alwar, who advertised for a European for the post of president of State municipalities, to select some Indian instead.

OUDH AKHBAR, 2nd March, 1918.

20. The *Hindustani* (Lucknow) of the 7th March, 1918, regrets to note that even Lucknow, which has so far been free from revolutionary movements and conspiracies, has become suspect in the eyes of the police and the C. I. D. It was recently stated that revolutionary or seditious leaflets were found posted in Lucknow and other districts and the police were making enquiries. There was a murder before this and it is still shrouded in mystery. One person has been arrested and it is the duty of the citizens of Lucknow to give every possible help to the police. The local police and C. I. D. officers should however be careful not to repeat the errors of judgment of the Sindhubala case.

Officials and people.

HINDUSTANI, 7th March, 1918.

A CITIZEN writing in the *Pratap* (Cawnpore) of the 25th February, 1918, says that a serious sensation has been caused among the people by the police sending up among others Pandit Shiam Manohar Shukul and Babu Shiam Sunder

PRATAP, 25th February, 1918.

Guar of Auraiya for trial under section 110, Criminal Procedure Code. These gentlemen have undoubtedly caused *Swaraj* meetings to be held. but as regards all other matters the public know well about them. Will the Collector pay attention to the matter?

PRATAP, 4th March, 1918.

The *Pratap* of the 4th March, 1918, says that section 110, Criminal Procedure Code, was already too comprehensive and gave too much power to the police, and protests against the Punjab Government's recent enactment which increases this power. Now any Punjabi is liable to fall a victim to this Act through the kindness of the police and to suffer "detention" for three years. Congratulations to the Punjab Government on the murder of individual liberty!

ABHYUDAYA, 2nd March, 1918.

Europeans and Indians.

21. In the course of an article on the *Kumbh* fair, the *Abhyudaya* (Allahabad) of the 2nd March, 1918, says that some British soldiers are reported to have behaved very improperly towards the pilgrims in the Fort. The paper will deal at length with the matter in a later issue.

HAMDAM, 3rd March, 1918.

The *Hamdam* (Lucknow) of the 3rd March, 1918, urges that as the deceased in the Wazirabad shooting affair is alleged to have been going to enlist, his family should receive a military pension. The Punjab Government should also issue a *communiqué* stating the full facts of the case.

HINDUSTANI, 3rd March, 1918.

The *Hindustani* (Lucknow) of the 3rd March, 1918, has the following:—

All success to British justice! As we thought and said, the sergeant who made a ziladar his target at Wazirabad railway station has been acquitted by the court. And why not? If Indians have contracted the bad habit of dying after hunting for some excuse, and if they are bent upon dying, wherein are poor Europeans to blame? The sergeant stated that the gun went off by itself, and the court held that it had not been proved to its satisfaction that there was any quarrel between the ziladar and the sergeant or that the sergeant fired. This is right. Firstly, the ziladar ought to have anticipated that as a sergeant is sitting he must have a pistol or gun with him, and again that possibly it may be loaded. He ought also to have foreseen that possibly at the sound of his footsteps the loaded gun may go off. If he could not anticipate all this, it is clear that the fault was his and not the sergeant's.

Now there seems no reason why the sergeant should not prosecute the ziladar under some section or other for accusing a poor and helpless person like himself of such an offence. And we should trust that, keeping right and justice in view, the court will punish him adequately just as the Allahabad High Court has done recently. Certain Europeans went out shooting. A man appeared in the shape of a pigeon. The Europeans fired and he fell down half dead. When the Europeans went to pick up their game it appeared that the animal had assumed the form of a man. They were still wondering when the village people hearing the report of a gun came out and ran towards the Europeans. These tyrants gave these innocent *shikaris* a few slaps and snatched away their arms. But when the matter reached the village headman he closed the incident and had their arms restored. The Europeans returned safely. But the police could not leave such a serious incident in which matters had gone to the extent of the administration of a few slaps to the sportsmen. The villagers were prosecuted and punished. The High Court upheld the judgment, but reduced the sentences. In the same way those people who by enlarging their spleens tempt the blows and kicks of Europeans should, if they escape death, be punished for abetment of crime. All success to British justice!

LEADER, 3rd March, 1918.

The *Leader* (Allahabad) of the 3rd March, 1918, says the sergeant at Wazirabad, who accidentally shot a servant, seems to have had a quarrel with a non-European who wanted to enter his compartment. Was the rifle loaded and raised by accident? We are prepared to believe that the poor ziladar's life was saved by accident; what compensation had the sergeant to pay to the family of the servant whom he killed by accident?

UTSAH, 1st March, 1918.

Referring to the recent Meerut case in which some villagers were convicted of rioting in connection with a shooting affair, the *Utsah* (Orai) of the 1st March, 1918 (received on the 5th March), says white soldiers go to shoot wherever

they choose and they shoot men in place of animals, but poor and simple villagers if they protest against their carelessness are awarded judicial punishments. All praise to the justice of British rule which bases its judgment on the colour of the accused!

II.—ADMINISTRATION.

(a)—Education.

22. The *Arya Patra* (Bareilly) of the 1st March, 1918 (received on the 6th March), holds the change in educational ideals to be responsible for the moral degradation of Indians, and urges that special attention should be paid to moral and religious instruction. ARYA PATRA, 1st March, 1918.

Government's educational policy.

The *Shia College News* (Lucknow) of the 1st March, 1918 (received on the 4th March), regrets that though Sir James Meston took great interest in education he never tried to remove the obstacles in the way of education. No doubt he was right in his views regarding the defects of the present system but we cannot agree with him in making secondary education more costly. His proposal that technical and industrial education should be made predominant in the curriculum of secondary education should be carried out. His ideas and views are so good that often we are led to hope that he may be appointed Education Member. SHIA COLLEGE NEWS, 1st March, 1918.

The *Utsah* (Orai) of the 1st March, 1918 (received on the 5th March), publishes a humorous article by LATHA PANDE, who condemns the existing system of education on the ground that it wrecks the health of students, encourages cramming, and imparts only superficial knowledge, and that the teachers, especially the trained ones, discharge their duties indifferently. The system should be put an end to as early as possible. The national education movement in Madras is welcome; it will establish in the country a millennium under which autocracy and injustice will be supplanted by democracy and justice. UTSAH, 1st March, 1918.

23. The *Medina* (Bijnor) of the 5th March, 1918, urges the Muslims to keep in view their duties in connection with primary compulsory education. They should try to have separate schools for Muslim boys established by district boards, for religious teaching to be given in such schools, and for those Muslim boys who wish to learn the *Qoran* by heart to be exempted from primary compulsory education. Education should not be made compulsory for girls, unless there is a sufficient number of Muslim lady teachers and unless arrangements are made for *pardah* in strict accordance with Islam. Regard should be shown for the protection of Urdu and it should be taught even in Hindi schools. MEDINA, 5th March, 1918.

Muhammadan education.

The *Naiyar-i-Azam* (Moradabad) of the 5th March, 1918 (received on the 8th March) urges that municipalities should protect the religion and language of Muslims when they obtain entire control of primary compulsory education by including theology in the curriculum and by making Urdu the medium of instruction. NAIYAR-I-AZAM, 5th March, 1918.

The *Surma-i-Rozgar* (Agra) of the 1st March, 1918 (received on the 7th March), reminding Sir Harcourt Butler of his sympathetic speech to the All-India Muhammadan Educational Conference while he was Education Member, urges His Honour to pay special attention to Muslim education. In doing this he would not do any special favour to the Muslim community, as Government itself is responsible for their backwardness in education. He will only be doing his duty if he tries to remove educational poverty from among the Muslims; as Sir James Meston said while performing the opening ceremony of a hostel of the Islamia high school, Etawah, "It is the duty of every Government to ameliorate the condition of its backward subjects." Moreover, it is the claim of the British Government that it brings knowledge and prosperity to every country which comes under its sway. If Sir Harcourt Butler will compare the present condition of the Muslims now and in Shah Alam's time, he will find that it has deteriorated considerably, thus falsifying the claim of the British Government. SURMA-I-ROZGAR, 1st March, 1918.

OUDH AKHBAR, 7th March, 1918.

The medium of education.

24. Referring to Lord Ronaldshay's Calcutta University Convocation address, the *Oudh Akhbar* (Lucknow) of the 7th March, 1918, is glad to note that high officials have now begun to admit the difficulties of Indian students in acquiring a foreign tongue, but regrets that His Excellency has held out no hope of the mother-tongues being made the medium of education.

MUSAWAT, 3rd March, 1918.

The Aligarh College.

25. The *Musawat* (Allahabad) of the 3rd March, 1918, publishes a contributed article suggesting that Khwaja Kamal-ud-din should be asked to supply professors for the Muhammadan Anglo-Oriental College from among those Englishmen who have embraced Islam. These Englishmen would serve the college sincerely and would not regard it in the same manner as the other professors do. They would remain in their posts for a long time and would not apply for other posts after two or three years' experience of teaching.

HAMDAM, 7th March, 1918.

Urdu and Hindi.

26. Referring to Mr. Paranjpe's article opposing Mr. Gandhi's efforts to make the Hindi language the *lingua franca* of India, the *Hamdam* (Lucknow) of the 7th March, 1918, supports the view that Hindi does not deserve in any way the position of a national language. But Mr. Paranjpe's arguments for English cannot hold good for ever. They will fall to the ground as soon as other Indian languages are enriched with modern scientific terms. Mr. Paranjpe's views regarding Hindi are worthy of the notice of those who ignore the claims of Urdu and exhaust their power in trying to make Hindi the official and national tongue and thereby want to embitter the feelings between Hindus and Muslims.

(b)—Municipal affairs.

SURMA-I-ROZGAR, 1st March, 1918.

Grievances in the municipalities.

27. The *Surma-i-Rozgar* (Agra) of the 1st March, 1918 (received on the 7th March), invites the attention of the executive officer of the local municipal board to the fact that local merchants sell adulterated edibles, and urges him to take steps to prevent these injurious practices. He should also provide the local municipal chaprasis with long boots as he is supplying municipal inspectors with them in order to protect them from plague.

OUDH AKHBAR, 7th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 7th March, 1918, has a contributed article complaining that the management of the Royal Hospital, Victoriaganj, Lucknow, has deteriorated of late. Operations and other important works are generally left to be done by compounders, and proper materials and appliances are not supplied. The doctor sees only those patients who wait till after 11 o'clock. The number of patients is also very small.

CAWNPORE SAMACHAR, 3rd March, 1918.

The *Cawnpore Samachar* of the 3rd March, 1918, publishes a note from a correspondent who complains that, contrary to the former practice, meat is being sold openly in markets in the Kanauj city, to the great mental anguish of *Jains* and *Vashnava* Hindus. The correspondent also takes exception to the conversion of the local *dharmsala* into a police station.

(c)—General.

LEADER, 6th March, 1918.

Government and industries.

28. The *Leader* (Allahabad) of the 6th March, 1918, contains the second part of KAPIL DEVA MALAVIYA's article on an industrial policy for the British Empire. Countries and empires desire dependencies mainly to obtain markets for their manufactures, and if all dependencies were given absolute fiscal freedom there would be no inducement for acquisitions of territory. If an Empire League is to be constituted it should be directed towards controlling the food-supply and making foodstuffs available in every part of the empire at the cheapest rates possible.

HAMDAM, 7th March, 1918.

The Budget.

29. The *Hamdam* (Lucknow) of the 7th March, 1918, appreciates Sir William Meyer's services as Finance Member and urges the official and non-official members of Councils to erect some memorial in his honour. It hopes that Sir William's successor, Sir James Meston, will not oppose his view that the new taxes already imposed are sufficient and that more need not be imposed.

The *Hindi Kesari* (Benares) of the 28th February, 1918, (received on the 4th March), says Government can easily be generous now in the matter of allotments for primary, secondary, technical and higher education, provided receipts are not under-estimated and expenditure over-estimated, as was done last year. The non-official members should be ready to take advantage of the new budget rules and prevent this. HINDI KESARI, 28th February, 1918.

The *Leader* (Allahabad) of the 3rd March, 1918, says that between 1914 and now internal development has suffered enormously if it has not been at a standstill while taxation has been increased and military expenditure has been swollen. All the burdens imposed on the country have been borne without a complaint and the heartiest response has been made to every call on the imperial patriotism of a people who are not admitted to many of the privileges of imperial citizenship and who for practical purposes are still regarded as subjects. LEADER, 3rd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 5th March, 1918, says that Sir William Meyer's budget speech shows that Provincial Governments will not be able to spend their surpluses on new educational schemes till the end of the war, that constitutional reforms will be introduced after the war, and that even then the provinces will not get complete financial autonomy. This is regrettable. OUDH AKHBAR, 5th March, 1918.

Grievances of Kumaun and Garhwal.

30. The *Garhwali* (Dehra Dun) of the 2nd March, 1918 (received on the 4th March), urges the postponement of settlement operations in Garhwal owing to the high prices, otherwise the people will be put to much hardship. GARHWALI, 2nd March, 1918.

A correspondent, writing in the *Almora Akhbar* of the 4th March, 1918, refers to the hardships of the Kumaunese in their move to the *Bhabhar*, owing to the rigours of the forest administration, the scarcity of grain, the *cootie utar* and *bardaish* evils and the depredations of wild animals. Government should better their lot by redressing their forest grievances and thus relieving their poverty, by granting arms to them for protecting their lives and crops from wild animals, and by allowing them to live in the *Bhabhar* under the old rules. ALMORA AKHBAR, 4th March, 1918.

Plague.

31. The *Musawat* (Allahabad) of the 7th March, 1918, warns the local municipality that one of the plague camps erected on a patch of ground lying close to the civil lines and to the city may cause plague to spread even in the civil lines. It is to be hoped that the local municipality will make proper arrangements to prevent the spread of the disease in the civil lines. MUSAWAT, 7th March, 1918.

Grievances of tenants in Bihar.

32. A RYOT writing in the *Pratap* (Cawnpore) of the 4th March, 1918, says that several of the amendments made in the Champaran Agrarian Bill in the Select Committee are highly objectionable. The Select Committee has accepted the existing settlement as final with the result that the so-called reform has taken away the right of the tenant to appeal in a civil court against the decision of settlement officials. Generally settlement officials deal with many objections in a single day and this shows what care and caution is exercised in deciding settlement cases. But in the existing Champaran settlement there were circumstances which led the settlement officials to give almost one-sided decisions. They were advised to treat *tinkatia* as a form of rent. The writer knows officials who were ever ready to tell the tenants who protested against the *tinkatia* system to be silent. Without hearing the objections of tenants it was decided to enter indigo rent in *khatauni* (cadastral register). In these circumstances it was impossible for the settlement officials not to have committed mistakes entailing burdens on the tenants. Why should special value be attached to the decisions of the officials in the existing settlement? The causes of discontent are mostly seen among the tenants of indigo planters. If the Hon'ble Mr. Maud has not held the tenants to be responsible for the unrest, why are they treated unjustly again and again? A right of the people is being taken away in the interests of these persons who have been disregarding Government orders for the last sixty years and on account of whom Government has felt the need to enact a special Act. This arrangement cannot have been made to avoid litigation, for the tenants are as a rule most forbearing and only have recourse to law courts when their grievances become intolerable. The poor, ignorant and simple tenantry deserve special protection. To take away a valued right will mean a very great hardship to them. The PRATAP, 4th March, 1918.

indigo planters have already had more than enough *beshi*. The Bihar Government, Mahatma Gandhi and Babu Brij Kishore should reconsider the matter.

HAMDAM, 3rd March, 1918.

The Hyderabad State.

33. The *Hamdam* (Lucknow) of the 3rd March, 1918, publishes an article by MIRZA GHULAM RASUL, editor, *Anwar-ul-Islam* (Lahore), urging that meetings should be held at Lahore and other centres in the Punjab to thank Government for bestowing the title of His Exalted Highness upon the Nizam and to urge that he should now be given the title of His Majesty.

SITARA-I-HIND, 5th March, 1918.

The judicature in Native States.

34. The *Sitara-i-Hind* (Lucknow) of the 5th March, 1918, complains that residents of Native States living within the territorial jurisdiction of political agents have to undergo great hardships because there are no separate judicial officers to hear cases. Political agents do the work themselves and as they are busy with other important business and have to go on tour the poor people have to wait a long time for the decision of cases. Moreover there is no separate court of appeal. It would have been much better if the Patiala Conference had settled this matter definitely.

MUSAWAT, 3rd and 7th March, 1918.

Muslims in the public service.

35. The *Musawat* (Allahabad) of the 3rd March, 1918, is glad to note that Sir William Vincent in the Imperial Council admitted that a university degree is not the only criterion for government service, but that administrative, physical and hereditary qualifications should also be regarded. The Government of India should direct Provincial Governments to observe this principle. The paper complains of the action of the Local Government in promoting only Hindu deputy superintendents to the posts of superintendents of police, and suggests that no posts should be reserved for Anglo-Indians.

The *Musawat* of the 7th March says Maulvi Zia-ul Hasan, M.A., Inspector, Arabic Madrassas, deserves a fellowship of the Allahabad University and should be elected in the vacancy caused by the demise of Sir Sundar Lal. On the death of Justice Karamat Husain we urged that some Muslim should be elected to fill up the vacancy but no heed was given to our request. If this time too our request remains uncomplied with it will cause a shock to the Muslims.

III.—RELIGIOUS AND SOCIAL MATTERS.

MUSAWAT, 3rd and 5th March, 1918.

Hindu-Muslim relations.

36. Writing in the *Musawat* (Allahabad) of the 3rd March, 1918, WAHID YAR KHAN says we are ready to welcome national education and to render every possible assistance although we are afraid that our compatriots will prove false to us even in this matter.

The *Musawat* of the 5th March publishes a contributed article complaining that the Hindus of village Rutsand, Thana Girwar, Ballia, often torment the Muslims by preventing them from performing their religious rites. The Hindus in the village are predominant and influential and so they are at liberty to do what they like. During the last *Muharram* the Hindu landholders forbade the low caste people to carry *tazias* for the Muslims. The result was that the Muslims could not get any coolies for their procession. Recently the Hindus beat a Muslim who was cutting a *nim* tree in the compound of the *Id* mosque and stopped the Muslims from cutting those trees though they were *waqf* property. The editor says Government should appoint a European officer to enquire into the matter confidentially. So far as we know the rights of these Muslims have been trampled on for some time by the local Hindus.

SITARA-I-HIND, 2nd March, 1918.

The *Sitara-i-Hind* (Lucknow) of the 2nd March, 1918 (received on the 4th March), eulogising the efforts of the Bangalore officials in bringing round the local Hindus and Muslims to a compromise regarding the dispute that originated in a Hindu procession, says that such a compromise could have been effected in Arrah but the officials did not care to do so. They being strangers could not understand what sort of policy would be useful for Government as well as for its subjects. This shortcoming of strangers demands that the Indian element should be made predominant in the administration of the country. There are certain problems which are so intricate that a stranger cannot solve them nor can he understand their nature.

37. The *Oudh Akhbar* (Lucknow) of the 2nd March, 1918 (received on the 4th March), says that in a purely Muslim country like Egypt where cow-protection has nothing to do with the religious sentiments of the people, cow-killing has been prohibited for economic reasons, but in India where cow-killing wounds the feelings of 22 crores of human beings and deprives the inhabitants of milk and *ghi*, their staple food, this question is not considered dispassionately and the Government of India cannot follow the example of Egypt.

Cow-protection.

OUDH AKHBAR, 2nd and 6th March, 1918.

The *Oudh Akhbar* of the 6th March dwells on the scarcity of pure milk and *ghi* and on the need of cattle for agriculture and says that Government should encourage breeding and discourage slaughter by prohibiting the trade in hides.

38. A RACE-GOER writing in the *Advocate* (Lucknow) of the 3rd March, 1918, expresses disapproval of the Tonga and Ekka races at the Lucknow Gymkhana meetings. The drivers often bet but seldom win and their losses are serious in a poor country like India, where the major portion of the population often sleep supperless, to men whose earnings are small and who have a family to keep. Minors should not be allowed to enter race enclosures.

Betting.

ADVOCATE, 3rd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd March, 1918, urges Government to prohibit the attendance of students and other youths at race meetings as the gambling there has a deleterious effect on their morals.

OUDH AKHBAR, 3rd March, 1918.

39. VISHWAMBHAR DAS GARGUJA, Secretary, *Sonagir Sidh-kshetra Supra-bandh-karini* Committee, Jhansi, writing in the *Jain Gazette* (Muttra) of the 4th March, 1918, expresses regret that Government has not yet replied to the objections of the Jain *panchayat* of Jakhlam (Lalitpur) and of Jhansi against the United Provinces Government order declaring its assumption of control over the Jain temples in Devagarh. The Archæological Department is excavating ground close to temples which are either in ruins or in a sound condition, and this will cause injury to the temples by water accumulating in the excavations. As precious relics excavated in ancient places are generally sent to England or deposited in the treasury and only ordinary relics are placed in Indian museums, the labours of the Archæological Department are not so useful as they ought to be. The Jain community should subscribe a large amount of money for the proper repair of the temples, for the protection of the idols. If they do so Government can be persuaded to withdraw the order which is calculated to obstruct their religious observances in the locality. If Government considers it its duty to protect ancient religious monuments it should do so but it should not assume control over them. The wealthy section of the Jain community should come forward to discharge its duty in the matter of the protection and preservation of their religious places.

Grievances of *Jains*.

JAIN GAZETTE, 4th March, 1918.

One RATAN LAL JHAN JAHARI writing in this paper protests against the cruel way in which dogs in Kosi are being killed by poison. This wounds the feelings of Jains and it is to be hoped that Government will stop this cruelty. The killing of dogs cannot check the spread of diseases, such as itch, ringworm, etc., which is the alleged reason for this cruelty. Only improved sanitation can help in this direction.

40. The *Rahnuma* (Moradabad) of the 1st March, 1918 (received on 4th March), appeals to the Dehra Dun municipal board to provide Muslims with another graveyard close to the city if it wants to close the Lakkhibagh graveyard.

Muslim graveyards.

RAHNUMA, 1st March, 1918.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 9th March, 1918.

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I.—Politics.

MUSAWAT, 13th and 14th March, 1918.

Germany and the East.

1. The *Musawat* (Allahabad) of the 13th March, 1918, says that this war is a manifestation of Divine wrath against human injustice. The German Turanian hordes released from the Russian fronts carry a message of death to those people towards whom they turn their face. The Turks have recovered their original possessions from Russia and the warlike Tartar and Timuri races of Russian Turkestan are being inspired by ideas of liberty and along with the Turks are developing the Turanian movement. Besides, the armies of the German devils are invading North-Western Persia, and British statesmen have expressed the apprehension that the Germans are trying to approach nearer to India. If Britain had not made an ally of Japan the danger would have been greater and we do not know what schemes these enemies of civilization would have prepared for us. The European conflagration is spreading eastwards and we do not know how long the land of saints and philosophers will remain safe. May God grant strength to British arms and diplomacy so that the millions of its subjects may be protected.

Continuing in the issue of the 14th March, the editor expresses the opinion that though there is little hope of a stable Government being established in Siberia with Japanese and Chinese help, Japan and China may try to make territorial acquisitions and increase their power. England should therefore send Naval forces this way so as to maintain her prestige in the East. Otherwise either the power of China and Japan will increase enormously or German troops will reach India or other eastern possessions. Germany has now become a great power for evil owing to the Russian debacle and this year will witness either the height of its iniquities or its downfall. God has hitherto granted success to British arms and greatly increased British possessions. May He now protect Eastern countries from calamities. Our offerings to plague have been enough.

ABHIR SAMACHAR for February, 1918.

Recruiting.

2. The *Abhir Samachar* (Urawar, Mainpuri) for February, 1918 (received on the 12th March), urges that as people in Bihar hesitate to join the artillery, Government should not make the formation of a company for the regular army contingent on their supplying five hundred men for the artillery. Government should simultaneously recruit a special company of Ahirs for the artillery; the Ahirs of Bihar have no particular scruples against inter-dining.

PRATAP, 11th March, 1918.

The *Pratap* (Cawnpore) of the 11th March, 1918, expressed surprise that the Government of India should take measures to crush the hill tribes of Manipur for refusing to go to France as labourers, when the Germans were condemned as savages and barbarians for compelling the Belgians to work. If Government has no regard for the liberty of the hillmen, it should at any rate have regard for its good reputation.

LEADER, 16th March, 1918.

Indians in the Colonies.

3. Commenting on a letter from Mr. C. F. Andrews recently published in the *Modern Review*, the *Leader* (Allahabad) of the 16th March, 1918, says some important improvements in the state of affairs in Fiji have been made, but there are still some serious evils to be remedied. Moral conditions in the coolie lines have grown decidedly worse since Mr. Andrews' previous visit. The last batch of indentured labourers are not due for release until November, 1921, but Government should interest itself in the matter, and, even if compensation has to be paid to the planters, secure the release of the unfortunate labourers. Their position will be simply intolerable if they are to continue as bondsmen until the end of 1921.

AGRA AKHBAR, 7th March, 1918.

Home Rule for India.

4. The *Agra Akhbar* of the 7th March, 1918 (received on the 9th March), urges that there should be some means of insuring legislative uniformity in all Indian provinces, so that one province may not lag behind another in the matter of administrative reforms. The United Provinces are at present the most backward in the matter of progressive reforms, and we appeal to Sir Harcourt Butler not only to bring them in line with other provinces but also to advance a step further so as to provide other provinces with an encouraging example.

AVADHBASI, 12th March, 1918.

The *Avadhbasi* (Lucknow) of the 12th March, 1918, says that the sentiments to which Sir Edulji Wacha gave expression in the course of the debate on the Hon'ble Mr. Shastri's resolution in the Imperial Legislative

Council on the exclusive recruitment of Indians for the scientific and technical departments shows that, in reality, there is no divergence of views between a moderate like Sir Edulji Wacha and nationalists like Mr. Tilak and Babu Moti Lal Ghosh, the only difference between them being that while the former lack firmness, the latter express themselves boldly regardless of the smiles and frowns of the officials or their own personal comforts or sufferings. The sentiments expressed by Sir Edulji Wacha on this occasion incontestably prove that there is no Indian leader now who does not think in his inmost heart that if no change takes place in the existing system of administration it is impossible to improve the situation in the country. The officials should take a lesson from this incident and should realize fully that the whole country is inspired with one desire and that repression can only add to discontent and unrest. The dictates of humanity and statesmanship demand that the officials should sincerely work for *swaraj* for Indians regardless of self-interest. European history proclaims from the housetops that internments and deportations are mad methods of suppressing thoughts. Martyrs bequeath love of freedom to their descendants. England should consider it her paramount duty to give India her rightful place in the Empire without the creation of any bitterness. The Anglo-Indians should follow the example of the Americans who have made the inhabitants of the Philippines fit for self-government. The Indian leaders too should realize that outspokenness will be equally beneficial to India and the Empire. There should be a limit to the injustices which are being practised in the name of policy. Indians should show to the world that even in politics there is room for honest dealing.

UTSAH, 8th March, 1918.

The *Utsah* (Orai) of the 8th March, 1918, says the policy of repression followed nowadays in India cannot but produce disastrous results ultimately and it is impossible for it to establish real peace in the country and make the rulers popular. To strengthen the bonds of love and devotion between the rulers and the ruled Government should listen to the grievances of the people and should try to remove them not by repression but by following a popular and conciliatory policy.

AVADHBASI, 12th March, 1918.

5. The *Avadhbasi* (Lucknow) of the 12th March, 1918, publishes a poem by PANDIT RAM NATH JYOTSHI saying that when Indians have been disappointed in their hopes several times and have to starve in their poverty, when officials promote self-interest by means of a dubious and deceitful policy, when they want all the wealth of the country by fair or foul means, when many persons have been interned while others have to wander about homeless, when Indians are allowed no freedom of speech, when the guilty administer justice and the protector turns into an enemy, and when the rulers plunder the subjects and the latter's demand for justice is met by harsh punishments, it is impossible for them to keep silent.

The regeneration of India.

BHARAT-BANDHU, 8th March, 1918.

The *Bharat-bandhu* (Hathras) of the 8th March, 1918 (received on the 12th March), publishes a poem by PANDIT MADHAVA SHUKLA saying that if there were no plague and famine in the country, if Indians were not despised in Africa, if Lord Curzon had not followed a repressive policy and partitioned Bengal, if internments and deportations had not taken place, if the war in Europe had not broken out, if India had not been down-trodden and her cultivators oppressed, there would have been no demand of their rights by the people, and leaders like Mr. Gandhi, Mr. Tilak and Lala Lajpat Rai would not have come into existence.

HAMDARD-I-QAUM for February, 1918.

The *Hamdard-i-Qaum* (Meerut) for February, 1918 (received on the 15th March), publishes a poem entitled "Restlessness" by KASHINATH *Fida* Jafarpuri deploring the present degraded condition of India. The butcher has now probably considered us to be cows. Why is not the sword of the murderer removed from over our heads? How is this journey to be accomplished, there are many highwaymen in the path. Nowadays the road to our goal is very dangerous. We have been dipped in the ocean of disappointment for centuries. It is strange that the shore is not yet in sight. *Fida*, no one can oppress thee as thou art fortunately the subject of a just King.

MUNICIPAL REVIEW, 10th March, 1918.

The *Municipal Review* (Cawnpore) of the 10th March, 1918 (received on the 12th March), publishes a poem by RAM SARUP SHARMA JALESARI referring to

the present down-fallen condition of India and appealing to the black-faced sky not to look at India with the fowler's eye. O God, save Indians from ignorance. Their country is beset with misfor tunes. Plague has made it its home and its depressed classes sorely need uplift.

NASIR-UL AKHBAR, 8th March, 1918.

The *Nasir-ul-Akhbar* (Jaunpur) of the 8th March, 1918 (received on the 13th March), publishes a poem by AKBAR, who says they are the masters of the country and control the means of livelihood, the wire of hope and dread has come into their hands. We have neither patience nor mutual respect; they hold in their hands the disgrace and respect of everybody, why should not hearts be enchained by Western ways and manners now that they have the nation and the country in their hands? They allure even the hearts of the strongest by making them judges. If the West remains as it is, and provided the East does not change, we will see one day the whole world in their hands.

PRATAP, 11th March, 1918.

The *Pratap* (Cawnpore) of the 11th March, 1918, publishes a poem by TRISHUL wondering why India should not fall a victim to abject poverty when Indians have to supply raw material for the benefit of manufacturers, themselves being reduced to the status of mere labourers and agriculturists, and why they should not starve when their corn is taken away by foreigners. India is subject to periodical calamities. Sometimes she is the home of plague, cholera and famine, sometimes she is ruined by floods, while at other times the high prices of salt and cloth cause severe distress among her children. The whites do not accept the opinions of the blacks. We always remain cowed and afraid. How can we make a vigorous agitation when we are always afraid lest we should come to grief?

UTSAH, 8th March, 1918.

The *Utsah* (Orai) of the 8th March, 1918. publishes a poem by BENI MADHAVA TIWARI calling upon the people to serve the motherland fearlessly and at all costs. How long will they remain imprisoned in a cage like the nightingale? They can get freedom only when they exert themselves. They may put up with thousands of troubles, but they should never give up their rights. They should tell the officials plainly that they are determined to obtain *swaraj* despite their frowns and opposition. They will act according to the orders of their leaders, Mr. Tilak, Mr. Bepin Chandra, etc., even at the sacrifice of their lives. They are thirty-three crores in number and can perform any task. The whites alone are not the official's brethren. The blacks too are their brethren. They should cheerfully give them their rights and should not put them off with some excuse or other.

HINDI KESARI, 7th March, 1918.

6. The *Hindi Kesari* (Benares) of the 7th March, 1918 (received on the 12th March), says that Sir John Hewett who is a member of the Indo-British Association is misrepresenting the political demands and aspirations of the Indians to the British public, and urges that an Indian deputation should proceed to England to counteract such misrepresentations and enlighten the British public on the true demands of Indians. If according to Mr. Booth-Tucker India is already the most self-governing country in the world, he should let England enjoy the same kind of self-government, with Indians possessing administrative control and Englishmen occupying all the subordinate posts.

Europeans and Home Rule.

AVADHBASI, 12th March, 1918.

7. The *Avadhbasi* (Lucknow) of the 12th March, 1918, sarcastically says it was certainly a piece of impertinence on the part of Pandit Gopi Nath Kunzru and Pandit Mangi Lal to have asked the Magistrate of Agra the law under which he stopped the *swaraj* meeting at Samra. They ought to have known that the civil service was the heaven born service and that its members were infallible. To be serious, the action of the two Pandits was wanting in foresight. The proper rejoinder to the illegal order of the Magistrate was to have held the meeting and suffered the consequences cheerfully and peacefully, invoking the name of Mr. Gandhi. They failed to do the right thing at the proper moment and by making inquiries they heard the harsh words which were in store for them. Their contemplated resort to the High Court will be like shutting the stable door after the horse is gone.

Officials and Home Rule.

The *Pratap* (Cawnpore) of the 11th March, 1918, says that people are wrong in holding that the Magistrate of Agra was himself guilty of impertinence in rejecting Babu Gopi Nath's application as "a piece of impertinence," for so far the Magistrate is only responsible to the higher authorities and not to them. Of course the Magistrate was guilty of folly in that he ignored the time spirit and forgot that he too was bound to act according to the law. It is this folly which has made him the butt of ridicule and encouraged people to be ready to resort to the High Court to discover who was impertinent.

PRATAP, 11th March, 1918.

8. The *Musawat* (Allahabad) of the 11th March, 1918, has an article entitled "national traitor" saying that there are certain instances which proclaim the guilt of our pseudo leaders yet the public has contracted such bad habits that it will not allow its belief in these leaders to be shaken. It considers them quite innocent and worships them for their apparent good qualities though they are the very people who have ruined the nation and the country. Many of our innocent brethren have fallen victims to their poisonous tongue. Their hands have ruthlessly squeezed life out of these innocent people. With their reverential appearances they impress upon officials that they are the true representatives of the nation and that their opinion regarding any person is gospel truth. Thus they practically rule the nation and make or mar the career of any man, by representing him before officials as loyal or rebellious. May God sweep away such persons from among us in the prevailing flood of plague. It is due to such leaders that certain European Empires have had to witness their dismemberment. If we fail to slaughter with the daggers of our liberal feelings these leaders who have fed fat upon the confidence of the nation, there will be a wide gulf between Government and ourselves. Not a single request of ours will reach the gate of Government's acceptance. It is better to break these connecting links and drive these policy-mongers from the national house of confidence. Their existence will spoil the national works. We are crying for the release of the Ali brothers, but to no effect. The reason is that there are certain traitors who say that our voice is not the voice of the nation. In order to save our nation it is incumbent upon us to discard such leaders.

MUSAWAT, 11th March, 1918.

Muslims and Home Rule.

The *Sitara-i-Hind* (Lucknow) of the 15th March, 1918, regrets that the Muslim Association is sending a deputation to England in opposition to the Home Rule deputation.

This paper also regrets that the members of the Councils do not care to remove from the minds of the public the misunderstandings regarding the Bahraich Muharrum case and the internés. They are too busy with entertainments and feasts to pay attention to these matters. There should be some test for the capacity of members because all this is due to the absence of any standard.

SITARA-I-HIND, 15th March, 1918.

9. The *Advocate* (Lucknow) of the 13th March, 1918, publishes a letter from BHAGWAN DAS suggesting the formation of an Order of the Round Table for the service of India in all departments of the national life. Mr. Gandhi is the natural leader and president of such an order, and Mrs. Besant would be the best person to obtain the young men who, true *Brahmanas* inspired with the missionary spirit, would work by strictly constitutional methods, suffering but not tolerating wrong. With such an order, Mr. Gandhi would be able to convince the world that India is fit for Home Rule by making it fit through the spread of sound political, moral and social knowledge as well as courage to stand up and condemn every abuse of power by officials or by non-officials.

ADVOCATE, 13th March, 1918.

National works.

10. *Al Bureed* (Cawnpore) of the 11th March, 1918, says that Mrs. Besant does not deserve the esteem in which she is held by her admirers and she is not so useful to the nation and country as they consider her to be. The *Jamhur* has now had to admit that the attitude of Mrs. Besant towards the questions of the release of the Ali brothers and the despatch of a Congress deputation to England shows that she has bought her liberty at a price. Muslims should make Islamic brotherhood and Islamic teachings their guiding principles and should not trust such cunning and erring leaders as Mrs. Besant.

AL BUREED, 11th March, 1918.

Mrs. Besant and the Congress.

ADVOCATE, 10th March, 1918.

The interned Muhammadan leaders.

11. The *Advocate* (Lucknow) of the 10th March, 1918, publishes *Hasrat's* letter refusing to accept the Government's conditions for his release from jail. His wife says this is just what she expected him to do and she is exceedingly pleased to hear of his refusal—verily she is the noble wife of a noble husband.

MUSAWAT, 10th and 12th March, 1918.

The *Musawat* (Allahabad) of the 10th March, 1918, states that very touching prayers for the release of the Muslim internés were offered at the local Daira Shah Ajmal Mosque by Maulana Bekhud. The form of prayer circulated by Mr. Hamid Husain Siddiqi was used at the local Juma Mosque, and Nawab Sarbuland Jang, Mr. Abdul Baqi Khan, Mr. Wahidyar Khan and others joined in the prayers.

This paper publishes an article by WAHID AKBARABADI who reproduces a letter addressed to him by Mr. Shaukat Ali from Chhindwara, and states that he went to Chhindwara on the 1st March and returned on the 5th March. He promises to publish his conversation with the brothers later on. In the letter Mr. Shaukat Ali unfolds his schemes for building a beautiful mosque at Chhindwara and invites Wahid to come over to discuss its design with him.

The *Musawat* of the 12th March, 1918, contains another article by WAHID AKBARABADI who says that though the Ali brothers had begun to take to religion before their internment their internment has proved a school of divinity for them and has converted them into perfect Muslims. It will be too much to call their internment worldly suffering. In reality they have gained such wealth in return for their liberty that I cannot help saying that no work of that Great Philosopher is without reason. Both the brothers have gained a new life that even the sacrifice of lakhs of liberties could not have brought. I take pride in the good fortune of the Indian Muslims who are going to have a leader whose first and foremost aim will be to follow the commands of the prophet. The most gratifying thing is that their efforts to subjugate their passions are increasing every day. I wonder what will be the fate of our present leaders who are indifferent to Islam when the Ali brothers are restored to liberty. With a little alteration the Kaiser's dictum " the vanquished are the most unfortunate " can be applied to our present unreal leaders. In the future when the Islamic era will begin afresh, he will be the most unfortunate who is not ready to follow the commands of God and His Prophet and who fails to prove himself an orthodox Muslim. Therefore it is worth while to tell leaders and editors to wake up at once and purge their hearts of the rust that has become embedded in them. Now the Indian Muslims can no more worship idols. They will love and respect those who prove themselves true Muslims and those who fail in this should suffer loss of position.

MUSAWAT, 8th March, 1918.

The *Musawat* internés number.

12. The *Musawat* (Allahabad) of the 8th March, 1918, publishes an article by MR. HAMID HUSAIN SIDDIQI ALIG praising Mr. Muhammad Ali's patriotism. His internment is to be envied as he now wields far greater influence than he would have enjoyed if he had been free. He is inspired by that love of truth which led Muslims to sacrifice their lives for their faith. The blood of these noble souls, Muhammad Ali and Shaukat Ali, will surely bear fruit. Though suffering physical captivity their minds are free and they are advancing on the road to success. It is however a pity that though liberty and justice are everywhere replacing autocracy and high-handedness no efforts are being made in India to secure the release of the Ali brothers. In Russia, true patriots or rebels against the despotic Government have triumphed. When our Government has given proof of its love of justice by releasing the Irish rebels, it will not fail to free the innocent Indian internés. Certain forces had compelled Government to retain the brothers in internment, but the time has now come for Muslims to exert their full force to secure their release. Muslims should either obtain their freedom or share their internment. We require neither speeches nor arms or wealth. We want only Muslim hearts. May God grant us courage and wisdom.

ABHYUDAYA, 9th March, 1918.

The Defence of India Act.

13. Referring to the death of Babu Sharda Charan Mitra, an interné, the *Abhyudaya* (Allahabad) of the 9th March, 1918, asks why he was not kept in a healthy place despite the assurance given by Mr. Fraser to one of the deceased's relatives.

ADVOCATE, 10th March, 1918.

The *Advocate* (Lucknow) of the 10th March, 1918, complains that at Lahore the Rowlatt Committee examined witnesses *in camera*. It is to be hoped that there is no basis for the rumour that Government desire to make the Defence Act a permanent law; they will be plunging the country into a gigantic agitation if they contemplate doing this.

CAWNPORE GAZETTE, 15th March, 1918.

The *Cawnpore Gazette* of the 15th March, 1918, says that though at the time of the passing of the Defence of India Act the assurance was given that the Act would be very cautiously enforced the public are well aware what wonders this Act has worked. Speaking on the subject of this Act, Sir Reginald Craddock unfolded a tale of an army of Bengali revolutionaries trained by German officers, though it passes comprehension how German officers could enter India. The operations of the Act have proved that the so called revolutionaries are not German agents but Indians who have been deprived of their liberties mostly on the basis of C. I. D. reports, and who have not been given an opportunity to prove their innocence. The guilty should of course be punished but in a constitutional manner. It is against the tenets of British justice to deal out punishment merely on C. I. D. reports. The C. I. D people are human beings and are liable to err. Only recently the Bengal Government had to apologise in the Sindhubala case and to release the Bolpur student. Does not this prove that the Act is being misused? The Act was passed for military purposes. But what military object has been achieved by the prohibitory orders against Messrs. Tilak and Pal? We however are not surprised at these acts of the authorities because we knew that this Act would be used in the same way as the Press Act had been. National workers had to suffer like their brother journalists. The Government of India is doing what other Governments have done and Indian patriots are suffering what patriots in other countries have suffered. Government turned a deaf ear to all protests against the Defence of India Act, and the Bengalis had at last to organise a Civil Rights Committee. Whether Government admits it or not, the existence of this committee is a blot on its skirt and proves the rigours of the measure. We would advise Government that a policy of trust would prove mutually beneficial. Government can win the hearts of the people only by trusting their loyalty and its prestige can be maintained only by love and justice.

MUSAWAT, 12th March, 1918.

The *Musawat* (Allahabad) of the 12th March, 1918, says that England, the home of liberty, justice and equality, is undergoing a great political change in this time of revolution and excitement. The British Government has a new era before it and its sense of justice and appreciation of the situation are the indications of its future good luck. India, which is the brightest jewel of the British crown, does not remain apart from this world-wide change but she too looks for justice at the hands of the British Government. Even Indian boys have begun to realize the importance of politics and to take interest in it. That Government is not unaware of this is manifest from the appointment of various commissions. Recently the Rowlatt Committee has been entrusted with the inquiry into the causes of sedition in India. We cannot say how far this committee will be successful as revolutionary crimes in India are not only inspired by obvious causes but by certain subterranean national and historical causes which, like the germs of consumption, produce injurious effects on the members of certain communities and on the followers of certain religions. We should draw conclusions from the causes of the 1857 mutiny mentioned by the loyal Muslim Sir Saiyid Ahmad Khan in his book on the causes of the mutiny, and from recent events. We think that Sir Saiyid's book will throw light on the present situation. According to him the causes of the mutiny were misunderstanding of the intentions of Government by the people, enforcement of rules and laws which were unsuitable to Government as well as to Indians, ignorance of Government regarding the feelings of the public, omission of acts which were essential for the government of India, and mismanagement of the army.

At present there is no medium between Government and people to convey their real feelings and sentiments to each other. Once India was in the hands of the Company. Then it came under the direct control of the British crown. Now it is in its third stage, it is in the hands of the civilians and Anglo-Indians. They are the arbiters of its destinies. The abuse of every good thing generates

evils; similar is the case with India in its third stage. Papers are in their death pangs owing to the iron grip of the Defence of India Act and the illegalities of the Press Act. The public possess no means of transmitting its grievances to Government. The leaders who are considered to be intermediary links between Government and the people have been rendered useless by the snares of honours. Whenever they go to see Lieutenant-Governors and Magistrates they put forward their views in order to gain their own objects. If all the political, educational and religious changes since 1857 are kept in view at the time of the readjustment of the administration, the foundations of Government can be consolidated on the basis of prosperity and peace. The loyalty of the Muslims was referred to by Sir James Meston; it is a sincerely loyal nation and we should ask whether its loyalty can be improved by harassing Muslim papers and interning Muslims or by winning them over and showing regard for their religion. Government wants Muslims to progress under laws which are really injurious to them. Sir Saiyid's opinion regarding the Muslims in 1857 holds good even to-day. Their national and historical characteristics can never change. They possess the sense of honour and are ready to lose anything for its sake. These are the reasons why they wanted the change of Government.

OUDH AKHBAR, 13th March, 1918.

Referring to the protest meeting held at Calcutta in connection with the Bengal internments the *Oudh Akhbar* (Lucknow) of the 13th March, 1918, says that the arrest and most cruel treatment of innocent persons on mere suspicion do not become a civilized Government. It is better to let off a hundred offenders than to punish a single innocent person. The country demands that the most searching inquiries should be made and the accused should be given every opportunity to prove his innocence. So long as this is not done the people will continue to object. Sindhubala Dasi's case should be borne in mind.

PRATAP, 11th March, 1918.

The *Pratap* (Cawnpore) of the 11th March, 1918, refers to the treatment under which one interné Jyotish went mad and another Sharda Charan died in Bengal and says it is quite justifiable that the people should strongly criticise such treatment of interned persons. The latter cannot be held to be guilty so long as they are not convicted after open trial. To allow the prosecution of such victims of the suspicions of a depraved and unscrupulous C. I. D. is not even ordinary humanity.

If the Rao Sahib of Kharwa cannot be properly accommodated at Tilhar, he should be allowed to reside at Etawah or Muttra according to his desire. This will cause no harm to Government, while the inconvenience of the Rao Sahib will be mitigated to some extent.

This paper says that the detenues in the Punjab are being treated very harshly, and refers to three cases in which detenues were imprisoned for disobeying internment rules, although they had to disobey these orders under very exceptional circumstances. All praise to this justice!

UTSAH, 8th March, 1918.

The *Utsah* (Orai) of the 8th March, 1918, approves of the decision to form in Madras a committee for the protection of Indian rights. When the Executive Government is making unjustifiable encroachments on popular liberties it is necessary that such a committee should be formed. The internment problem has been causing much discontent among the people and demands attention before all other problems. It is apprehended that the Defence of India Act, which has caused so much distress in Bengal, is likely to be placed permanently on the Statute book. It will be an evil day when any Indian can be interned at the sweet will of officials without any trial on the basis of mere suspicions of the people; such a proceeding would be fatal to the rights of free discussion and independent consideration of Indian questions which we enjoy under British rule. We should protect these rights by constitutional agitation not only in India but also in England. A mute India will be more dangerous than a vocal India and we hope that Mr. Montagu will give a quietus to the policy of repression and internments.

OUDH AKHBAR, 15th March, 1918.

14. The *Oudh Akhbar* (Lucknow) of the 15th March, 1918, supports Mr. Sharma's resolution regarding the use of the vernaculars in the proceedings of Legislative Councils and says that this is necessary in order to nationalize the people and to create intelligent electorates.

The Legislative Councils.

15. The *Hamdam* (Lucknow) of the 10th March, 1918 (received on the 12th March), says that Mr. Muhammad Ali is the last man in the statutory service and his retirement brings the statutory service and its concomitant injustices to an end—even now the Indian and Provincial Services require reform as they furnish a glaring example of racial distinctions. There should be no distinctions at all and capable people should be allowed to obtain the highest posts irrespective of caste, creed and nationality.

HAMDAM, 10th March, 1918.

Indians in the public service.

The *Musawat* (Allahabad) of the 11th March, 1918, contradicting the assertion made in the notice published by the conveners of the meeting to congratulate Khan Bahadur Abdul Rauf that his appointment to the High Court is due to his public services, says that he never rendered any service to the country or to the nation. He was never popular among the Muslims. The meeting is not a public meeting but a private one as the notice does not bear the names of any Hindus, Parsis or Christians. It is convened by certain honorary magistrates and Khan Bahadurs who are personal friends of Mr. Justice Rauf. It is bad logic to couple Government favours with national services, for these cannot co-exist.

MUSAWAT, 11th March, 1918.

16. Referring to the prohibition of the entry of the *Sidaqat* into the Punjab, the *Medina* (Bijnor) of the 9th March, 1918 (received on the 12th March), says the gagging of the public is the special characteristic of the Punjab administration. Sir Michael O'Dwyer does not want the feelings of the public to find expression. It does not matter even if they assume a dangerous aspect on account of being buried in hearts. The high-handedness of the Punjab Government is not confined to the province itself but it has reached the boundary of Bengal.

MEDINA, 9th March, 1918.

The press.

The *Musawat* (Allahabad) of the 10th March, 1918, says the tyranny and oppression worked by the Press Act and the manner in which it has trampled underfoot the feelings of the nation and the country do not need any description. Government itself can say how far it was justified in introducing this measure. On paper Government admits that the critic is its best friend but its practice is quite contrary to its professions. Government has exterminated the papers which were straightforward and truthful. There were no seditious views in the article "Choice of the Turks" which appeared in the *Comrade*. The *Hamdard* published a map of the Dardanelles showing that there was little likelihood of the expedition being a success. Has not the war convinced Government of this? Any one can judge whether this was seditious or friendly advice. Was the movement in favour of an alliance with the Turks, which was suggested by Lord Kitchener, seditious? But the powers-that-be in this country were so intoxicated that they did not hearken to anything. If any paper had written against the war it would have deserved punishment. But the sincere expression of true feelings should not have been penalized. Even in their death throes these papers raised some subscriptions for British soldiers and they would have done much more if they had been alive to-day.

MUSAWAT, 10th and 11th March, 1918.

The Press Act has been brought into operation chiefly against Muslim papers and that is the reward they get for their loyalty. However, amends would be made to some extent if even now Government and the bureaucracy were to release us from this prison—the flag of liberty should be planted not only on paper but also on solid soil. Officials should not repose any confidence in the secret reports of sycophants but should consult real public workers. All papers pray for the success of Mrs. Besant's efforts to secure the annulment of the Press Act.

Writing in the *Musawat* of the 11th March, 1918, Mr. Wahid Yar Khan, proprietor of the *Nai Roshni*, says that there is no hope of the reappearance of the *Nai Roshni*.

The *Sitara-i-Hind* (Lucknow) of the 9th March, 1918, publishes a contributed article suggesting that papers should urge members of Council to move a resolution to the effect that as the Press Act is very detrimental to trade, written security should be demanded from papers instead of cash. This system is in vogue in courts and it is hoped that Government would not oppose it in connection with the Press Act. The editor supports the suggestion, which would serve to lessen the rigours of the Act.

SITARA-I-HIND, 9th March, 1918.

AVADHBASI, 12th March, 1918.

17. Referring to the acquittal of the accused in the Wazirabad shooting case the *Avadhbasi* (Lucknow) of the 12th March, 1918, says that down-trodden Indians should praise the zeal and judgment of this Magistrate, for the credit of going one better belongs to him. Previously a fine of one or two hundred rupees was awarded in such cases, but in the present case even this has been done away with. This was what should have been done. The preservation of superior nations and the extinction of inferior ones are desirable. It was however highly unjustifiable that the sergeant was arrested. We are constrained to blame the Magistrate for one thing, namely, that he failed to impose a fine on the dependants of the deceased and those who arrested the sergeant and to award the amount to the sergeant for his good deed.

Europeans and Indians.

Seriously, we wonder when these Magistrates will come to their senses.

PRATAP, 11th March, 1918.

The *Pratap* (Cawnpore) of the 11th March, 1918, refers to the decisions in the Wazirabad shooting case, the recent Meerut case in which villagers were convicted of rioting in connection with a shooting accident, the Bombay Presidency case in which a man, who killed in a reserved forest a tiger which had attacked his cows, was convicted, and to the charges under the Arms Act against a man in Jalesar who killed a leopard with another's gun and against another who was carrying his uncle's gun to him, and remarks that ordinary common sense is unable to follow this subtle course of justice.

ADVOCATE, 10th March, 1918.

18. The *Advocate* (Lucknow) of the 10th March, 1918, congratulates the Raja of Mahmudabad on his obtaining a unanimous vote of confidence from the British Indian (Oudh Taluqdars') Association. This shows that in his reply to Sir James Meston the Raja was speaking for an overwhelming majority of Oudh *taluqdars*.

The British Indian Association.

SITARA-I-HIND, 15th March, 1918.

The *Sitara-i-Hind* (Lucknow) of the 15th March, 1918, urges that the Raja of Mahmudabad should hand over the presidentship of the British Indian Association to the Raja of Balrampur or to the Rana of Khajurgaon for a few days as he himself cannot look to the affairs of the Association which are worrying the members. Government does not seem satisfied with the Association even after the passing of the vote of confidence in the president and no party could be given on the arrival of His Honour Sir Harcourt Butler on account of the absence of the president.

II.—ADMINISTRATION.

(a)—Education.

AVADHBASI, 12th March, 1918.

19. The *Avadhbasi* (Lucknow) of the 12th March, 1918, expresses approval of Lord Ronaldshay's criticism of the curriculum of Indian Universities, at the last Calcutta University convocation, and urges the Universities to change their courses of studies in the light of His Excellency's criticism and thereby produce useful citizens instead of slaves.

Government's educational policy.

AZAD, 14th March, 1918.

The *Azad* (Cawnpore) of the 14th March, 1918, urges that following the example of the Central Provinces Administration the United Provinces and other Governments also should introduce medical inspection of school children. Nothing has so far been done in this direction in these provinces and injurious edibles are still being sold in school compounds.

OUDH AKHBAR, 15th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th March, 1918, has an article by M. SHANTI PRASAD on the educational backwardness of these provinces. Ignorance, poverty and religious differences have not been responsible for this backwardness to the same extent as the Anglo-Indian idea that the strength of British rule lies in the ignorance of the people. The United Provinces Government by itself took no active part in opening primary schools and did not show a proper sense of responsibility in this matter. Primary schools are not provided with suitable buildings and well-paid teachers and the arrangements for teaching and physical culture are unsatisfactory.

PRATAP, 11th March, 1918.

20. The *Pratap* (Cawnpore) of the 11th March, 1918, says that national education is required not only to help the development of the country's children and inspire them with noble aspirations but also because in its absence selfish men are working

National education.

hard to murder truth and keep us in a down-trodden condition. Any seeker after truth will be grieved to see how Indian history has been perverted and a blow thus dealt to the country's pride and self-confidence. These histories only aim at inculcating certain opinions in a particular way into the minds of the Indians who are consequently led to form the most degraded idea of themselves and the most glorifying impression of British rule in the country. Professor Williams of Dacca College only recently scolded his pupils for making Romesh Chandra Dutt and Ranade their authorities in an essay on the economic policy of the Government of India. The Professor wanted to hear his own well-cherished principles belauded. How could he approve of the exposures made by Dadabhai Naoroji and Ramesh Chandra Dutt ?

Mr. Rushbrook Williams has made a new discovery in his *Indian Administration ;* in his opinion the downfall of the Moghal Empire was due to Akbar's policy of associating Hindus in the administration of the country. How true are these facts? It behoves Mr. Rushbrook Williams to warn the British Government against repeating Akbar's folly.

The *Sitara-i-Hind* (Lucknow) of the 10th March, 1918, says that India is prepared to welcome the national university and thinks it the best remedy for the wounds which have been inflicted on its hearts by the unrewarded labours and premature deaths of its beloved sons and which have riddled it like a sieve. The national university will serve to counteract the evil effects of the shortcomings of the University Act which have undermined the love of progress and health of Indians, caused despair and sedition among students and even alienated their guardians and parents. The scheme of this very university was published in Benares before the proposal for the Hindu and Muslim Universities and was accepted by both Hindus and Muslims as the cure of their malady.

SITARA-I-HIND, 10th March, 1918.

Urdu and Hindi.

21. The *Bharat-bandhu* (Hathras) of the 8th March, 1918 (received on the 12th March), urges the Hindus to get the use of the *Nagri* script and Hindi language extended to schools and courts with a view to promote greater literacy among the inhabitants of the United Provinces. In districts where the *Nagri* script and the Hindi language are used the percentage of literate persons is higher than where Urdu is predominant. Hindu vakils should take full advantage of the order passed eighteen years ago by the United Provinces Government permitting the use of the *Nagri* script in courts and to do all their work in Hindi.

BHARAT-BANDHU, 8th March, 1918.

The *Musawat* (Allahabad) of the 14th March, 1918, says that the *Hindi Sahitya Sammelan* represents only Hindus and when this sectional conference can say that Hindi should be the *lingua franca* of India Muslims can with equal justice say the same with regard to Urdu. It is however a pity that the Muslims have not got such workers as Tilak, Gandhi, Malaviya and Banerji and such institutions as the *Nagari Pracharini Sabha.*

MUSAWAT, 14th March, 1918.

Muhammadan education.

22. Referring to a statement in the *Qaumi Report* to the effect that in his presidential address at the Vellore Muslim Educational Conference, Khan Bahadur Muhammad Aziz-ud-din, I.S.O., C.I.E., deprecated the study of Arabic and the *Quran*, the *Agra Akhbar* of the 7th March, 1918, says that such an irreverent person should not have been elected president and that his speech should not have found publication.

AGRA AKHBAR, 7th March, 1918.

Al Bashir (Etawah) of the 5th March, 1918 (received on the 9th March), referring to the committee appointed by Government to consider the question of compulsory primary education, urges Muslims to demand separate schools for themselves where the *maktab* curriculum may be followed under the guidance of Muslim teachers and every regard shown for Muslim requirements and sentiments. No class of Muslims should be exempted from compulsory education.

AL BASHIR, 5th March, 1918.

The *Hamdam* (Lucknow) of the 10th March, 1918, urges Government that in order to promote Muslim education, assistant inspectors of *madrasas* should be provided with a separate staff and adequate powers. They are now no better than a superfluous part of the staff of divisional inspectors who often do not pay any regard to their recommendations. It is also necessary that Government should pay heed to the recommendations of the special *maktab* committee's report

HAMDAM, 10th March, 1918.

which will make the Local Government's scheme successful. A text-book committee of four members should be appointed to select books for *maktabs*. Deputy inspectors should also be appointed for *madrasas*.

(b)—Municipal affairs.

AVADHBASI, 12th March, 1918.

Grievances in the municipalities.

23. A correspondent writing in the *Avadhbasi* (Lucknow) of the 12th March, 1918, complains of the high-handedness of the Unao municipality in imposing a tax on labour and service without abolishing some other tax as required by Government orders. No notice of the imposition of the tax was published in the Gazette. The municipality has acted so arbitrarily in the matter that it has also included "pension" as a profession under the head "Labour and service." No regard was paid to the economic condition of sawyers and masons and to the periods of their employment in calculating their annual income at the rate of eight annas a day. When the new tax is expected to yield a good revenue the poorer classes should be exempted from it and incomes below Rs. 200 should not be taxed.

BHARAT JIWAN, 11th March, 1918.

The *Bharat Jivan* (Benares) of the 11th March, 1918, asks for larger water supply in the mornings and evenings in the summer and during the day time in winter at Benares.

MUNICIPAL REVIEW. 10th March, 1918.

The *Municipal Review* (Cawnpore) of the 10th March, 1918 (received on the 12th March), complains of the apathy of the local municipality in regard to plague measures and the sanitation of Sisamau and says that reports of its proceedings are published too late.

UTSAH, 8th March, 1918.

The *Utsah* (Orai) of the 8th March, 1918, publishes a story by PUSHPA, making out that municipal employés have converted municipal salt shops into a source of income to themselves, and complaining that very small quantities of salt are supplied to the public and that the attitude of the municipal employés towards customers is anything but courteous.

(c)—General.

PREM, 6th March, 1918.

Government's industrial policy.

24. The *Prem* (Brindaban, Muttra) of the 6th March, 1918 (received on the 9th March), welcomes the policy underlying the Indigo Bill, viz., that indigo exports should be taxed and the proceeds devoted to the development of indigo cultivation, and urges that the same policy should be followed in respect of all the raw products of the country.

ABHYUDAYA. 9th March, 1918.

The Budget.

25. The *Abhyudaya* (Allahabad) of the 9th March, 1918, considers the budget to be satisfactory in every way, and eulogises Sir William Meyer for his ability, firmness and solicitude for Indian interests. Referring to the large surplus in 1917-18, the editor protests against the policy of under-estimating receipts and over-estimating expenditure and says that such a policy is unfair and injurious to a poor country like India, especially when the surplus is not devoted to education or sanitation but to railways. The duty on salt should have been reduced from one rupee four annas a maund to one rupee, especially when there is so much hardship in the country owing to the high price of salt. The Indian public should subscribe liberally towards the war loan from personal as well as patriotic considerations, but the high-handedness with which *patwaris* and *zamindars* sold cash certificates last year should not be allowed this year as it only creates discontent among the ignorant Indian cultivators and does not produce any substantial results. Indians enjoying the confidence of the people should be included among those who are to decide regarding the national character of joint-stock companies or else there will be discontent in the country from the proposed prohibition of the raising of capital for joint-stock companies, which are alleged to be not of national importance.

CAWNPORE SAMACHAR, 10th March, 1918.

The *Cawnpore Samachar* of the 10th March, 1918, expresses regret that no special allotment has been made in the budget for sanitation. But it is satisfactory that no new tax has been imposed on India despite the enormous war expenditure.

The *Oudh Akhbar* (Lucknow) of the 14th March, 1918, says that in view of the huge profits made by war industries and the savings in the Indian budget it would not have been out of place if war profits had been taxed and the salt tax reduced. The salt tax presses heavily upon the poorer classes and it is to be hoped that some councillor will bring this matter to the notice of Government. Enough money is not being spent on education, and Government has not accepted the principle of compulsion in primary education. It is however gratifying that Sir Sankaran Nair has given satisfactory assurances regarding progress in sanitation. It is to be hoped that Government will not rest content with mere experiments, but will also undertake practical measures to combat plague.

OUDH AKHBAR, 14th and 16th March, 1918.

The *Oudh Akhbar* of the 16th March thanks the Government of India for allowing members to discuss the budget before the last day. Sir William Meyer is to be congratulated on his sympathetic reply to Mr. Sharma's demand for an allotment for agricultural and industrial education. Sir William's reply to the demand for an allotment for sanitation was however unsatisfactory as no Local Government will ask for an allotment for this purpose.

Grievances of agriculturists.

26. Referring to the *Azad's* advocacy of the rights of agriculturists as against *zamindars*, *Al Bureed* (Cawnpore) of the 11th March, 1918, says that leaving aside *jagirs*, *muafis* and *taluqdaris*, *zamindaris* have mostly been bought at prices yielding barely 3 to 5 per cent. per annum. The *zamindars* of course receive fat incomes, but they have invested enormous sums in buying their properties, and it is well-known that the *zamindari* business is not a very profitable one. The non-occupancy tenants have no right over the land but that of hirers, and it is no injustice if they pay an annual rent of 8 or 10 rupees per acre when they make a profit of 80 or 90 rupees from it every year. They are amply recompensed within the very first year for any improvements they effect in the lands. They are not prosperous not because they are rack-rented but because owing to their ignorance they cannot pursue more profitable methods of agriculture.

AL BUREED, 11th March, 1918.

The *Azad* (Cawnpore) of the 14th March, 1918, regrets that though officials may wish to improve the wretched conditions of cultivators they cannot get an opportunity to translate their intentions into actions, and the cultivators are left to the mercy of their landlords who oppress them and compel them to cultivate *sir* land also. It is strange that, although in Oudh a large number of *taluqdars* hold permanently-settled villages, the condition of cultivators is alike everywhere. Why are the *zamindars* allowed to increase rents while they have to pay only fixed revenue to Government? Cultivators should also be allowed the same privileges as are enjoyed by the *zamindars*. Either cultivators should give up their profession and *zamindars* should do the cultivation on modern lines or cultivators should be granted full rights on the land in order to free them from the grip of the *zamindars;* otherwise the country cannot thrive.

AZAD, 14th March, 1918.

Writing in the *Mashriq* (Gorakhpur) of the 7th March, 1918, SIDDIQ AHMED of Azamgarh complains that the number of actions for recovery of arrears of rent in Azamgarh increases every year, straining the relations between landlords and cultivators. This is due to the dishonesty of *patwaris* in making false entries in their registers and to the negligence of higher authorities. *Qanungos* do not examine registers carefully.

MASHRIQ, 7th March, 1918.

Co-operative societies.

27. The *Utsah* (Orai) of the 8th March, 1918, says that the United Provinces Co-operative Societies report for 1916-17 is not an encouraging one. Full advantage was not taken of the growing sympathy of the people with the movement, and Sir James Meston's policy of caution in starting new societies was adopted. The harshness with which money is realized from villagers in these provinces has alienated their sympathies from the co-operative societies. Loans should be realized in easy instalments only. We wonder why Government has stopped the growth of a movement so useful and convenient to the people. In our opinion this is the result of the objectionable policy of the haughty bureaucracy which considers the prosperity of the people to be a loss to itself and dreading rapid development wants to remain stationary.

UTSAH, 8th March, 1918.

OUDH AKHBAR, 10th March, 1918.

28. The *Oudh Akhbar* (Lucknow) of the 10th March, 1918, supports the Indian members of the Select Committee on the Income-tax Act Amendment Bill in their opposition to the taxation of *zamindari* incomes. Unlike traders, *zamindars* already pay handsomely and they should be exempt from further taxation. It is to be hoped that the Council will not accept any provision which will operate to the special detriment of landowners.

The Income-tax Bill.

RAHBAR, 12th March, 1918.

29. The *Rahbar* (Moradabad) of the 12th March, 1918, says that the Mesopotamian Commission exposed the undesirability of the hill move and it is now well known that the exodus does not mean increased efficiency. When even judges can do their intricate legal work down in the hot plains of Allahabad there is no justification for the hill move. The exodus should be discontinued and the savings spent on the war.

The hill exodus.

ALMORA AKHBAR, 11th March, 1918.

30. The *Almora Akhbar* of the 11th March, 1918, publishes contributed articles recounting at great length the harshness of the forest administration, the corruption among the subordinate forest officials, and the hardships of *coolie begar* and *bardaish*.

Grievances of Kumaun.

AGRA AKHBAR, 7th March, 1918.

31. The *Agra Akhbar* of the 7th March, 1918 (received on the 9th March), appeals to Sir Harcourt Butler to initiate in these provinces legislation on the lines introduced in the Madras Presidency with a view to protect and reform juvenile offenders.

Juvenile offenders.

OUDH AKHBAR, 15th March, 1918.

32. The *Oudh Akhbar* (Lucknow) of the 15th March, 1918, appeals for action to be taken in accordance with the Local Government's circular letter to prevent the spread of plague. Nothing has been done in Lucknow beyond inoculation and the closing of rat holes.

Plague.

JADU, 5th March, 1918.

33. The *Jadu* (Jaunpur) of the 5th March, 1918 (received on the 9th March), invites the attention of the authorities to the fact that the publication of summonses in English papers does not fulfil the aim of publication as the public do not read those papers. Summonses and other Government notices should be published in the local papers of those districts to which they refer.

Publication of Government notices.

MASHRIQ, 7th March, 1918.

The *Mashriq* (Gorakhpur) of the 7th March, 1918, says that the Government's answer regarding the sending of Government notices to the press is not logical. Provincial Governments should not ignore the suitability of the paper to which they send notices for publication. Notices pertaining to a particular district should be sent to the local papers. Government should keep in view the circular order of the High Court and should direct local officials to observe it.

JADU. 5th March, 1918.

34. The *Jadu* (Jaunpur) of the 5th March, 1918 (received on the 9th March), publishes various instances in which the chairman acted unjustly against the Muslim employés of the local municipality and showed undue favour to the Hindus. The honeyed words of the chairman at the time of the election blinded the Muslims who voted in his favour, but within a few days of his assumption of office he acted so high-handedly that the public cried out against him. If he does not amend his ways the editor will be forced to appeal to the higher authorities.

Muslims in the public service.

LEADER, 14th March, 1918.

35. The *Leader* (Allababad) of the 14th March, 1918, publishes a lengthy letter on the grievances of *qanungo* inspectors, whose pay and promotion are inferior to those of inspectors in other departments and who are required to tour in all parts of the provinces thoughout the year.

Grievances of subordinate officials.

III.—Railways.

HAMDAM, 12th March, 1918.

36. The *Hamdam* (Lucknow) of the 12th March, 1918, urges Government to raise in India the capital necessary for laying down new railway lines and to take the management of railways into its own hands as soon as the contract with any company expires.

State ownership.

The *Oudh Akhbar* (Lucknow) of the 10th March, 1918, says that the company management of railways not only causes financial loss to Indians but also retards commercial and industrial growth. It is to be hoped that the Government of India will accept the Hon'ble Mr. Sharma's resolution urging the termination of the contract of the East India Railway Company in 1919 and the handing over of different portions of the railway to the State. OUDH AKHBAR, 10th March, 1918.

IV.—Religious and social matters.

37. The *Hamdam* (Lucknow) of the 12th March, 1918, expresses wonder at the demand of a certain paper that the export of hides should be altogether stopped as it leads to cattle slaughter. Do such papers wish the cattle not to be used as food but to be allowed to die of starvation, vitiating the air and providing food for vultures and kites? It would be better for papers first to study statistics and then to make suggestions. They would then know how the export of hides has helped India financially in times of famine. It should be borne in mind that milch cattle and agricultural cattle are never slaughtered and that the protection of dry cattle would cause economic loss to India. HAMDAM, 12th March, 1918.

Cow protection.

Opposing the suggestion of the *Hamdam* that useless cattle should be utilized as food because their preservation would mean economic loss, the *Oudh Akhbar* (Lucknow) of the 14th March, 1918, asks whether this suggestion is meant only for cattle. Will not the keeping of old and worthless persons mean similar economic loss? Moreover, young and healthy cattle are said to be fit for food. It is doubtful whether the society and doctors will support the *Hamdam's* suggestion as the flesh of useless cattle will prove injurious to health. In these circumstances we hold that as India is an agricultural country its cattle should be preserved to avoid economic loss. OUDH AKHBAR, 14th March, 1918.

The *Pratap* (Cawnpore) of the 11th March, 1918, inquires whether the Government of India will follow the example of the Egyptian Government in prohibiting in the interest of agriculture and public health the slaughter of horned cattle. PRATAP, 11th March, 1918.

38. The *Pratap* (Cawnpore) of the 11th March, 1918, says that although the blame for the Arrah riots has been laid at the door of the Hindus yet Government is most to blame in this matter, seeing that it had no knowledge of the impending trouble and the officials took no measures to check plunder and rapine at the earliest moment. Hindus are to blame, but the carelessness of the officials was responsible for their violence. The findings of the judges in the Mohini case go to support these contentions. PRATAP, 11th March, 1918.

The disturbances in Bihar.

39. The *Sitara-i-Hind* (Lucknow) of the 14th March, 1918, publishes a contributed article urging Government to bring to book those who were responsible for the unauthorized firing on the *Muharram* processionists at Bahraich which caused death and wounds to certain persons. The processionists were not attacking any person. Muslims are naturally excited during the *Muharram* and they were cutting a *pipal* tree to make a way for their *tazia*. No one except the officials objected to this. The matter should be investigated by a mixed commission of Hindus, Muslims and Englishmen, and Sir Harcourt Butler should not shrink from this act of justice. SITARA-I-HIND, 14th March, 1918.

The *Muharram* riot at Bahraich.

The *Dabdaba-i-Sikandri* (Rampur) of the 11th March, 1918 (received on the 13th March), urges Urdu papers to appeal to Government to show mercy and release those prisoners who have been sentenced to imprisonment in the Bahraich riot case. It is a blot on the justice of the British Government that it took no steps in connection with the murder of three Muslims who were killed in the last *Muharram* at Bahraich and that justice was not done to the Muslims who were implicated in the affair and whose appeal has been dismissed. DABDABA-I-SIKANDRI, 11th March, 1918.

40. The *Prem* (Brindaban, Muttra) of the 13th March, 1918, wonders why, when Government has parental solicitude for the welfare of the people, it has rejected the Hon'ble Mr. Sharma's resolution for legislation prohibiting the sale of intoxicants. PREM, 13th March, 1918.

Prohibition.

Does not Government feel grieved over the degradation of the people through the use of fatal liquors for the sake of its paltry revenue from the Excise department or does it consider the growing excise revenue more valuable than the lives of its subjects? It is our right to compel Government to legislate against the drink evil which has so long been impoverishing, enervating and demoralising the people. Government should at once change its excise policy.

UTSAH, 8th March, 1918.

The *Utsah* (Orai) of the 8th March, 1918, refers to the rejection of Mr. Sharma's resolution in the Imperial Legislative Council on the prohibition of the sale of liquors, and notes with regret that while Government raise the prices of necessaries of life by taxing them it leaves luxuries untaxed in utter disregard of popular feeling. If Government does not want to interfere with the liberty of the people by prohibiting the sale of liquor does it consider it proper to interfere with their liberty of speech and discussion and even with their industrial and commercial affairs? How can Government create distrust among the people by prohibiting the sale of liquors? Does Government think that it increases public confidence in itself by officials exercising undue pressure on the people and by their allowing Indian money to be drained to foreign countries? It is a wonder of wonders that while all civilised Governments are taking measures to check the drink evil the Indian Government should treat the question so indifferently. The members of the Council who opposed this resolution are the enemies of the country. Such proceedings make one say that these Councils instead of doing any good are calculated to injure the country and that without the attainment of *swaraj* this state of things cannot be remedied.

ABHYUDAYA, 9th March, 1918.

Gambling.

41. The *Abhyudaya* (Allahabad) of the 9th March, 1918, publishes a note from a correspondent complaining that on the occasion of the *Amavasya* fair in village Kathwara gambling was openly practised in the presence of the police.

V.—Miscellaneous.

OUDH PUNCH, 8th March, 1918.

The *Oudh Punch*.

42. The *Oudh Punch* (Lucknow) of the 8th March, 1918 (received on the 13th March), publishes a cartoon giving figures representing plague germs, the Sanitation Department, scarcity of grain without failure of rain, political and national subscriptions, dearness of cloth, tax, octroi and revenue. The letter-press is as follows:—

Sanitation Department:—"I am going to destroy these germs."
Famine:—"If I am present your syringe is useless?"
Revenue:—"I am also present."
Octroi:—"Put down my name too."
Tax:—"Don't forget me."
Dearness of cloth:—"It is I who will secure fame."
Subscription:—"Why do you make such a noise?"

This paper publishes a poem by Al-mast Shahpuri in which the following lines occur:—Since they have learnt 'bloody fool,' they very seldom resort to Indian abusive epithets. Alas! now no respect is shown for elders. Youths have been seen insulting their elders. The very appearance of Mr. Sheikh compels me to laugh. He wears a chaplet on his turban and a garland round his neck. As soon as they sit on the chair they appear to be the brother of Pharaoh. He has been seen to practise oppression upon the poor.

This paper also contains an article ridiculing modern civilization, saying that nowadays attempts are made to bring everything good or bad within the pale of civilization. No one listens to the singing of the best Indian singer or dancer. But if a Western lady displays a glimpse of her freedom and audacity in the theatre and gives up the use of dress in her dancing, one will purchase a ticket and occupy a seat with lightning rapidity in order to behold the scenes witnessed at the time of the creation of the world, and will not hesitate to call her natural movements, smiling looks and peculiar gestures civilized dancing. From these irregularities we infer that the present history is based on sweet-sounding words and not on facts. There is a great fuss for political reforms and compulsory education. The wise men of India hold that unless the

horse of imaginary progress is fed on the fodder of science and philosophy the goal cannot be reached. But why do they believe this? Those who made history by their conquests were not graduates of any university, nor did they know anything of science. Then why is it desired that even mosquitoes, insects and bugs, which discharge the duties of natural sepoys with their humming, should get their names into the list of men of letters? Every one should be compelled to read, and even the cattle in the pound should be taught in order to better the condition of the country. We do not agree with this. Education through a foreign language and alien views and sentiments cannot solve the problem of India even up to the day of judgment. Whatever Japan has gained is by its own civilization and wherever it is influenced by science its failure is visible. Articles manufactured by Japan are useless. If scientific education teaches no more than this and if the trading world praises Japan for these worthless commodities, we can make our houses resound with the ring of money by having recourse to such tricks and become as wealthy as Rockefeller.

This paper also publishes an article describing the marriage of an old-fashioned *nawab* with an educated lady and the casual way in which she treats him.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 16*th March*, 1918.

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I.—Politics.

ALMORA AKHBAR, 18th March, 1918.

1. The *Almora Akhbar* of the 18th March, 1918 (received on the 21st March), has an article entitled "A lesson from the Russian Treaty" in which the editor says poor defeated Russia has been forced into signing a treaty. Where there is mal-administration, where the independent views of the people are suppressed, where justice is not meted out with mercy, sympathy and honesty, where the sword, tyranny and repression rule, where there is distrust instead of liberty, equality and fraternity between the rulers and the ruled, there the ruled are defeated at the time of the invasion of a foreign foe just as the gigantic Russian Empire has tumbled down like a house of cards at one blow, despite the protection of the victorious Allies.

Germany and the East.

The editor then describes the losses of Germany's Eastern enemies and the gains of herself and her Eastern Allies. But what is still more fraught with danger is the fact that Germany has included in the treaty a condition regarding unrestricted commercial relations with Persia and Afghanistan. Apart from trading, there is no doubt that the wily German may send troops to Persia and Afghanistan also, because everybody's eye is on the "Koh-i-noor" (famous jewel) of India. The Amir of Kabul and Shah of Persia are our friends for the time, but, as Sir Ibrahim Rahmat-ullah said, it does not take long for the friends of to-day to become the enemies of to-morrow. It is wiser to trust one's own self than a friend. The British Government should not delay in providing Indians with arms and giving military training to males between the ages of 18 and 50. In this way alone can the Empire be protected. Otherwise the wicked German will sit on the head of Kabul and will not fail to make mischief.

MEDINA, 17th March, 1918.

Referring to news regarding the great Turanian Alliance which now threatens India, the *Medina* (Bijnor) of the 17th March, 1918, says that if the British had allied themselves with the Turks this Turanian peril would never have arisen. Treacherous Russia was trusted and for its sake the Turks were abandoned. Mr. Gladstone, Mr. Asquith and Sir Edward Grey threw out Turkey, regarding it as a worm-eaten piece of wood, but clever Germany picked it up and turned it into a strong spear to the great grief of Indian Muslims. Would this iron spear were in the hands of Britain which is the greatest Muslim power! We trust that Britain will extend the hand of peace towards Turkey and thus provide against these serious consequences before they arise.

MUSAWAT, 15th March, 1918.

The *Musawat* (Allahabad) of the 15th March, 1918, refers to the danger to India from a German advance to Turkestan by the Russian railways and appeals to the British lion to rouse itself from its sleep and utilize to their fullest extent the military capacity of India. The British should not allow the German fiends to carry devastation through Asia and should train Indians to be soldiers as well as munition manufacturers.

MUNICIPAL REVIEW, 20th March, 1918.

2. The *Municipal Review* (Cawnpore) of the 20th March, 1918, hopes that Sir Douglas Haig's report regarding the Indian troops will be published, and urges that in future detailed information of their actions should also be published. Hitherto nothing has been published regarding their work, but Lord Derby's statement in the House of Lords shows that they have done something. In spite of all these discouragements India is sending an ample n umber of recruits overseas. India requires no recognition of her services yet her work should not be ignored in this way.

The Indian troops in France.

OUDH AKHBAR, 22nd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd March, 1918, says that after the heroism displayed by Indian cavalrymen in the Cambrai battle it is not proper to say that Indians are not fit for the highest posts in the army and that only scions of Indian ruling houses deserve that distinction. Cannot those soldiers who succeed against modern scientific weapons be made lieutenants and captains? After all, whence are those people to come who will be considered fit to command India's citizen army if not from among those brave men who are showing Indian gallantry to the world?

OUDH AKHBAR, 21st March 1918.

3. The *Oudh Akhbar* (Lucknow) of the 21st March, 1918, thanks Government for deciding to restart enlistment for the Indian section of the Indian Defence Force. The

The Indian Defence Force.

failure of the first attempts at enlistment was due to the fact that the time given was too short and educated Indians had lost their martial spirit.

Recruiting.

4. Referring to the action taken against the Manipur hill tribes, the *Abhyudaya* (Allahabad) of the 16th March, 1918 (received on the 18th March), wonders whether, when the greatest statesmen of the world advocate administration according to the wishes of the people, such high-handedness is not an act of injustice. Even if some hill men agreed under compulsion to proceed to France, they would not be so useful as if they had gone of their own accord. We hope the Government of India will soon pay attention to the matter and protect these hill men.

ABHYUDAYA, 16th March, 1918.

The War Loan.

5. A DISTRESSED CULTIVATOR writing in the *Abhyudaya* (Allahabad) of the 16th March, 1918 (received on the 18th March), complains that in the matter of the sale of postal cash certificates great oppression is being practised in the Mirzapur district. Cultivators have even been beaten with shoes and sticks, as well as being abused. Sometimes some of them have been confined in police lockups for a whole day and night; lists of cultivators have been compiled with utter disregard of their actual economic condition. Patwaris have taken advantage of the opportunity to fill their own pockets under various pretexts. When the cultivators complained to the tahsildar against the high-handed actions of the kanungos, no attention was paid to them, and they were subjected to greater hardships. This affair has created consternation throughout the district. The people are not opposed to the war loan, but urge that they should not be compelled to contribute when they are starving and ill-clothed. Will the leaders of the country pay attention to their grievances?

ABHYUDAYA, 16th March, 1918.

Commenting on the letter the editor says that it is very difficult to produce legal evidence in such cases, and urges the Collector of the Mirzapur district to hold a private enquiry into these alleged grievances and to award severe punishment to the guilty patwaris. We know what consternation has been caused in villages by patwaris and other subordinate officials oppressing villagers in connection with the war loan in order to display their zeal. The higher authorities should use their moral influence to check such high-handedness.

The *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), says Sir William Meyer's statement in the Imperial Legislative Council that Government will not this time exercise pressure for obtaining contributions towards the war loan shows that such pressure was exerted in connection with the last loan. The people know too well how subordinate officials realized contributions then and now they see that Government too was aware of it. It is to be regretted that despite such knowledge Government took no measures to check this exercise of pressure. In these circumstances how can we expect that Government will not pat the back of its servants in future?

UTSAH, 15th March, 1918.

The Imperial War Conference.

6. Expressing regret at the refusal of the British Government to allow an elected non-official member to represent India at the Imperial War Conference, the *Hamdam* (Lucknow) of the 22nd March, 1918, says there is a vast difference between the Colonies and India. There official representatives are similar to non-officials as the Governments are under the control of Parliament. Therefore the position of the Colonial ministers is different from that of the official representatives of India. However, we think that this grievance will be redressed with the introduction of other reforms.

HAMDAM, 22nd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 19th March, 1918, says there can be no comparison between India and the Colonies because while the latter enjoy a representative form of administration and the Government officials there are also the elected representatives of the people, India does not possess a responsible government and its officials are not elected by the public. India demands that at least one of the representatives should be elected by the elected members of the Imperial Legislative Council. Among the Chiefs Indians would prefer the Maharaja of Baroda, Mysore or Alwar to be their representative. Among non-official Indians representing the Congress and Home Rule League, Mr. Jinnah would be a suitable selection.

OUDH AKHBAR, 19th March, 1918.

RAHBAR, 19th March, 1918.

The *Rahbar* (Moradabad) of the 19th March, 1918, says that in view of the statement in Parliament it is clear that the Indian representatives who will attend the Imperial War Conference this year will again represent the Government of India alone and not the people. The people of no civilized country can be held responsible for the actions of such representatives, but though India possesses a civilized Government it is not regarded as such a country.

GARHWALI, 16th March, 1918.

Sir James Meston's administration.

7. The *Garhwali* (Dehra Dun) of the 16th March, 1918, says Sir James Meston was a kind, mild-tempered, simple-hearted ruler. It was because of his tact and statesmanship that no deplorable incident happened in these provinces in connection with the Home Rule agitation, and that while Mr. Tilak and Mrs. Annie Besant were not allowed to enter other provinces, they could freely lecture and receive ovations in these provinces. He was so tender that his gentleness almost amounted to a failing and led to his being swayed by his subordinates. His speeches were of a high order and should be published by Government in book form. He was to some extent responsible for the strained relations between Hindus and Muhammadans in connection with the Municipalities Act. He wanted to do much good service to Kumaun, but he failed to do so. His forest administration was very harsh, but it appears that in this matter too he was ruled by his subordinates, the forest officials. Despite these failings we highly esteem him.

LEADER, 22nd March, 1918.

Indians in the Colonies.

8. The *Leader* (Allahabad) of the 22nd March, 1918, contains an article by Mr. Yusuf Ali (I.C.S., retired) on a Hindi book "My twenty-one years in Fiji," by Pandit Tota Ram Sanadhya, describing the hardships of Indian emigrants.

OUDH AKHBAR, 20th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 20th March, 1918, says Mr. Andrew's statement to Mr. Wadia regarding the deplorable condition of Indian women in the Fiji island is enough to grieve the hearts of Indians. Is it not a heinous crime against morality that Indian men and women should be used as tools for the production of wealth and at the same time be regarded as worse than brutes? One of the reasons for demanding Home Rule is that Indians want that their fellow countrymen may not be disgraced thus in other countries.

ALMORA AKHBAR, 18th March, 1918.

Home Rule for India.

9. The *Almora Akhbar* of the 18th March, 1918 (received on the 21st March), has an article entitled "Is liberty black or white?" in which the editor reproduces the story published by the *Kesari* of Sir Subramaniya Aiyar's stormy interview with the Viceroy in regard to the former's correspondence with Dr. Wilson on the subject of Indian Home Rule, and says that whatever truth there may be in this story the moral at least is clear.

The *India* says that when Mr. Lloyd George demanded a responsible form of Government in Germany German politicians of all parties twitted him on the political conditions in Ireland, Egypt and India and naively reminded him of the proverb "Charity begins at home." This story needs no comment as its moral is obvious. Those who offer advice to others should first look to their own numerous shortcomings. In reality all European States will have to change their policy. It cannot be the policy of lovers of liberty to call those who cannot be repressed free and to care nought for those who are weak. The principles of liberty should be universal in their application. It does not become the liberal British nation to offer advice to others so long as she does not apply nearer home in India, Egypt and Ireland those principles which inspired her to fight for Belgium, France, Servia, etc. For the proverb says, "In you vice, for others advice." Nowadays all the strong nations of Europe think that they are meant to rule the black races. Japan was also classed among uncivilized countries, but when she cut their ears with their own scissors she became civilized. The Japanese were called "yellow" but the *Globe* has now included them in the white race because they are at present siding with the Allies in the war and are going to take military action to protect the liberty of the weak in Siberia. Such effusions show that in this selfish world even liberty can assume a black or white form. But the

foundations of no empire can be made firm on such mistaken principles, and peace is difficult unless all races of the world realize liberty in its true aspect and make all States free. It is the duty of the liberal British nation to achieve its holy ideals and to afford the enemy no occasion to find fault with it.

CAWNPORE GAZETTE, 23rd March, 1918.

The *Cawnpore Gazette* of the 23rd March, 1918, has an article by PANDIT RAM RATANJI TRIPATHI who enlarges on the inviolate rights of a people on the soil on which they are born and says that the brave fighting of the British nation for the rights of other nationalities should urge Indians to strive for their birthright. They should not be discouraged by difficulties in this uphill struggle for the right.

HAMDAM 16th and 19th March, 1918.

Referring to Professor Dixon's recent discovery that the Chinese and Japanese belong to the white race, the *Hamdam* (Lucknow) of the 16th March, 1918, says that Indians should believe that the world is ever ready to hold in esteem any nation displaying signs of progress and power and to trace racial affinity with it. We hope that the professor's discovery will be of much assistance in the solution of the marriage problem in European countries which has attracted the attention of the experts there.

The *Hamdam* of the 19th March says that as the Irish political problem has a bearing upon the present war and the policy of America towards England it is hoped that the Irish Convention will settle matters amicably. It is also said in England that India's political problem should be treated as of equal importance and that in dealing with India advantage should be taken of the bitter experience at the hands of Ireland.

LEADER, 24th March, 1918.

A leading article in the *Leader* (Allahabad) of the 24th March, 1918, sketches the history of Ireland during the last few centuries and describes the sufferings of the Irish at the hands of the English. Recent reforms did not quench the Irish passion for Home Rule. Ireland like India desires to be master of its own house and to be at the same time part of the great British Empire, an equal and trusted collaborator in the Imperial Federation of free and equal nations. The sacrifices of the war will have been in vain if this ideal is not vindicated.

PRATAP, 18th March, 1918.

10. The *Pratap* (Cawnpore) of the 18th March, 1918, publishes a poem by TRISHUL wondering what he should write regarding the deplorable condition of the country, when the mere thought renders the heart restless. There is plague, famine and war. There are a thousand afflictions on the soul, how should he write? The Press Act has sealed the lips of the pen. There is no freedom for writing. There are four enemies, sorrow, pain, poverty and adversity, standing over the head, what should he write? O Trishul, refrain from giving the details of his tyranny. He will be put to shame to read them.

The regeneration of India.

In another poem, CHOWHAN expresses the determination of Indians to sacrifice themselves for the good of India. They would make their country free and would never remain in subjection. Let any troubles come they would remove the suffering of India and not give up their ideal. They are not weak and inferior. Why should they remain in a helpless and distressed condition and not become free? This is the cry of *swaraj* that they would sacrifice themselves for the good of India. This is their one thought and their one support. When all love this ideal, their salvation will be possible. They will not abandon this ideal until they get *swaraj*.

UTSAH, 15th March, 1918.

The *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), publishes a poem by RAJ, saying that he should determine to obtain *swaraj* and should not care for jail or death in its attainment and that with the sword of effort and the shield of fortitude he should descend into the arena of truth and destroy the opponent's fortress.

HAMDAM, 16th March, 1918.

11. Discussing the presidential address of Sir Hugh Bray and the speech of Mr. Treamane at the recent meeting of the Bengal Trades Association, the *Hamdam* (Lucknow) of the 16th March, 1918, says that now an extremist Anglo-Indian leader like Sir Hugh Bray does not hesitate to certify the sincerity of the Indian extremist leaders. But we are not ready to admit that European capitalists sincerely favour the political progress of India which will allow Indians to manage the affairs of

Europeans and Home Rule.

their country under the British aegis. In spite of his opposition to the Home Rule movement Mr. Treamane admits the desirability of political reforms in India. Mr. Treamane complains that Indian leaders want to climb to the branches without touching the root. They should have spread education before demanding responsible posts under Government. It is strange that Mr. Treamane, with all his statesmanship and omniscience, should be ignorant of the fact that Indian extremist leaders have been vainly demanding free compulsory education for a long time. Their repeated disappointments have convinced them that unless they have a hand in the government of their country they cannot improve the education of their countrymen.

LEADER, 21st March, 1918.

A leading article in the *Leader* (Allahabad) of the 21st March, 1918, comments on the speeches delivered by the vice-president and Mr. Welby at the meeting of the European Association, Calcutta, on the 14th March, and ridicules the claim that the Europeans are trustees of the masses and that Indians are unfit for self-government.

NAIYAR-I-AZAM, 19th March, 1918.

Muslims and Home Rule.

12. The *Naiyar-i-Azam* (Moradabad) of the 19th March, 1918, says that a deputation of four men is going to England on behalf of the Calcutta Indian Muslim Association in connection with political reforms. The names of the members of the deputation are not known yet. The Muslims of Calcutta will like to bind a talisman round the arms of the men who, actuated by love of their country, have determined to face the perils of the deep at this time. It is hoped that the farewell ceremony will be duly performed at the Howrah railway station. We have no space to discuss the association, but we cannot help saying that the egg is rotten and there is no hope of feathers coming out of it. Possibly three or four hairs might grow in the kindness of the friends of India like Sir John Hewett and Lord Curzon; and influential workers of the Indo-British Association should present a paper statue before the people of England saying that it is the real India. But all this is like moonshine. The spurious coins can be detected.

ADVOCATE, 22nd March, 1918.

Home Rule propaganda.

13. The *Advocate* (Lucknow) of the 22nd March, 1918, says Lala Lajpat Rai, the great Indian patriot and leader, now a voluntary exile in the United States, has started a trans-Atlantic Home Rule for India League. *India* says this League hopes to be of use to American statesmen in arriving at a correct knowledge of Indian affairs as preliminaries to a durable world peace. It is issuing a monthly journal called *Young India*, edited by Lajpat Rai, which declares itself to have no German sympathies.

AVADHBASI, 19th March, 1918.

The *Avadhbasi* (Lucknow) of the 19th March, 1918, says that as the Central Provinces Administration did not relish the success attending Mr. Tilak's tour within its jurisdiction it accused him of discouraging recruiting. The charge cannot be believed by the public because if there had been sufficient materials to justify a prosecution the Central Provinces authorities would not have shown any tenderness for Mr. Tilak. Some shortsighted Government officials dislike Mr. Tilak's propaganda and the higher authorities are puppets in their hands. But such things cannot suppress agitation. They will only widen the gulf between the rulers and the ruled.

HINDUSTANI, 17th March, 1918.

The *Hindustani* (Lucknow) of the 17th March, 1918, says that the Local Government's reply to the question regarding the Semra Home Rule meeting was wholly unsatisfactory in so far as Government did not think it necessary to ask the Magistrate of Agra to rescind his prohibition order though it admitted that Home Rule meetings had never disturbed the public peace. However, this is enough—Government disapproved of the words used by the District Magistrate in rejecting the application of Pandit Gopi Nath Kunzru.

LEADER, 22nd March, 1918.

The *Leader* (Allahabad) of the 22nd March, 1918, says Government disapproves of the improper and impertinent language used by the District Magistrate of Agra in connection with the prohibition of a Home Rule meeting, but the Magistrate's action is upheld. Is the prestige of officials to be saved at the cost of a public right? Sir Harcourt Butler does not fear or object to free criticism of the actions or omissions of Government and the people hope he will do the right instead of being content to perpetuate wrong. We are glad that

Government has seen its way to rule that public servants cannot remain members of the Allahabad Anglo-Indian Association, which by presenting an address to the Secretary of State on the subject of political reforms has embarked on politics.

MATA DIN KHANGAR, writing in the *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), complains that while he was recently preaching to his caste-fellows about reforms in village Kharaila in the Samthar State (Bundelkhand) he was arrested by the orders of Roshan Singh and Hukum Singh and threatened with beating. He was told that he was arrested under the orders of the State and that if he did not leave the State he would be imprisoned in the Samthar jail. He expresses the hope that the British Government will do something towards checking such high-handedness.

UTSAH, 15th March, 1918.

14. The *Abhyudaya* (Allahabad) of the 16th March, 1918 (received on the 18th March), says it is reported that twenty-nine political prisoners in the Hazaribagh jail have begun hunger-striking. Before this twenty prisoners did the same. It is not known what sufferings have led these prisoners to take such a step. It is hoped that Government will soon pay attention to the matter and redress their grievances.

ABHYUDAYA. 16th March, 1918.

The Defence of India Act.

The paper also notes the arrest of Devendra Ghosh, husband of one of the Sindhubalas of the Bankura district, and asks the Bengal Government either to release him or to publish the charges against him so as to remove public misapprehensions.

The *Advocate* (Lucknow) of the 22nd March, 1918, says the Bengal internments are the saddest events in the history of mankind. The feeling against the C.I.D., whose motto "Arrest first and enquire afterwards," as Mr. Banerji said, violates law, justice and propriety, cannot be stronger than it is in Bengal. The Bengal leaders have not done their duty towards the internés, and the rest of the country can side with Bengal only if it stands up and compels attention. We do not pretend to admire Mr. Banerji's resolution—what is the earthly use of an impotent advisory committee? What is the use of proceeding with this sorry subject?

ADVOCATE, 22nd March, 1918.

The *Avadhbasi* (Lucknow) of the 19th March, 1918, says the Defence of India Act and the Deportation Regulation of 1818 have brought sorrow to every home in Bengal. In every homestead somebody or other is bewailing separation from some friend or relative. The Bengal Government says that so far as possible injustice is not done to anybody, but the people believe that the policy of separating a man from his family without trial, first rotting him for some time in a solitary cell and then interning him in some highly unhealthy spot, is not just. The *Amrita Bazar Patrika* and other Calcutta papers are daily bringing to light such heart-rending incidents. The families of internés are, in the absence of their bread-winners and supports, starving, assuaging their hunger somehow or other by begging or borrowing. The poor internés are in various ways falling victims to an untimely death.

AVADHBASI, 19th March, 1918.

But the Bengal Government's heart is not moved and it considers the good of the country and the empire to lie in approving of the cruel sport of its secret service. It goes a step further and sets the wheels in motion for the initiation of further repressive legislation. The Government of India hears not the piteous crying of Bengali women and mothers and gives dry and incoherent replies to interpellations on the subject in the Imperial Council. Anybody who has read the stories of carelessness and mistakes, negligence and highhandedness, which have come to light cannot be satisfied with the replies given in the Imperial Council on the 5th March, 1918. The statements of those very officials against whom we complain are held to be correct and Government refuses to interfere. But is no thought ever given to the consequences of such an attitude? The loyal Indian nation will so far as possible bear everything, but what face will the Bengal Government show to the civilised world? Even if it be admitted that no consideration is shown for the civilised world in carrying on the work of administration, it would not be easy to mislead the arbiter of nations, the king of kings, the protector of the poor, the destroyer of miscreants, who has entrusted the destinies of India to the British Empire. It is because of this that we have to say repeatedly that it would not be beneficial from any point of view to leave the decision of the fates of the subjects in the hands of the C.I.D.

The reply recently given in the Imperial Legislative Council that almost all the hunger-striking détenus of Calcutta have abandoned their fasting vow shows that some are still fasting. This may or may not be correct, but why does Government hesitate to furnish details? Besides, if the prisoners are hunger-striking as a protest against their internment and not against their treatment why does not Government satisfy the public by appointing a committee of officials and non-officials to enquire into the matter? Whatever may be the reason for this the public suspect that Government wants to conceal the severe acts of its servants. It is not desirable that such an idea should take root in the public mind.

HINDI KESARI, 14th March, 1918.

The *Hindi Kesari* (Benares) of the 14th March, 1918 (received on the 18th March), reproduces from the Poona *Kesari* a note which refers to the recent action against three internés in the Punjab for the infringement of rules under the Defence of India Act. So many cases of the folly of judges would not be found in any other country; it is not the duty of the Provincial Government and the Government of India to pay attention to these cases?

LEADER, 23rd March, 1918.

The *Leader* (Allahabad) of the 23rd March, 1918, expresses gratification at the Government of India's approving of the appointment of a committee to enquire into the cases of the internés. This committee should be empowered to review the cases of persons already interned. Its personnel should be such as will inspire public confidence.

MEDINA, 17th March 1918.

The *Medina* (Bijnor) of the 17th March, 1918, referring to Sir William Vincent's reply to an interpellation in the Imperial Council that Government considered it sufficient that only relatives should be kept informed about internés and that facts regarding them should not be made public, says that this reply should be regarded as a touch-me-not and be preserved in a glass case so that in future the breath of some outspoken but justice-loving tongue may not touch it nor the outstretched hand of some honourable member reach it. It is said that terrestrial governments are a reflex of the Divine administration. How then when God has created a plant known as touch-me-not could the British Government avoid bringing forth its counterpart? It is a matter for congratulation that this reply has established this truth. In a future issue we will however pursue the analogy further and see whether after this reply this saying holds water as regards God's quality of justice.

PRATAP, 18th March, 1918.

Referring to the *Statesman's* comment on the recent Calcutta meeting of protest against internments and statement that it is discreditable for Sir Rash Bihari Ghosh and Sir B. C. Mitter to participate, the *Pratap* (Cawnpore) of the 18th March, 1918, sarcastically says that this is a very apposite use of the word "discreditable" and inquires whether its contemporary would like to acquire credit or discredit if its kinsmen, Englishmen and Anglo-Indians, were interned under similar circumstances. The internment policy of Government has become intolerable. Government has need to be more careful during the present troublous times, but care and injustice are not synonymous. If the internés cannot be tried in an open court, their cases should at least be placed before a special committee of non-officials. If Government cannot trust Indian leaders, we also cannot trust it in its existing form. So long as no improvements are effected in this policy we should not keep quiet but hold protest meetings throughout the country.

This paper says that there is a limit to the mockery of justice and intelligence. Sir Reginald Craddock declared last year that the cases of persons who were interned were very carefully examined. But who did this, and on what evidence—surely on that of the C.I.D. This is an institution which cannot be loved in the least by any true man of the country. It has caused consternation throughout the country by its autocracy and deceitfulness. Sir Reginald narrated the story of a youth who said that the revolutionaries had 5,000 men in Calcutta and expected a similar contingent from outside and that German officers would have been engaged to give them military training in Eastern Bengal. Who can believe such stories? No one can say whether this story was the

creation of the boy's imagination or a discovery of the police. Even if it be admitted that the boy himself told this story to the magistrate, it was a sign of his childishness and not of revolution. But the mockery of justice goes one better. It was stated that Anath Bandhu who was kept in custody by the police for several days at Bhagalpur made dangerous revelations and yet we now learn from the *Amrita Bazar Patrika* that he has been restored to liberty. We wonder what is the meaning of this tangled skein of Government policy.

We wonder whether Devendra Nath Ghosh has been arrested because he is the husband of one of the Sindhubalas and whether his dependants, including his old father seventy years of age, are to starve until the petition of Devendra's wife for a maintenance allowance is considered by the District Magistrate.

UTSAH, 15th March, 1918.

Referring to the sentence of rigorous imprisonment passed upon two internés in the Punjab, the *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), says that if Government has considered it proper to deal out such justice to these men, they should not be called internés, but prisoners undergoing punishment for very serious offences.

Since the Defence of India Act has come into existence, the country far from being protected is going to ruin. The assurance that the people's liberty will not be unjustly interfered with has not been kept and the Act has begun to ensnare the people in every way. All Indians are to day trembling at the terrible nature of the Act and nobody knows when anybody may fall a victim to it. The authority of the bureaucracy has immensely increased with this additional weapon in their hands. Whether guilty or innocent a person can be considered the veriest revolutionary on the mere word of a constable and can be subjected to imprisonment, deportation or any other punishment. If Government desired to do this with the help of the Defence of India Act, it should have told the people previously and they aware of its intentions would have refrained from any activities for their or their country's good. If Government has any thought for the interest of the people it should surely do away with such rigours of the law and should tell the officials that this Act has not been enacted for their arbitrary proceedings. This alone can secure peace and happiness in the country. If Government is under the impression that the Defence of India Act is not used for arbitrary purposes, it is wholly in the wrong. The Agra Magistrate's remarks on Pandit Gopi Nath's application and the refusal to suspend temporarily the order against Mr. Tilak's entry into Delhi are only recent instances of the arbitrary exercise of authority. Is the Delhi Government distinct and separate from the Government of India, that Mr. Tilak, while allowed to live in India, is not permitted to enter the Delhi province ?

All the present detenues or deportees are guilty either of criticising individual officials for their arbitrary acts or of raising their voice against the all-powerful police. Their sufferings are the outcome of the want of consideration on the part of Government. Government's policy of internments was in itself unjustifiable and we do not know how to characterise its decision not to reconsider this policy. These unfortunate people have been given no opportunity of self-defence and the will and the order of the executive have been considered sufficient evidence to condemn them. These political suspects have not only been condemned unheard but have to undergo various sufferings in the places where they are detained, and Government does not consider it proper to pay any attention to the appeals to remove those grievances. Everybody is helpless against such a policy of Government. But this much must be said, that when the political suspects are merely the victims of suspicions and are for the same reason not prosecuted in open court Government should show them at least so much mercy that they may not lose their life and that proper attention may be paid to their food and health.

LEADER. 23rd March, 1918.

15. The *Leader* (Allahabad) of the 23rd March, 1918, says when Government arbitrarily deprives a man of his liberty the accused and the public must be satisfied that Government are right. The Bihar Government's reply to Swami Satya Deva's repudiation of the allegations on the basis of which he has been interned will be awaited with interest.

Swami Satya Deva.

MEDINA, 17th and 21st March, 1918.

The interned Muhammadan leaders.

16. The *Medina* (Bijnor) of the 17th March, 1918, has a poem by HASAN HYDERABADI. To-day it is considered to be a great virtue to be a traitor (lit. robber) to the faith—Alas! it is a crime to be a Musalman. The pride of the nation are interned and we enjoy freedom. It is necessary that we should also enter the prison. If we remain under the shadow of negligence for a few days more it will be very hard to find a way out of the difficulty. Do justice yourself and for God's sake say whether it is a crime to be a Musalman in this age. We were like a flood but now we have assumed the shape of a drop. From drops we should convert ourselves into a flood.

O, Muslims, relinquish Islam, for it is specially culpable to be a Muslim. O, Hasan, if the nation is endowed with manly courage then it is not difficult to make hard work easy. His locks have taught me how to be immersed in anxiety and the mirror of his cheeks has taught me how to be perplexed. The wrath (lit. discharge) of others occasionally falls on us. Others commit crimes and we have to repent for them. That saucy beauty throwing her hands round my neck said "learn from me the art of wrestling." Seeing it naked I embrace it, the nakedness of the sword is the cause of our meeting. Shall I call it tenacity of life or my misfortune, the stopping of the sword and the repentance of the murderer? O, Hasan, the murderer sprinkled salt on the wounds, saying "O, wound, see now what it is to become the envy of the salt-pot."

This paper also publishes a letter addressed by an interné, M. HAMID ULLAH, to his relative Hafiz Mukhtar Ahmad giving the gist of his memorial to the Punjab Government for an increased allowance, and says that his allowance has been raised from fifteen to twenty rupees, but he can not keep his family with him unless it is raised to sixty rupees. He complains that Government neither releases him nor lets him live in internment with comfort. His case is not considered and secrets regarding it are not disclosed; some people of Ludhiana sent a money order once but further remittances were stopped probably because Government demanded an explanation from the remitters. Government should either pay all his expenses or allow outsiders to help him.

The *Medina* of the 21st March publishes the first instalment of a series of articles on the Muslim internés. When coercion and oppression exceed proper bounds and the scorching rays of the glorious sun of Government begin to burn the people, and when instead of the winds of justice, the winds of oppression and injustice blow, then earthquakes visit the globe and shake the ground of peace and tranquillity and the holy land of God produces special sons to liberate her from the calamities of despotism and oppression. They rise up and begin their work, but the unchecked ruling powers try to suppress them by force, the genii of falsehood attempt to crush them and the proud personages trample them under their feet. The holy land of divine victory raises them to such an extent that there stands on one side helpless oppressed justice, and on the other glorious coercion and despotism. Thus begins the struggle between justice and injustice, truth and falsehood. The result of this invisible though terrible war is like the results which issued forth from the time of the first oppressor of the world *Hapel* to the time of *Changaiz*. The history of the world is replete with such examples. Those who are endowed with wisdom, treasure every event of such revolutions in their hearts and look at every aspect of the time with an observant eye because every wave brings with it a new message of life. But those whose eyes are deprived of the light of instruction, sacrifice this golden age to their forgetfulness and grinding these precious pearls and rubies under the stones of their indifference they throw the powder in the air. If Europe had acted in this ruinous manner the world would have forgotten Luther and his plaintive story. Europe, the claimant of liberty, has taught us to preserve the actions of our leaders and to seek examples in their lives so that the world may not lose them. Our holy *Quran* with its lives of the prophets also teaches us that lesson. But it will be surprising to hear that in certain places the principle which the justice loving British want to be observed is not liberally followed. The

Central Bureau, Delhi, has begun to ask questions in Provincial and Imperial Councils regarding the Muslim internés but Government's replies are very disappointing.

The answer shows that so many have fallen victims to the sword of the Defence of India Act but it does not furnish any information as to the causes of their internment. Such answers show that Government officials are still obstinately persisting in their policy and the public are led to believe that apart from justice no consideration is shown even for statesmanship in the case of the internés. We hope that non-official members will emulate the obstinacy of the officials in this matter and persist in asking questions in the Provincial and Imperial Councils. It is gratifying that the Hon'ble Mr. Surendra Nath Banerji will move at the next meeting of the Imperial Council that committees should be formed in every province to hold inquiries regarding the internés. The Central Bureau has compiled a book giving information regarding the internés. Its first part has appeared and it should have a large sale.

MUSAWAT, 15th March, 1918.

The *Musawat* (Allahabad) of the 15th March, 1918 (received on the 18th March), has a poem by MR. KAMAR in which the following lines occur :—Oh God, what restrictions! high-ways are closed. Letters are stopped, news is stopped, journeys are stopped and presence is restricted. The gate of acceptance is closed to our prayers. If we speak we are interned. On this side *Ka'aba* (and) on that side churches are closed. Oh God, where should we go, this house is closed and that too is shut. I was doomed to imprisonment from my infancy, my parents used to call me "confined in heart and liver." The path to the goal of love is weary. O co-thinkers, this path is said to have its gates closed. Lest thy warbling may entangle thee in some noose, O melodious nightingale, hold thy tongue. How adroitly he lays bare the truth, when does Kamar keep his lips sealed even in the assembly of strangers?

SITARA-I-HIND, 16th March, 1918.

The *Sitara-i-Hind* (Lucknow) of the 16th March, 1918, publishes a poem by Maulana RAZA LUCKNOWI *Farangi-mahali* in which the following lines occur :— Having fallen in love with the unique beauty of the world, I am wandering alone being annoyed with the world. Orders for a stay in thy kingdom are not given, where should the mad man take up his abode outside the world? The ground of the murderer's lane becoming the envy of the plain of Karbala will joyfully suck the blood of the victims of love.

HAMDAM, 17th March, 1918.

17. Contrasting the prestige of the press in India and in England and America the *Hamdam* (Lucknow) of the 17th March, 1918, says that while in England and America editors of newspapers are held in awe by great and influential leaders and are given responsible Government posts, here in India ordinary officials try to keep them down and assert their own power. Threats of bringing them under the operation of the Defence of India and Press Acts prevent them from raising their heads.

The press.

Vernacular journalism is beset with more difficulties than English journalism. On the one hand editors are always afraid lest they may have to face the operations of the Press Act, while on the other the dearness of paper and other materials harasses them. Thus surrounded by difficulties many have been obliged to stop their papers. The attitude of officials toward papers and the backwardness of the public are responsible for the wretched condition of the vernacular press.

HINDUSTANI, 17th March, 1918.

The *Hindustani* (Lucknow) of the 17th March, 1918, referring to the Local Government's reply to the interpellation regarding the printing of official notices in particular newspapers, says that it was thought that Government published notices in newspapers to inform the public of certain facts, but now it appears that its object was only to show its approval of certain papers. This attitude of Government is objectionable.

LEADER, 23rd March, 1918.

The *Leader* (Allahabad) of the 23rd March, 1918, says it is scandalous that the Government of Burma should act as it has been doing towards the *Hindu* and *New India*. The fair-minded *Madras Times* cannot understand the principles on which a newspaper allowed to circulate in one part of the Indian Empire is prohibited in another. These pinpricks aimed at the free expression of opinion involve the good name of the Government of India, and His Excellency the Viceroy should take up this matter.

MASHRIQ, 21st March, 1918.

Referring to the fact that certain liberal Indian papers sell copies to Government, the *Mashriq* (Gorakhpur) of the 21st March, 1918, says these papers are so particular about their principles yet they do not hesitate to accept Government money. Shame! shame! shame! In you vice, for others advice.

SITARA-I-HIND, 21st March, 1918.

Referring to the prohibition of the *Sidaqat's* entry into the Punjab, the *Sitara-i-Hind* (Lucknow) of the 21st March, 1918, says the public of other provinces complain against this attitude of the Punjab Government yet the Punjab papers are silent. Their silence is due to the influence of officials or they do not dislike the prohibition. The *Sidaqat* adopted the policy of its predecessor *The Zamindar*, with which the Punjab Government was not at all satisfied, so it has managed to get rid of it. No doubt the policy of the *Sidaqat* did not allow it to consider the wishes of the Punjab Government. It is a general complaint against the Government that when extremist papers like the *New India* and the *Kesari* are allowed to enter the province, the *Sidaqat*, which is moderate in tone, should be treated differently. It is gratifying that attempts are being made to help the unfortunate paper by extending its circulation.

UTSAH, 15th March, 1918.

The *Utsah* (Orai) of 15th March, 1918 (received on the 19th March), referring to Lord Chelmsford's unsympathetic reply to the Press deputation and to a statement showing action under the Press Act up to March, 1917, says the figures fully establish the terrible nature of the Press Act. In administering the Press Act Government has put aside justice and truth, and murdered hundreds of newspapers very cruelly for this offence only that they criticised Government impartially or commented on the arbitrary conduct of district officials. Those who believed that this Act was for the suppression of revolutionaries and anarchists know that it has not been put to that use, but that it has been used to strangle Indian newspapers and to gag the honest critics of Government. Invidious distinctions have been made in the enforcement of the Act. Foreign papers may create discontent among Government's subjects or abuse them from time to time, yet they are immune from the Press Act which is only thirsting for the blood of Indian papers. If the people will not keep up a vigorous agitation for its repeal and cannot get it repealed, their future will never be good. The progress of the country is impossible without the growth of independent public opinion. Government injures itself also, for without hearing public opinion it cannot ascertain the interests of the people, with the result that discontent steadily grows among them. Shall we be able to show the bureaucracy that repression is not the true remedy for all political evils?

ZUL QARNAIN, 14th March, 1918.

The *Zul Qarnain* (Budaun) of the 14th March, 1918 (received on the 18th March), says that though district gazettes have not been a success and are not read by any considerable section of the public, other newspapers are being injured by being deprived of official advertisements for the sake of these district gazettes.

OUDH AKHBAR, 17th and 20th March, 1918.

Indians in the public service.

18. The *Oudh Akhbar* (Lucknow) of the 17th March, 1918, suggests that with a view to reform the Police department without unduly increasing expenditure higher posts should be given to able and educated Indians who would accept much lower salaries than the present European officers, and constables should be paid salaries up to Rs. 20 per mensem. Compulsory education should also be introduced so that recruits to the constabulary may be able to understand their highly responsible duties.

The *Oudh Akhbar* of the 20th March says it is at a loss to understand the strange logic the Bengal official member used in opposing Malaviji's resolution in the Imperial Council regarding the police. He concludes that the resolution aims at creating Indian police instead of European. We do not know what led him to think this when examinations are to be held both in England and India. Even if examinations were held in India alone, there is nothing to fear that Europeans, who can master even Persian, Arabic and Sanskrit, will not be able to compete with Indians. He holds that in big cities Europeans have invested large capital and only European police can guard it. Indians have the same excuse. Have not Indian capitalists invested their money in big cities? Their wealth could be protected only by Indian police. As to the opposition of the Burma official member it can be said that examinations should

be held to test the other capabilities of candidates in addition to their literary capability. If it can be done in England there is no reason why it should not be done in India.

The *Oudh Akhbar* of the 21st March says that if 'British character' means that there should be only European officials in the department, it is a misnomer. Are there no capable Indian officials who may be given higher posts even after a hundred and fifty years of British rule? Malaviji does not mean that all posts should be given to Indians. He wants 50 per cent. to be reserved for Indians. Thus there can be European officers at places where they are required. Mr. Hamilton appeals to Malavi to bear in mind that if other countries hear of these contested proceedings in the Council they will conclude that India does not pay any heed to the war. Does this mean that our members should talk of the war day and night? Do other countries do nothing but concentrate all their attention on the war? It is regrettable that this resolution met the usual fate. OUDH AKHBAR, 21st March, 1918.

The *Hamdam* (Lucknow) of the 21st March, 1918, urges Government to appoint some Deputy Inspector General to the post of Inspector General if Mr. Marris is not coming back to the Police department. This would also make room for the promotion of some Indian officers. Civilians have many opportunities to rise, so the Police department should be reserved for police men. This would serve as an incentive for them to work diligently. HAMDAM, 21st March, 1918.

Europeans and Indians.

19. Referring to the death of a boy run over by the motor of Mr. Fergusson, Salt Commissioner, the *Agra Akhbar* of the 14th March, 1918 (received on the 18th March), says that though such accidents occur frequently Government does not mete out justice. Some member of Council should urge Government to prescribe a speed limit for these cars. AGRA AKHBAR, 14th March, 1918.

The *Hamdam* (Lucknow) of the 22nd March, 1918, referring to a statement by the Honourable Mr. Surendra Nath Banerji regarding the action of a police constable in refusing to allow his carriage to proceed along the Council chamber road on the ground that it was reserved for Europeans, appeals to the Delhi Government to enquire who was responsible for these orders and to reprimand the constable if he acted on his own initiative. HAMDAM, 22nd March, 1918.

The *Pratap* (Cawnpore) of the 18th March, 1918, inquires why the names of Englishmen have been removed from the list published by the Commander-in-Chief in connection with the military stores frauds and refers to the report that they have been acquitted on some legal technical ground. Has this been done because perhaps there are two forms of justice, one black and the other white? PRATAP, 18th March, 1918.

The *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), refers to a number of decisions in recent shooting cases and says they all show that law courts make invidious distinctions between Europeans and Indians. Such being the case we are constrained to say that the Government of India are unable to maintain an attitude of impartiality towards all classes of their subjects although the administration of evenhanded justice is one of their chief duties. When their mistake is pointed out they do not admit it and fail to act up to their professions. *Swaraj* alone can save us from such invidious distinctions and bring peace and happiness in the country. UTSAH, 15th March, 1918.

The Legislative Councils.

20. The *Hamdam* (Lucknow) of the 16th March, 1918, urges that Government's answers to the questions of non-official members should be based on satisfactory and convincing grounds, and phrases like "Government is vested with discretionary power in this matter" or "Government wants to keep the right of decision for itself" or "this matter should not be discussed in the Council" should not be used by Government. No doubt Government possesses supreme powers in certain matters but statesmanship demands that they should be exercised so discreetly as not to afford any opportunity to the people to criticise its action. If any one happens to criticise the right exercise of powers by Government, it should instead of trying to show its authority justify its action. HAMDAM, 13th March, 1918.

The British Indian Association.

21. The *Sitara-i-Hind* (Lucknow) of the 19th March, 1918, has a contributed article complaining that the British Indian Association, Lucknow, grossly neglected its duty in SITARA-I-HIND, 19th March, 1918.

failing to give a hearty welcome to the present Lieutenant-Governor and a farewell party to his predecessor. Therefore its president should be changed in order to improve the deteriorated state of the institution. Sir Rampal Singh of Kurri Sudauli is the most suitable man to officiate as president.

UTSAH, 15th March, 1918.

22. The *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), says that the dissociation of students from politics is an example of how the Indian Government tries to retard the progress of Indians. The students being the future hope of a country, their moral and intellectual development should be the first consideration of the State, and this is done in all other countries where students study politics like all other subjects. The participation of students in politics is justifiable even if it absorbs some of their time and interferes with their studies, because it increases their knowledge and matures their judgment. Anarchical and revolutionary ideas are never given expression to in the speeches of Indian leaders and so it is wrong to hold that students with impressionable minds would be led astray thereby. If students are watched like prisoners and kept aloof from political agitation, they are more likely to be drawn towards it. The prohibition against attending political meetings and lectures is equally detrimental to the interests of the country and Government. If Government instead of placing difficulties in the way of students were to take measures to instil progressive ideas in their minds, it would not only do incalculable good to the country but also prevent the growth of sedition.

Students and politics.

II.—Administration.

(a)—*Education.*

HAMDAM, 15th March, 1918.

23. The *Hamdam* (Lucknow) of the 15th March, 1918 (received on the 18th March), says that the success of the experiment of free education in the North-West Frontier Province augurs well for the success of compulsory primary education in these provinces. No doubt the introduction of compulsory education involves high expenses; Government can meet them by special educational taxes, and district boards and municipalities can also help. It is regrettable that Government hesitates in complying with the incessant demands of the people in this respect.

Government's educational policy.

OUDH AKHBAR, 22nd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd March, 1918, has an article by Professor Iqbal Bahadur Saxena, who deplores the illiteracy prevailing in India and regrets that the present system of education is highly defective and makes little provision for professional, technical, agricultural and industrial training. He lays great stress on the importance of the study of economics and on the conformation of the existing system of education to modern requirements.

HAMDAM, 20th March, 1918.

24. Writing in the *Hamdam* (Lucknow) of the 20th March, 1918, Zia-ud-din Ahmad Barney, B.A., teacher, Anjuman Islamia school, Bombay, says that while in England teachers are held in respect both by the public and Government, in India they are slighted. There teachers consider themselves builders of their nation and they join the Education department to serve the cause of education. Here in India they enter the department only to use it as a stepping stone to more lucrative services. In England teachers do not change schools for the sake of higher salaries but here after every six months teachers are transferred. It is possible that the transfers of high officials may prove beneficial but in the case of teachers they are very baneful. This is why we have not turned out as good products as other countries have done. Our mental, physical and moral faculties do not develop hand in hand. Government is responsible for our backwardness. Teachers are poorly paid and so the Education department is destitute of capable men. It is necessary that their status should be raised in order to attract the attention of those who really want to serve the noble cause of education and to turn out students of strong character with a sound knowledge. Salaries for the teachers of primary schools are lower than those for chaprasis.

Grievances of teachers.

OUDH AKHBAR, 19th March, 1918.

Writing in the *Oudh Akhbar* (Lucknow) of the 19th March, 1918, Shanti Prasad complains of the inadequate pay of teachers in vernacular schools and says that as people of the poorer classes prefer to employ their children in

renumerative labour rather than educate them Government should not only make education compulsory but also restrict the hours for child labour so as to leave ample time for study.

25. *Al Bashir* (Etawah) of the 12th March, 1918 (received on the 18th March), referring to complaints received regarding difficulties in the way of opening Islamia *maktabs* says that Government should see that district boards earmark adequate funds for this purpose and provide special facilities for the training of Muslim teachers. Applications for posts by Muslim teachers should be sent through the district *maktab* committees, which should be more alive to their responsibilities. It is a pity that the Muslim deputy collectors who act as presidents of these committees do not take any interest in their work as they find the Collectors indifferent.

Muhammadan education.

AL BASHIR, 12th March, 1918.

26. The *Aligarh Institute Gazette* of the 13th March, 1918 (received on the 20th March), has an article by TAHAL RAM GANGA RAM, zamindar, Dera Ismail Khan, urging the Indian Universities to follow the examples set by the Allahabad and Madras Universities by introducing commercial and industrial education in their curricula and starting new commercial schools.

Technical education.

ALIGARH INSTITUTE GAZETTE, 13th March, 1918.

27. The *Leader* (Allahabad) of the 17th March, 1918, condemns the action of the Madras University in spending public money on lectures on "the faiths of the Victorian poets" and similar subjects by Professor Elton of the Liverpool University who happened to be in India. Apparently Professors of English Universities have only to come to India in their peregrinations for them to be honoured by the Madras University with the privilege of delivering special lectures on topics which they may choose. A better example of waste of public funds cannot easily be furnished.

The Madras University.

LEADER, 17th March, 1918.

28. The *Abhyudaya* (Allahabad) of the 16th March, 1918 (received on the 18th March), refers to the importance of national language to the existence of a nation, and says moral subjection is more wretched and disgraceful than political subjection. Indians are displaying criminal apathy towards Hindi. They should not accept even *swaraj* at the sacrifice of their national language. They should prefer subjection with Hindi as their national language to self-government with English as their language. If they are really desirous of the progress of their country they should try to improve their language. They should accept English only as a second language and should not accord it the supreme position in their national life, for to do this would be tantamount to committing national suicide.

Urdu and Hindi.

ABHYUDAYA, 16th March, 1918.

(b)—General.

29. The *Hamdam* (Lucknow) of the 15th March, 1918 (received on the 18th March), says that the United Provinces financial statement shows that the financial position of the Local Government is very sound and it could have enhanced its grant for education, sanitation and industries, but it did not do so. Even if it had desired to do so the Government of India would have objected, as is apparent from the fact that in spite of the surplus of fifteen crores of rupees it only sanctioned for sanitation and education the same scanty sums which were allotted last year. It has rejected the requests of non-official members in this matter. The present terrible outbreak of plague demands that no curtailment should be made in the sums allotted to the Sanitation and Medical departments. It is regrettable that though a certain amount of money was placed at the disposal of Local Government in order to improve cultivation on modern scientific lines, the money was not spent. We hope that the Local Government will not allow such negligence in connection with agricultural improvement in future as three-fourths of the Indian population depends on agriculture.

The Budget.

HAMDAM, 15th March, 1918.

The *Leader* (Allahabad) of the 17th March, 1918, expresses approval of the Bombay Government's action in giving an increased allotment for education. The Bombay Police Budget gives a lesson for these provinces. A reorganization of the force has involved additional expenditure of nearly six lakhs, but owing to economies effected the net extra cost of the whole scheme is less than a lakh and a quarter. Was it not possible in the United Provinces to increase the pay

LEADER, 17th March, 1918.

of the constabulary and to find a larger portion of the money required by effecting economies? Certain types of officials cannot but regard the praiseworthy achievement of the head of the Bombay police as extremely unwise; to them the reduction of the strength of the police force in time of war must be perilous. In these provinces proposals for the reduction of the force and the expenditure were met with official frowns, but the Bombay Government has now shown the way and we hope that proposals for reducing police expenditure in these provinces will receive less summary treatment than in the past.

In Bombay the allotment for sanitary works is doubled; when may we expect in these provinces the adoption of a more progressive policy in education, sanitation and medical relief?

MASHRIQ, 21st March, 1918.

In supporting the Budget the *Mashriq* (Gorakhpur) of the 21st March, 1918, says that Government's allotment for primary education was sufficient in view of the demands made on the public exchequer by the war, and the expenditure on Delhi cannot be long delayed if Government is to remain there. Mr. Sharma's resolution on the use of the vernaculars in councils was premature as he had not decided on a common language in consultation with others. The Commander-in-Chief had to abandon the idea of conscription probably because of the scant success attending recruitment for the Indian Defence Force.

MUNICIPAL REVIEW, 20th March, 1918.

The *Municipal Review* (Cawnpore) of the 20th March, 1918, says that the non-official members tried their best but without avail to persuade Government to make some alterations in the budget. This shows that our representatives have not the power to alter even the smallest item in it. Thus their value is well-known to us. A great sum has been allotted for an unimportant job like the construction of new Delhi, yet nothing is set apart for the most important departments such as Sanitation and Education. We are forced to admit that those members whose cardinal principle of faith is blind obedience to Government and submission to its views are wiser.

AL BUREED, 18th March, 1918.

Agriculture and industry.

30. *Al Bureed* (Cawnpore) of the 18th March, 1918, referring to the *Azad's* statement that zamindars exercise unrestricted powers over cultivators and turn them out whenever they please, depriving them of the fruits of their labour, says that if the *Azad* had been acquainted with zamindari affairs it would not have given a one-sided decision. It does not know how much zamindars have to pay on behalf of their tenants to the Irrigation department and how much tenants harass them in paying back the money. They intentionally avoid the payment of rent not because they are poor but in order to trouble their zamindars. It is no justice that cultivators should have all the power merely because they effect improvements in the land. Would the editor willingly give his own house to a tenant for the sake of the improvement he may happen to effect? There is no reason why cultivators should be made permanent holders of land if they reap considerable benefit from their labour. The *Azad* does not know that it is very hard to eject an occupancy tenant.

AVADHBASI, 19th March, 1918.

The *Avadhbasi* (Lucknow) of the 19th March, 1918, referring to the Ahmedabad weaver's strike, says that though the western commercial system is undoubtedly like untreated poison, yet in certain circumstances even poisons prove beneficial to the human organism and we have in our subject condition to resort to the poison of western trade methods. But if we fail to treat this poison of western commerce by proper methods, we will suffer great loss and India's godly civilization will assume the tinge of the ungodly civilization of Europe.

HAMDAM, 21st March, 1918.

The *Hamdam* (Lucknow) of the 21st March, 1918, expressing satisfaction at the last Indian agricultural report, says that Mr. McKenna's apprehension that it will be very difficult to impress the Indian cultivators with the advisability of using modern agricultural implements and adopting scientific methods is correct. Their present conservatism is due to their ignorance, and Government is responsible for it. Even now in spite of the national leaders' persistence Government hesitates to introduce compulsory primary education. No agricultural improvement can be effected unless villagers enjoy the full benefits of primary education. India has lost its ancient features. Once it was famous for its commerce, industry and agriculture. Time has wrought changes and it is now

considered to be merely an agricultural country. The import of foreign goods has a suicidal effect upon its trade. In order to improve its commerce and trade it is essential to adopt its own economic policy. It should also be authorised to tax foreign goods in order to protect its trade from foreign competition. Other countries have adopted these measures in order to strengthen their own trade. In England heavy duties were imposed on Indian goods, there is no reason why India should not have the right to protect its trade. We hope that the Industries Commission will recommend the imposition of heavy taxes on foreign goods for the protection of Indian trade.

The Usury Bill.

31. Referring to the amendment providing that the Usury Bill should have no retrospective effect, the *Hamdam* (Lucknow) of the 19th March, 1918, urges that some non-official member should object to this amendment in the forthcoming Council meeting as it defeats the aim of the Bill limiting its benefits and giving opportunity to money-lenders to rob the cultivators and artisans of their hard earned money. Courts should be empowered to interfere and limit the rates of interest even in such transactions.

HAMDAM, 19th March, 1918.

The Income-tax Bill.

32. The *Oudh Akhbar* (Lucknow) of the 19th March, 1918, expresses gratification at the passing of Rai Sita Nath's amendment to the Income-tax Act Amendment Bill in the Imperial Legislative Council. The rich should of course be taxed for the benefit of the poor, but everything has its limits. The zamindars have to pay various public and official subscriptions and contribute most to the state exchequer. They should not be dealt with so unjustly that they may have no incentive left for acquiring wealth.

OUDH AKHBAR, 19th March, 1918.

Grievances of Garhwal.

33. The *Garhwali* (Dehra Dun) of the 16th March, 1918 (received on the 18th March), says that the rigours of the Forest department in Kumaun are on the increase and there is no indication of what steps Government is going to take to relax them. Government should look first to the well-being of the people and then to deriving revenue from the forests. It is not proper for Government by a stroke of the pen to deprive the people of their long-established rights in the forests. This only creates discontent among the people.

GARHWALI, 16th March, 1918.

The Bharatpur State.

34. A CORRESPONDENT writing in the *Pratap* (Cawnpore) of the 18th March, 1918, urges that in order to improve the financial condition of the Bharatpur State greater attention should be paid to agriculture and education. If a smaller number of educated and capable officials on larger salaries are appointed in place of the present numerous staff of incapable and low paid officials, there will be less expenditure and the corruption rife among the officials will be put an end to. *Girdawars* should be required to acquire agricultural education.

PRATAP, 18th March, 1918.

The Tehri State.

35. The *Garhwali* (Dehra Dun) of the 16th March, 1918, says the present Council of Regency in the Tehri State has not worked satisfactorily and it will be advisable to replace it by a more satisfactory council when the Maharaja is invested with ruling powers. The councillors should be capable, and patriotic councillors should be selected from among Rai Pandit Kulanand Bahadur, Thakur Jodh Singh Negi, Deputy Collector, the Hon'ble Rai Pandit Tara Dat Gairola Bahadur, Pandit Ghananand Khandudi, Pandit Chandra Kishan Ratudi, Sardar Narayan Singh Bahadur and Pandit Bhawani Dat Unyal.

GARHWALI, 16th March, 1918.

Muslims in the public service.

36. The *Mashriq* (Gorakhpur) of the 21st March, 1918, complains that United Provinces Muslims have already suffered in the matter of promotion to the posts of Superintendents of Police and the expenditure of *maktab* grants. They must safeguard their rights in regard to compulsory primary education and representation on the committee appointed to revise the District Board regulations.

MASHRIQ, 21st March, 1918.

The *Musawat* (Allahabad) of the 15th March, 1918 (received on the 18th March), publishes an article by MR. MUHAMMAD SHARIF of Aligarh who complains that when Muslim judges retire in these provinces their places are filled by Hindus. Now that Mr. Muhammad Ali has retired Mr. Murari

MUSAWAT, 15th March, 1918.

Lal has been appointed in his place superseding three Muslim sub-judges. This is a great injustice especially as the number of Muslim judges has considerably decreased of late.

AL BASHIR, 12th March, 1918.

Al Bashir (Etawah) of the 12th March, 1918 (received on the 18th March), writes in a similar strain.

UTSAH, 15th March, 1918.

Co-operative societies.

37. A correspondent who signs himself "MATHADHISH" writing in the *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), says that in practice the co-operative credit banks prove the ruin of cultivators, as the high office bearers who manage them are generally incapable and pay no attention to their affairs in their title-hunting efforts and the lowpaid clerks who virtually officiate for them have to extort bribes from cultivators for the support of their large families, and they realize the loans granted by the banks by the sale of the huts and fields of cultivators. So long as men of high character or well paid high officials are not put in charge of these banks it is impossible for them to help in the improvement of agriculture.

OUDH AKHBAR, 22nd March, 1918.

The United Provinces capital.

38. The *Oudh Akhbar* (Lucknow) of the 22nd March, 1918, says that Sir Harcourt Butler shows special regard for Oudh and especially for Lucknow and its inhabitants, and therefore the joy which they exhibit at his arrival is not a matter for surprise. They think that their long cherished hopes will be fulfilled at the hands of their kind Lieutenant-Governor. They hope that Lucknow will be made the seat of Government and that it will have its own University and High Courts if the Allahabad High Court cannot be transferred there. Allahabad is the seat of Government, yet it cannot compete with Lucknow which is the best place in the province. Its charms for Europeans as well as for Indians are so great that the Lieutenant-Governor himself passes almost all his time there.

ADVOCATE, 17th March, 1918.

The Allahabad *Kumbh Mela*.

39. The *Advocate* (Lucknow) of the 17th March, 1918, condemns the photographing of the bathers and processions of naked sadhus at the *Kumbh Mela*. Anglicised Indians, globe-trotting foreigners and missionary propagandists—these human butterflies were found flitting from scene to scene eagerly taking snapshots either to delight a drunken brood of fashion hunters or to win a prize from an illustrated magazine or to write a catch penny 'Peep at the Indian Land' with pictures of crude folks and grotesque manners. Prompt and adequate punishment should be meted out to those who take photographs of the bathing pilgrims at the *Tribeni*.

III.—RAILWAYS.

LEADER, 23rd March, 1918.

State ownership.

40. The *Leader* (Allahabad) of the 23rd March, 1918, says 'efficiency' is not the only question, but how was it that at the outbreak of the war the control of the entire railway system in the United Kingdom was assumed by Government? The United States Government acted similarly after declaring war. National interests as distinct from the interests of a particular class or community, can best be served by the state control of railways.

ABHYUDAYA, 16th March, 1918.

Bengal and North-Western Railway.

41. A PASSENGER writing in the *Abhyudaya* (Allahabad) of the 16th March, 1918, complains of insufficient accommodation for third class passengers in the Bengal and North-Western Railway trains, of the absence of latrines in the third class compartments and of the corruption among the employés, and expresses the hope that higher railway authorities will soon remove these grievances.

MASHRIQ, 7th March, 1918.

Writing in the *Mashriq* (Gorakhpur) of the 7th March, 1918, MR. AKHTAR ADIL, head master, complains that people of the western districts in the United Provinces are put to much trouble owing to the unsuitable timings of the Bengal and North-Western Railway trains. They have to wait at Cawnpore for a whole day in order to catch the train for Gorakhpur.

IV.—RELIGIOUS AND SOCIAL MATTERS.

ABHYUDAYA, 16th March, 1918.

The disturbances in Bihar.

42. The *Abhyudaya* (Allahabad) of the 16th March, 1918, refers to the findings in the Mohini riot case and remarks that though Hindus are blamed for the Shahabad and

Gaya riots these findings go to show that the negligence of Government encouraged them in their violence and that the Bihar Government therefore is not wholly blameless in the matter. The Government of India should have a searching inquiry made with a view to the punishment of the guilty for the prevention of similar occurrences in future.

ANAND, 4th March, 1918.

The *Anand* (Lucknow) of the 4th March, 1918 (received on the 18th March), referring to the appointment of punitive police in the areas in Bihar affected by the last Baqr'Id riots says that the Muslims and the Hindus who defended them will not have to pay for these police but probably the neutral Hindus who are quite innocent will have to pay. The Muslims are making exaggerated demands for compensation and the authorities are reducing them. Six non-official Europeans were appointed as special officers during these riots on Rs. 500 per mensem. Verily the riots proved a gold mine to certain people.

ABHYUDAYA, 16th March, 1918.

43. A CITIZEN writing in the *Abhyudaya* (Allahabad) of the 16th March, 1918, expresses the hope that the Collector of Allahabad will prohibit the sale of liquor during the forthcoming *Holi* festival as he did during the last *Dasehra* and *Muharram* and the *Diwali* with a view to preventing any possible disturbance of the public peace.

The *Holi*.

OUDH AKHBAR, 23rd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd March, 1918, has a contributed article urging the local officials and leaders to have all liquor shops closed from the 26th till 30th March.

UTSAH, 15th March, 1918.

44. The *Utsah* (Orai) of the 15th March, 1918 (received on the 19th March), refers to the proposed legislation in Egypt for the prohibition of the slaughter of cattle, in the interest of agriculture, and enquires whether India is not mainly an agricultural country and wonders why the Indian Government pays no attention to the question of the slaughter of cattle in this country.

Cow-protection.

LEADER, 23rd March, 1918.

45. The *Leader* (Allahabad) of the 23rd March, 1918, complains that Sardar Mangal Singh, formerly Kotwal of Allahabad, has been sent to Gonda as circle inspector. The action of the authorities in his case leads the Hindus to believe that nothing would have happened to him if he had not in some manner incurred the ill-will of certain local Muhammadan worthies.

The unrest at Allahabad.

AGRA AKHBAR, 14th March, 1918.

46. The *Agra Akhbar* of the 14th March, 1918 (received on the 18th March), while thanking the District Magistrate of Rangoon for his order prohibiting Dr. Lakshmi Dat Akbarabadi, Arya preacher, from delivering attacks on Islam, says that there is a funny side to this order, as it is for a period of six months only and this means that he will thereafter be free to attack Islam. Arya and Christian preachers should be permanently deprived of liberty to attack other faiths.

The *Arya Samaj* and Muslims.

KAISAR-I-HIND, 16th March, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 16th March, 1918 (received on the 22nd March), complains that the *Arya Samaj Nagir Kirtan* party recites objectionable anti-Muslim songs while passing through the streets of Fyzabad city. The local authorities should take measures to stop these objectionable proceedings which threaten the public peace by provoking the Muslims.

MASHRIQ, 21st March, 1918.

47. The *Mashriq* (Gorakhpur) of the 21st March, 1918, publishes an article by SAIYID GHAFUR SHAH of Patna district, urging Muslims to agitate for the punishment of the culprits in the Chapra grave desecration case and for permission for Muslims to enter the compound of the accused for reciting *fatiha* over the grave of the Chishti saint. The writer denounces the Muslims and the Collector of Chapra who are trying for a compromise in opposition to the religious dictates of Islam and the demands of justice.

Desecration of graveyards.

V.—MISCELLANEOUS.

OUDH PUNCH, 15th March, 1918.

48. The *Oudh Punch* (Lucknow) of the 15th March, 1918 (received on the 20th March), has a poem containing the following lines:—Oh God, strangers are stinging and rivals are oppressing, why are these fleas and gnats created in this world? If Eastern dances and rejoicings are crimes against morality why are these theatres

The *Oudh Punch*.

and balls enjoyed? The rain of poverty has brought the national wall to the ground, why do you now raise the thatch of subscription? The East is absorbed with the desire for whisky day and night. It is a great mistake, negligence, omission and carelessness. The audacious fellow becomes delighted when we cry on account of the tax of sorrow. It is a strange rule of the government of love. The flowers of Asia are considered thorns, but a thorn from a European desert is a flower to us.

Another poem in this paper says:—Hundreds of rich men ruin themselves in the craze for Europe. Hundreds of motors are now imported every year into India. How far has national ruin gone? One household has become split into a hundred households. *Qais* (a legendary lover)-like enthusiasm for love has sprung up. Hundreds have become mad swains of the *Liela* (a legendary beauty) of "honours." There is now no appreciation of literature. Madame Poesy's womb gives birth now to hundreds of authors daily. Western rings are now the means of adornment; why should they wear hundreds of big and clumsy native ornaments? Now we care neither for water nor for grain; the severities of famine have been mitigated by death. May the wealth of inventive capacity be welcome to others, O heart! We are satisfied with certificates only. May the desire for invention at every step be welcome to them; may the malady of imitation be welcome to us. We have connection with the *miss*. What business have the Sheikh and Brahmin with it? May the rosary be welcome to one and the sacred thread to the other. The hat is now a source of pride to youths; may the turban be welcome to Sir Sheikh. Holy men are concerned with the government of God; may the government of the English be welcome to us. The stick of ignorance is now enough for us; may the sword of knowledge be welcome to others. The pleasure of disunion is not less than that derived from the *halwa* (Indian sweet) of heaven; may quarrels and strained feelings be welcome to you. A man is now respected according to his fashion; may this shower of the West be welcome to us. Everywhere alpaca is now to be seen; no one likes *tasar*, *garda*, *jamdani*, *chikan*, *malmal* or *doria* (Indian fabrics).

Writing in this paper ALMAST says notices in "Wanted columns" for suitable matches led him to insert a notice with the following conditions. He neither wants a beautiful maiden nor a middle aged widow, but a married woman so liberal minded as to make him a sharer in her bodily charms as well as her husband. She must be the wife of a wealthy man so that he may be enabled to pass his days in ease and comfort without moving his hands and feet in order to earn a livelihood. The first husband should be "fashionable" enough to welcome his partnership, thinking it to be the tail of the Western fashion.

This paper also publishes a cartoon in which the German juggler holding a bludgeon is making the Russian Bear dance.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 23*rd March*, 1918.

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SELECTIONS

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I.—Politics.

HAMDAM, 23rd March, 1918.

The Indian troops in France.

1. The *Hamdam* (Lucknow) of the 23rd March, 1918, regretting that Reuter's messages do not mention the brave deeds of Indians, urges Government to publish in vernacular the portion of Sir Douglas Haig's despatch which deals with the deeds of Indians at the battle of Cambrai, in order to encourage the Indian troops and to induce others to follow their example, and to direct Reuter to send news regarding the deeds of Indians along with those of the British and Colonial soldiers to keep up the military spirit of Indians.

OUDH AKHBAR, 26th March, 1918.

Referring to stories of Indian heroism given in Sir Frederick Smith's "Indian Corps in France," the *Oudh Akhbar* (Lucknow) of the 26th March, 1918, says that every Indian should be proud of these heroes who have raised their country in the world's estimation and changed the angle of vision of British statesmen. The structure of self-government can be reared only on the holy Indian blood shed in France which has wrought a change even in the views of men like Lord Curzon.

PRATAP, 25th March, 1918.

The War Loan.

2. The *Pratap* (Cawnpore) of the 25th March, 1918, refers to the oppression practised by subordinate officials last year in realizing subscriptions for the War Loan and says that if it (the paper) had not been able to produce the proof required by the Commissioner of Allahabad in substantiation of a complaint published in its columns God knows what would have happened to it. It is to be hoped that similar oppression will not be practised this year in connection with the new War Loan.

LEADER, 30th March, 1918.

Indians in the Colonies.

3. The *Leader* (Allahabad) of the 30th March, 1918, says things are very unsatisfactory in Fiji. The evils of the old indenture system have now come to a head and the emigrants who are still under indenture out there are feeling their lot in war time most bitterly. They feel their degradation more than those who went before. India must not accept any new system which would bring back the old recruiting evils.

ADVOCATE, 24th March, 1918.

Home Rule for India.

4. The *Advocate* (Lucknow) of the 24th March, 1918, says that before he sailed for India Mr. Montagu said that as a result of his journey further steps towards self-government would be taken and these he trusted would be satisfying to the great body of educated public opinion in India. Some Home Rulers seem to want to achieve Home Rule without passing through several stages. According to Mr. Montagu steps towards responsible government will be taken at different rates by different parts of India. But this will be neither fair nor wise: every province should be given the same opportunity and the same share of responsible government.

ALMORA AKHBAR, 25th March, 1918.

The *Almora Akhbar* of the 25th March, 1918 (received on the 30th March), says that in view of the *Holi* festival there is nobody who can say that ideas of liberty, equality and fraternity do not pervade the entire life of the Hindus. The caste distinctions were the national peculiarity. Owing to subjection our enemies have exaggerated them and made them the source of our disunion. But now we have awakened, we should take a vow on this holy day that we shall never insult our brethren, whether they be Hindus, Muhammadans, Parsis, Sikhs, Jains, Christians, Buddhists or Shudras, and that we shall always love them. We shall burn ourselves like the *Holi*, but never betray the country. We shall make India free and prosperous. Victory to George V, victory to mother India and victory to *swaraj* on this *Holi* day!

PURUSHARTH for January, 1918.

The *Purusharth* (Bijnor) for January, 1918 (received on the 14th March), says that Mr. Montagu should do only two acts. He should repeal the Arms Act, the Press Act and the Defence of India Act, in order to assure Indians that the British Government fully trusts them now. He should also fix the period within which they will be granted full self-government. The editor thinks this period should not exceed twenty years.

UTSAH, 22nd March, 1918.

The *Utsah* (Orai) of the 22nd March, 1918 (received on the 25th March), argues that social, religious and moral reforms are impossible unless the people

have political power in their hands, and urges them to concentrate all their energies on the attainment of responsible government in the country and not to care for any obstacles or difficulties in the way.

This paper publishes a contributed article by BIRBHADRA TRIPATHI who describes the system of self-government in the Gilbert Islands, and says that when the barbarous inhabitants of these islands are successfully administering their country, Indians can surely govern their country. Is it not selfishness to deny self-government to Indians? Those people who hold that if India were fit no power in the world could withhold *swaraj* from her are in the wrong, for they confuse fitness for *swaraj* with fitness for liberty. Freedom is not begged, but wrested forcibly. If Indians were fit for liberty, they would not have begged for it. They ask for *swaraj*, i.e. administration of the country by themselves. They are not an ungrateful but a grateful people.

5. The *Abhyudaya* (Allahabad) of the 23rd March, 1918 (received on the 25th March), publishes a poem by BHAGWAN DIN PATHAK, *Vesharad*, appealing to the King-Emperor to remove all the grievances of the Indian cultivators. They toil hard to produce corn, but do not get even one sufficient meal as foreigners take away shiploads of grain in exchange for trashy things. They are too poor to afford to educate their children. Free and compulsory education should be introduced for them; rural hospitals should be opened to combat the ravages of plague and cholera among them. The system of taxation should be reformed and they should be protected from the oppressions of zamindars, money-lenders and subordinate officials. The cultivators should have their representatives in Legislative Councils for the protection of their interests. Home Rule within the Empire should be granted to them.

ABHYUDAYA, 23rd March, 1918.

The regeneration of India.

The *Prem* (Brindaban, Muttra) of the 27th March, 1918 (received on the 30th March), has a sarcastic poem by KALI PRASAD SINGH CHOWDHARI exhorting Indians to pass their days in sloth, subjection, poverty and depravity, to live for a foreign nation and die for a foreign country, to have no regard for religious and social restrictions, to study Burke and Shakespeare to the neglect of their own authors, to indulge in internecine quarrels and hurl themselves into trouble, to love everything foreign, never to remove the sufferings of their country, and to continue to love and maintain the power of foreign countries.

PREM, 27th March, 1918.

The supplement of the *Tyagi Brahman* (Meerut) of the 18th February, 1918 (received on the 25th March), contains a poem entitled "The peasants' appeal" by BABU HARKESH SINGH of Achheja complaining that though the peasant toils uncomplainingly and industriously for others trusting that others would defend his interests there is no one to befriend him and espouse his cause. He submits to the inclemencies of the weather to provide food for others. He opens his mouth now only because his position has become intolerable. No journalist evinces any sympathy for him and he is friendless in this wide world. He has become hopelessly weak and his body has become devoid of flesh and remains only a skeleton. My fields have become my curse. I cannot pay my rent in full from the time that the tyrannical sky has begun to realize arrears. The load of misery is so heavy that there is an unending stream of tears from my eyes.

TYAGI BRAHMAN, 18th February, 1918.

6. The *Anand* (Lucknow) of the 18th and 25th March, 1918, criticises the views expressed at the anniversary of the European Association, Calcutta, in connection with the proposed administrative reforms, and says that these views are entirely selfish and injurious to the real interests of the country and quite unBritish. The Anglo-Indians talk glibly of the lessons of history yet they ignore what is advantageous to Indians and disadvantageous to themselves. Their assumption of the rôle of champion of the Indian masses is *ultra vires*. Educated Indians are the only rightful spokesmen of their countrymen. Even if it be admitted that the Indian masses are what they are represented to be by these Anglo-Indians, the educated Indians who number hundreds of thousands can more justifiably have power in their hands than these eight hundred Anglo-Indians, who are no kith and kin of the Indian people. Such views of the Anglo-Indians make one wonder what kind of Europeans they are, especially when they are contrasted with their ancestors who so beneficently ruled in the early days of British rule.

ANAND, 18th and 25th March, 1918.

Europeans and Home Rule.

AL BASHIR, 13th March, 1918.

7. *Al Bashir* (Etawah) of the 13th March, 1918 (received on the 25th March), referring to the resolution, passed by the *Anjuman* for safeguarding Muslim rights, on the 11th March at Cawnpore, deprecates the idea of another address to the Government regarding the reform scheme. It is useless to approach the Government without knowing anything about its scheme first. Government should avoid displeasing and worrying Musalmans by taking away their right of separate election because of the understanding between the Muslim League and Congress.

Muslims and Home Rule.

JADU, 19th March, 1918.

The *Jadu* (Jaunpur) of the 19th March, 1918 (received on the 26th March), publishes an article by SAIYID WAZIR HASAN NAIYAR Jaunpuri expressing the apprehension that if Home Rule be granted to India the Hindu majority will try to outrage Muslim religious feelings in regard to cow-sacrifice, places of worship and sacred festivals. The Hindus generally despise the Muslims and will deny them their rights. Home Rule would therefore prove acceptable to Muslims only if their rights were safeguarded equally with those of other communities.

KAISAR-I-HIND, 16th March, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 16th March, 1918 (received on the 22nd March), dilates on the antagonism between Hindus and Muslims, and says that the Congress-League scheme will prove harmful to the latter by making the Hindus supreme. The scheme has been designed to serve many selfish purposes and to injure the Muslim community. Hindus hate Muslims as foreigners and interlopers in their land and the cow-protection propaganda is only meant to incite Hindu feeling against Muslims.

HINDI KESARI, 21st March, 1918.

8. The *Hindi Kesari* (Benares) of the 21st March, 1918 (received on the 25th March), says there may possibly be a general election in England very soon and the Indian Home Rule deputation will immensely help the work of the Labour party which has pledged itself to work for the liberty of India. The deputation will also combat the nefarious propaganda of the Indo-British Association.

Home Rule propaganda.

LEADER, 28th March, 1918.

The *Leader* (Allahabad) of the 28th March, 1918, says it is not a service to the country to employ minatory language such as that used by Mr. Tilak who said his deputation was going to tell the British nation that "unless they granted Home Rule to India the Empire stood in great danger." This language—and at this crisis of the war! Mr. Horniman also may have found this language too much for him, for he said "Home Rule must be granted to India not for the safety of the Empire but for the principles of liberty and human justice." Our uneasiness at the use of language such as that employed by Mr. Tilak is not lightened by *New India's* remarks on the desirability of preparations for a policy of passive resistance after the publication of Mr. Montagu's proposals—in case it should be necessary. Why all this when Mr. Montagu is still in India and the country has yet to know what he is going to propose? The *Servant of India* says the suggestion is altogether unwise, and we wholly agree.

HINDUSTANI, 24th March, 1918.

9. The *Hindustani* (Lucknow) of the 24th March, 1918, says that Government's statement that only two Judges will be appointed to deal with internment cases shows that Government is not prepared to change its policy, though it will provide some facilities. The appointment of two Judges does not augur well for the success of the committee. Its success depends upon the nature of the Judges. If they happen to be persons in whom rests public confidence they will make it a success, otherwise the result is obvious. It is therefore necessary that Government should reconsider its decision.

The Defence of India Act.

LEADER, 25th March, 1918.

The *Leader* (Allahabad) of the 25th March, 1918, rebukes the *Statesman* and *Englishman* for their criticisms of the Government of India's concession in allowing the constitution of an advisory committee. Such unworthy writings constitute a fresh reminder to the authorities responsible for the good government of India of the difficulties thrown in their path by the narrow-minded section of the non-official European population of India whose sense of fairness is so often subordinated to a feeling of racial and political superiority and arrogance.

MEDINA, 25th March, 1918.

The *Medina* (Bijnor) of the 25th March, 1918, says that committees to enquire into internment cases should be appointed not only in Bengal but in other provinces as well.

PRATAP, 25th March, 1918.

The *Pratap* (Cawnpore) of the 25th March, 1918, says it has received a letter from Srimati Gulab Devi, which discloses, on the authority of one Mr. Sims, that Government and not the Jaipur Darbar has interned Mr. Arjun Lal Sethi as it considers him to be a dangerous man. The editor expresses regret for his ignorant criticism of the Jaipur Darbar and pities its helpless condition in being made a tool by Government in perpetrating an injustice. This shows the need for adequate reforms in the Native States and for minimizing the interference of the Government of India with them. We cannot praise Government for its proceedings in connection with the charges disclosed against Mr. Arjun Lal Sethi and the assurance to be taken from him. If it wanted to imprison him what need was there to make a tool of the Jaipur Darbar? This incident shows the worth of our personal liberty. It is a travesty of justice that on the allegations of some persons Mr. Arjun Lal Sethi is imprisoned without even an inquiry whether he has anything to say in his defence. The British courts claim that it is better that the guilty should escape punishment, than the innocent come to harm. But nowadays those who consider themselves innocent and who are regarded so by others also are not allowed even an opportunity of defending themselves.

It is to be hoped that the Viceroy will grant the prayer of Mr. Arjun Lal Sethi either to give him an open trial or to allow him to vindicate himself by taking legal proceedings against his accusers Shiva Narayan and others. If Government is not prepared to do this, it is impossible to say that its action is right and to regard Mr. Arjun Lal Sethi as not having fallen a victim to injustice.

TYAGI BRAHMAN for February, 1918.

The supplement of the *Tyagi Brahman* (Meerut) for February, 1918 (received on the 25th March), contains a poem by Mr. KASHINATH *Fida* Jafarpuri, who says, O, fowler, I am never going to fall into thy clutches. That person who is a featherless bird must be someone else. I know thy deception and excuses. Thy object, O mischief-making enemy, will not be achieved. I will slap thee in the face and have my rights, O embezzler. He who begs alms with tears in his eyes must be a mendicant. Thou art needlessly making attacks on me regarding me as a goat. Thou canst not harm even a hair of mine, O lion. Fierce flames will spring up from the smoldering fire, when mention is made before us of the flaming fire. Mock not my misfortunes so much, O well-wisher, thou also wilt have to complain of the vicissitudes of time. Every rise has a fall. He will be nameless who was famous. I hear he at once tears away the letter. What wilt thou gain, O letter bearer, by going there? The bud of my heart is blooming with the breeze of the garden of courage. It can never stand in need of the morning air, my garden fears not the flower-plucker and wood-cutter. No one can destroy my garden and flower. Gladly will I raise the cry of *Bande Mataram* (obeisance to thee, O mother) even on the slaughter ground when my heart is separated from the body. In a very long time India has got her heart's desire. This will be the cry here and there everywhere wheresoever thine eyes alight. Fight with him for your rights within the bounds of the law. Undoubtedly the just King of Europe will be kind. Sacrificing my all, I have annihilated myself for these beauties. There must be no devotee of victory and success like me.

ADVOCATE, 24th March, 1918.

Swami Satya Deva.

10. The *Advocate* (Lucknow) of the 24th March, 1918, says Swami Satya Deva deserves warm congratulations on his refusal to obey the internment order. He is a *sanyasi* and as such he could not obey an order which would not give him the freedom to go wherever he liked and to preach to whomsoever he liked.

HAMDAM, 23rd March, 1918.

The *Hamdam* (Lucknow) of the 23rd March, 1918, says that Swami Satya Deva has refused to recognize or admit the orders as he considers them against his religious convictions. The methods of Government are to be deprecated. Interning people without public trial is a blot on British justice. Unless the Hindu nation raises its united voice in opposition the Swami will meet the same fate as *Hasrat Mohani* and will go to jail. If the Swami has made inflammatory speeches against cow-sacrifice in Bihar, justifying the Arrah riots and instigating the Hindus to save cows from the Musalmans the speeches are very dangerous for an excited area like Bihar. Internment in such a case would have no effect and the Swami should be prosecuted.

HINDI KESARI, 21st March, 1918.

The *Hindi Kesari* (Benares) of the 21st March, 1918 (received on the 25th March), says even religious teachers are not allowed to preach and are not exempted from internment. What are the Government of India coming to ?

HINDUSTANI, 24th March, 1918.

The *Hindustani* (Lucknow) of the 24th March, 1918, says that Government has two alternatives in connection with Swami Satya Deva's internment, either it should acquit him or prosecute him enabling him to defend his case and thereby satisfy the public. If Swami Satya Deva is proved to be guilty the public will not agitate for his release; interning people will not serve as a proper remedy nor will it satisfy the public.

OUDH AKHBAR, 23rd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd March, 1918, says that Swami Satya Deva's urging the people to protect cows is not criminal, but the charge of instigating people to fight against the army, if the Government of Bihar has got correct information regarding his speeches, is a serious crime.

PRATAP, 25th March, 1918.

The *Pratap* (Cawnpore) of the 25th March, 1918, protests against the internment of Swami Satya Deva at Motihari and praises his firmness in disobeying the Defence of India Act and cheerfully accepting the consequences of his action because this Act is being used as an instrument of injustice and put to uses other than those for which it was enacted and because it was passed without the consent of the people. Such suffering of individuals will result in the good of society.

HAMDAM, 23rd March, 1918.

11. The *Hamdam* (Lucknow) of the 23rd March, 1918, publishes a poem by Munshi MUHAMMAD KAMIL, *Kamil Siddiqi*, disciple of Mr. *Aish* Barelvi, entitled "How long, O sky, wilt thou remain bent on oppression and tyranny ?"

The interned Muhammadan leaders.

O God, how long will the price of everything remain high ? When will the poor people of the world be freed from this calamity ? Say, O sky, how long are we not to open our mouths ? How long are we to endure sufferings and to put up with thy tyrannies ? How long are we to recite this narrative of the griefs of our hearts ? How long are we to narrate the story of our sorrow and misery ? How far wilt thou practise oppressions on the afflicted ? How long will this sway of thine last ? These afflicted also will at some time be released from the prison of sorrow. How long will they remain wearing fetters on their feet in this manner ? How long are we now to pass our lives in suffering ? How long are the sufferers of calamities to die a lingering death in this manner ? They also have to be annihilated one day and you also. How long, O sky, wilt thou remain bent on oppression ? After all, is there any limit to this patience and forbearance ? How long will the fire-spitting sigh remain hidden in the heart ? How long is Kamil to complain of the oppression of the sky ? How long is he to recite this narrative in the language of circumstances ?

JADU, 19th March, 1918.

The *Jadu* (Jaunpur) of the 19th March, 1918 (received on the 26th March), says that those short-sighted Government officials who object to Muslim enthusiasm over the question of the Ali brothers and complain that they are giving a religious colour to their internment should open their eyes and see what religious zeal and devotion these brothers are displaying in constructing a Jama mosque at Chhindwara. Their sincerity has made them the idols of their community and Government should win the gratitude of all Indian Muslims by releasing them. They are not rebels as Islam forbids sedition.

MEDINA, 28th March, 1918.

The *Medina* (Bijnor) of the 28th March, 1918, contains a poem by JANAB HASRAT MOHANI who says, Is he now ashamed of the narrative of his oppression ? That after all he has brought me to Meerut from Fyzabad. When you came to enjoy the sight of the rose the garden became puffed up with the pride of welcome. Why should I alone receive punishment for the crime of love when all this was done with your aid ? How can anybody and everybody be fortunate in ecstacy ? The heart has learnt this art from a great master. A world is mad with love for the odour of affection pervades everywhere from the wasted eyes of those tresses. If no one is mine in this world, what does it matter ? What have I to do with anybody, thou art my support O *Hasrat;* why should not kingly pride be humbled ? Thought should have been given to the lane of which thou art the beggar.

12. The *Hamdam* (Lucknow) of the 26th March, 1918, complains that the Government of India make an invidious distinction by buying Anglo-Indian papers in large numbers while subscribing to only a few copies of Indian papers published in English. We fear Government altogether ignore vernacular papers. This is specially harmful to Muslims, as their papers are mostly in Urdu. HAMDAM, 26th March, 1918.

The Press.

The *Medina* (Bijnor) of the 25th March, 1918, says that while Indian papers are suffering various difficulties and heavy iron fetters are being placed round their feet, papers in England, Russia, China, and Japan are enjoying roaring sales. If the circulation of any Muslim paper in India rises to two or three thousand the lightning falls on it. The reason for this can be explained only by the educational policy of the British Government or by the Press Act. MEDINA, 25th March, 1918.

Referring to the action against the *Berar Samachar* (Akola) under the Press Act, the *Utsah* (Orai) of the 22nd March, 1918 (received on the 25th March), says that the Press Act is thus steadily continuing to strangle newspapers. Voices have been raised in the country against it, but so far to no effect. UTSAH, 22nd March, 1918.

13. The *Hamdam* (Lucknow) of the 24th March, 1918, expresses satisfaction at Sir William Vincent's answer in the Council to the effect that Government is contemplating amending the Arms Act and abolishing racial distinctions in this connection. Government should fix the time for the amendment and soon make the Act lenient in view of present emergencies. It is essential that Indians should be provided with facilities to enable them to learn the art of fighting. HAMDAM, 24th March, 1918.

The Arms Act.

14. The *Almora Akhbar* of the 25th March, 1918 (received on the 30th March), has a *Holi* song which says they do not look at the mirror of their own heart and call us black. He who has a black heart, O friends, is black in the world. Beware of such deceitful people. How long can socalled maulvis and pandits who do not obey the injunctions of their religions deceive the people? The Germans have been fighting for the last four years and so dyes have become scarce. If Indians get arms they will crush them. Cry victory to George V. The Anglo-Indians selfishly take offence at the demand of *swaraj*. Beware of them. Let Indians sing of liberty and freedom. All the forests have been reserved by Government; *coolie begar* is the order of the day. Cloth, wheat and salt have become dear. The poor do not know how to pass their days. Well, what sort of *Holi* is this? ALMORA AKHBAR, 25th March, 1918.

Holi songs.

Another *Holi* song says that India is observing the *Holi* festival and the people are starving and using intoxicants. They get no milk or *ghi* and only smoke cigarettes. They spend nothing in the cause of their country, although they waste their money in various ways. They should all become dyed in the colours of *swaraj* and use the syringe of patriotism for the liberty of the country. Let them all pray for the attainment of home rule.

The *Avadhbasi* (Lucknow) of the 26th March, 1918 (received on the 30th March), publishes a poem by MAYOUK asking how Indians can observe the *Holi* when they have no peace of mind, when their countrymen are dying of starvation and are without clothes. They should determine to remedy this state of things. They should follow the teaching of action inculcated by the *Gita*. Where are Lakshman and Bhishma who used to destroy the wicked? Will they love us even now? Where is Arjun, the twang of whose bow frightened the enemy? Will he come and remove our sufferings? Although descendants of *rishis*, we are knocked about and oppressed. They have taken our all; what is left now for them to take? If we have anything left, we will give it away. But we cannot give up liberty; we shall certainly obtain it. AVADHBASI, 26th March, 1918.

The *Cawnpore Samachar* of the 24th March, 1918, remarks, under the heading "*Holi* humorous notes," that this year the Government of India have created a new title of I. O. F. (Indian Order of Flatterers) which will be conferred on anti-Home Rulers, and Raja Khushalpal Singh of Agra is the first gentleman to be considered a suitable recipient of this order. CAWNPORE SAMACHAR, 24th March, 1918.

This paper publishes a *kabir* (*Holi* song) by GOVINDA PRASAD PANDE, who says where princesses are presented as brides to Muhammadans there is nothing else of which the people can be ashamed. Well, what can such eunuchs do?

They call cows mother, yet they witness their wretched condition every day. There is nothing of honour and shame and religion in them. Well, curses on such Hinduism !

PRATAP, 25th March, 1918.

The *Pratap* (Cawnpore) of the 25th March, 1918, publishes a *Holi* poem by BHAGWAN NARAYAN BHARGAVA, saying that Indians should burn duplicity, subjection, and idleness in the *Holi* fires so that no fear and injustice may be left in the country. They should throw dust on selfish opponents throughout the world. They should mount on asses those who strangle the country and promote mutual hatred, and turn them out of the country disgracefully. They should allow nobody to turn them aside from the pursuit of their goal. They should bring about the regeneration of the country. They should re-call the example of *Prahlad*, who came out unscathed from the fire, while *Holi* who was to burn him was herself consumed. The passive resisters always succeed. India too will enjoy happiness if she will not be afraid.

In another poem JAGANNATH JOSHI exhorts Indians to follow the example of *Prahlad* and show similar firmness, forbearance, and courage in the cause of the country and for their rights despite all obstacles and difficulties.

In another poem TRISHOOL says that the war has exposed the hollowness of Western civilization. The demon of autocracy could do nothing while liberty, like *Prahlad*, was immortalized. Selfishness has spread the mud of blood all round. The world was oppressed with the burden of pride and injustice. Bullets were shot and many people have been killed. Now all countries will sing songs of peace and happiness. Now there will be love and faith and equality in the world. Their birthrights are dear to all men. We too have exclaimed "Victory to the country!"

PREM, 27th March, 1918.

The *Prem* (Brindaban, Muttra) of the 27th March, 1918 (received on the 30th March), publishes the following humorous and sarcastic notes in connection with the *Holi* festival. Indians should certainly not get *swaraj*, because on occasions like the *Holi* they forget the difference between the rulers and the ruled and express sentiments of equal brotherhood. Such people do not deserve *swaraj*. Another reason is that Indians are not human beings and *swaraj* is only for human beings. Indians were human beings before 1888, but since that year they have been exalted into feathered creatures. That is why their chief ruler is *Vayas-rai* (king of birds—Viceroy). One more reason for their not getting *swaraj* is that they make no difference between themselves and others. They have not even the instinct of animals, for though they left no stone unturned for the release of Mrs. Annie Besant, they did nothing for Arjun Lal Sethi and other internés. The *Venkateshwar Samachar* (Bombay) gives the following address of a workshop:—

Montagu & Co.

Very expert ironsmiths; every kind of *swaraj* is forged here.

To visitors—Beware of the Anglo-Indian bulldog at the door.

UTSAH, 22nd March, 1918.

The *Utsah* (Orai) of the 22nd March, 1918 (received on the 25th March), publishes a poem which says that this is no time for jesting and laughing and if they laugh the Anglo-Indians will get annoyed and not allow Mr. Montagu to grant Home Rule to them. Is Mr. Montagu also hiding for fear of the *Holi* festival as he is not cancelling Mr. Hailey's order against Mr. Tilak? How can Indians celebrate the *Holi*, when they have no money, the foreigners having taken it away. Whence can they get loans? Who will lend them money when Government itself is taking Rs. 7-12? With whom are they to joke? The handsome men have become recruits. It is no time for jesting but for fighting.

HINDUSTANI, 24th March, 1918.

Europeans and Indians.

15. Referring to a shooting accident in Rawalpindi which resulted in the death of an Indian youth, the *Hindustani* (Lucknow) of the 24th March, 1918, says we cannot help saying that the disease of accidental firing of guns which is spreading at the present time causing the deaths of Indians deserves some remedy, particularly because it spreads misunderstanding among Indians. Will Government maintain a similar silence if such accidents happen to the guns of Indians resulting in the death of Europeans ?

OUDH AKHBAR, 23rd March, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd March, 1918, says that the Hon'ble Home Member's reply that Lala Sultan Singh did not like the submission

of an application to the Chief Court for the revision of the judgment is of no avail. It has now nothing to do with the likes and dislikes of the Lala. The assault case is a public one now and not Mr. Sultan Singh's. Will Government let us know what steps have been taken in this connection ?

UTSAH, 22nd March, 1918.

The *Utsah* (Orai) of the 22nd March, 1918, (received on the 25th March), says that the retention of the names of Indians in the list published by the Commander-in-Chief of the delinquents in connection with the military stores frauds, while expunging those of the European delinquents, is one more illustration of double-faced justice in India. On every occasion such favours are shown to Indians in administering justice.

SITARA-I-HIND, 24th March, 1918.

16. The *Sitara-i-Hind* (Lucknow) of the 24th March, 1918, referring to the convocation speech of the Governor of Bengal urging students to refrain from taking part in politics says students should be allowed to attend political meetings and to discuss various points with their professors in order to have an opportunity to correct the erroneous opinions formed from political speeches.

Students and politics.

ALMORA AKHBAR, 25th March, 1918.

17. The *Almora Akhbar* of the 25th March, 1918 (received on the 30th March), has an article entitled "a meeting of *jihuzoors* (flatterers)" in which flatterers are represented as passing resolutions urging humiliating obeisance to officials and the cancellation of the order against the *Dali* system in the Punjab, condemning the grant of *swaraj* to Indians, the spread of general and female education, and the adoption of measures against plague, and suggesting liberal bestowal of titles and fixing of their prices, substitution of *jihuzoor* honorary magistrates for salaried deputy collectors and munsifs, the hanging of Home Rulers for six months under the Defence of India Act, the stopping of all meetings and conferences under the Seditious Meetings Act, and the mincing of editors like meat under the Press Act.

Officials and people.

PRATAP, 25th March, 1918.

The *Pratap* (Cawnpore) of the 25th March, 1918, publishes a petition signed by a number of shopkeepers of Kalpi tahsil complaining that chaprasis abuse and even beat them and do not make full payments to them in connection with the supply of provisions (*rasad*) and that they prejudice higher officials against them and do not allow them access to the latter. This has resulted in the closing of their shops by several of the shopkeepers who pray for the redress of their grievances by higher authorities.

The editor says that last year similar complaints were heard. This oppression was stopped for some time by the Commissioner, but now again complaints have begun to come in. Will the Collector and the Commissioner pay attention to the matter ?

II.—Administration.

(a)—Education.

OUDH AKHBAR, 26th March, 1918.

18. The *Oudh Akhbar* (Lucknow) of the 26th March, 1918, publishes an article on education in India by Mr. Shanti Prasad, who traces the history of educational progress in England, and points out that there was appreciable progress only when education was made compulsory. Indians should take heart from the chequered history of education in England and should not lose courage in their uphill fight in the cause of education. The English Government also should bear in mind that ungenerous actions tarnish their reputation for ever. Every rise has a fall and those who are now fallen will rise—others should not hinder our rise as we cannot but realize our destiny and their futile obstruction will only tarnish their reputation. The educational condition of British India does not compare favourably with England, Japan, Baroda, Travancore and Mysore, but still educational expenditure in British India is ridiculously low.

Government's educational policy.

JADU, 19th March, 1918.

19. The *Jadu* (Jaunpur) of the 19th March, 1918 (received on the 26th March), regrets that the Senate of the Allahabad University rejected the proposal regarding the re-examination of plucked candidates in those subjects alone in which they have failed. It is a great injustice to re-examine failed candidates in subjects in which they have already passed.

The Allahabad University.

AGRA AKHBAR, 21st March, 1918.

Muhammadan education.

20. The *Agra Akkbar* of the 21st March, 1918, urges the *Maktab* Committee to recommend to Government the establishment of *maktabs* and to introduce the course which was in vogue in days gone by.

SHIA COLLEGE NEWS, 22nd March, 1918.

The *Shia College News* (Lucknow) of the 22nd March, 1918, urges that separate special schools should be opened for the Muslims. Muslim teachers should be appointed in these schools which should be placed under the charge of special inspectors of schools. The recommendations and suggestions of the Provincial *Maktab* Committee regarding the curriculum should be observed.

SITARA-I-HIND, 24th March, 1918.

The *Sitara-i-Hind* (Lucknow) of the 24th March, 1918, expresses regret that the Government, which is free from Hindu-Musalman favouritism, has given no grant for the Muslim Girls' school, Lucknow, for which a building was badly needed, while in these times of war the Hindu Girls' schools of Lucknow and Allahabad have received magnificent grants.

ARYA PATR, 16th March, 1918.

Female education.

21. The *Arya Patr* (Bareilly) of the 16th March, 1918 (received on the 25th March), complaining that the present system of female education is very defective and that it fills the minds of Indian women with such liberal ideas that they marry Christians, urges that female *gurukuls* should also be opened in order to remedy this defect and impress the minds of these women with religious ideas.

HINDUSTAN, REVIEW, February, 1918.

The Hardwar *Gurukul*.

22. The *Hindustan Review* (Allahabad) for February, 1918 (received on the 20th March), contains an article by Mr. TARA CHAND D. GAJRA on the Hardwar *Gurukul*.

(b)—Municipal affairs.

ABHYUDAYA, 23rd March, 1918.

Grievances in the municipalities.

23. One NANAK CHAND SHARMA writing in the *Abhyudaya* (Allahabad) of the 23rd March, 1918 (received on the 25th March), asks Government and the municipal board to put an end to the cruel practice at Muzaffarnagar of selling young calves, four or five days old, to butchers for slaughter.

JADU, 19th March, 1918.

The *Jadu* (Jaunpur) of the 19th March, 1918 (received on the 26th March), has a contributed article complaining of the pro-Hindu bias displayed by the Hindu chairman of the Jaunpur municipal board and urging the Muslim members either to safeguard Muslim interests or to resign their seats as a protest.

The editor says that the chairman should be made to change his anti-Muslim attitude or the Muslim members should resign in a body.

(c)—General.

PREM, 20th March, 1918.

Government and industry.

24. The *Prem* (Brindaban, Muttra) of the 20th March, 1918 (received on the 25th March), appeals to the British Government to allow India to manufacture all or more than half the articles which were exclusively manufactured by enemy countries before the war, as she has already suffered most under German commercial domination. Government should adopt the policy of protection for the preservation and development of Indian trade and industry. The editor quotes Mr. Chamberlain's views on the question and urges that they should be given practical shape as early as possible.

The paper also has a contributed article blaming England for the present inability of India to take advantage of war conditions and develop the indigenous paper industry, because her free trade policy in this country has resulted in its industrial downfall.

ADVOCATE, 27th March, 1918.

The Budget.

25. Criticising the United Provinces Budget, the *Advocate* (Lucknow) of the 27th March, 1918, says increased forest produce means increased industries, but India has no industry worth the name, the Japanese having filled the place occupied by the Germans, and Government are piously awaiting the conclusions of the interminable Industrial Commission; so there is no hurry for increased forest expenditure. The expenditure on the police is too heavy; more money should have been devoted to education.

The *Hamdam* (Lucknow) of the 24th March, 1918, urges Government to allow non-official members to criticise the whole system of administration while discussing the Budget in the Council instead of confining their discussion only to the financial question. The Raja of Mahmudabad expressed regret at losing this right. They should be authorised to do this as it would make no difference in the final shape of the Budget. HAMDAM, 24th March, 1918.

26. The *Bharatbandhu* (Hathras) of the 22nd March, 1918 (received on the 26th March), criticises clause 4 of the Income-tax Bill and notes with satisfaction that this clause was removed. The tax contemplated under this clause was indirectly new taxation and would have fallen on the poor cultivators ultimately. If Sir William Meyer wanted more money he should have openly stated the need for a direct tax and should not have made use of this stratagem. Government was abandoning its long-established policy of exempting landowners from the income-tax. It is a matter of regret that Dr. Sapru, Mr. Jinnah and others, and the *Leader* (Allahabad) should have accorded their support to the clause. Government did well to allow the official members to vote freely in this matter and if it does this on every occasion it will do much good to the people.

The Income-tax Bill.

BHARATBANDHU, 22nd March, 1918.

The *Utsah* (Orai) of the 22nd March, 1918 (received on the 25th March), expresses surprise that Government should act contrary to its pledges in proposing to tax the profits of zamindars in permanently-settled areas, and urges them to be ready to appeal to Government for the protection of their interests. UTSAH, 22nd March, 1918.

27. PREM BALLABH PANDE, writing in the *Almora Akhbar* of the 18th March, 1918, describes the growing hardships of *coolie utar* and *bardaish* and the harshness of forest administration despite the increase in the revenue, and says that unless the people agitate vigorously their grievances will not be redressed. If their petitions, prayers, and representations have no effect they will have recourse to passive resistence and appeal direct to the British democracy.

Grievances of Kumaun and Garhwal.

ALMORA AKHBAR, 18th March, 1918.

The *Garhwali* (Dehra Dun) of the 16th March, 1918, publishes an article by A BRAVE SOLDIER who describes the distressed condition of Garhwalis and their cattle owing to the prevalence of famine during the last three years and the fact that they have not sufficient land to maintain their families. There are no transport facilities in the district, nor are the people rich enough to get grain from the plains. In addition to these troubles they have to suffer the rigours of the Forest department which is confiscating grass-lands and allowing no land for pasturage and cultivation and *panghat* [drinking place(?)]. The people do not get even firewood. Such a wretched condition has led several people to leave their homes and villages and change their religion and others to commit suicide. When the Garhwali soldiers at the Front hear of such distress in their homes they apply to *ilaqa* officials for the allotment of fresh land, but the latter side with the Forest officials and reject their applications. How can this state of affairs encourage recruitment for the army? Military officers, civilians, and Indian leaders should appeal to Government to relieve the Garhwalis of their sufferings. We hope Government will soon make arrangements to supply grain to them, allow pastures and *panghat* and firewood and allot new plots of land. GARHWALI, 16th March, 1918.

This paper publishes another article in which A YOUTH OF SEVENTEEN similarly describes the prevailing distress and says that some villages in Upper Garhwal are reported to have been entirely deserted owing to the famine. In some of the villages *marua*, a very coarse grain, is selling at four seers per rupee. In these circumstances it is hoped that Government will not undertake settlement operations in the district.

Commenting on these letters the editor urges the postponement of settlement operations in the district and the establishment of Government dèpôts for the supply of grain to the people.

Referring to Sir James Meston's visit to Garhwal, in October last, the *Purusharth* (Bijnor) for January, 1918 (received on the 14th March), says that His Honour's remarks, "did the Forest officials cut their throats" grieved and disappointed the people. The Forest officials not only cut the throat but PURUSHARTH for January, 1918.

robbed Garhwal of its all. People get no firewood for domestic consumption nor grass for their cattle, with the result that milk and *ghi* are becoming scarce and the productivity of the soil is diminishing for want of adequate manure. *Bandbasti* land has been included in forests. Then fines are imposed on false reports when the people do not grease the palms of subordinate officials. Are all these things not tantamount to cutting the throat? Still those who presented petitions to His Honour need not be disappointed. The Commissioner's remark at Adhwani that the people who were dissatisfied with forest administration may leave their homes, shows that the forest settlement has become a settled fact and that no attention will be paid to the hardships of the people.

PURUSHARTH for January, 1918.

The Tehri State.

28. The *Purusharth* (Bijnor) for January, 1918 (received on the 14th March), protests against the proposal for the extension of the term of Mr. Muir, the president of the Tehri council, for another three years. This is improper as well as disappointing, and in making this proposal the wishes of the people, who are extremely eager to see the Maharaja invested with ruling powers, have been entirely ignored. If the Maharani has suggested this proposal she has not acted wisely. If she has no hand in the matter, the mover of the proposal has very unjustly dealt with the widowed Maharani, the Darbar and the people. We are confident that Mr. Wyndham will not support the proposal and that even if he has to do so Government will reject it. The appointment of the Maharaja as Lieutenant and the bestowal of a Kaisar-i-Hind medal on the Maharani are not sufficient recognition of the substantial and valuable war services of the Tehri Darbar. All the credit for the war services belongs to the Darbar and not to any particular official of the State.

LEADER, 25th March, 1918.

Plague.

29. The *Leader* (Allahabad) of the 25th March, 1918, comments on the amounts expended during 1917-18 on anti-plague measures in the United Provinces. The zeal necessary in this matter is not being shown. The primary duty of all Governments is to save life. We hope that the Government will set about doing its duty more vigorously.

ADVOCATE, 24th March, 1918.

Nazul land.

30. The *Advocate* (Lucknow) of the 24th March, 1918, contains a lengthy article criticising the action of the authorities in filing suits against the occupants of *nazul* land at Lakhimpur.

ABHYUDAYA, 23rd March, 1918.

The Allahabad *Kumbh Mela*.

31. The Shahjahanpur correspondent of the *Abhyudaya* (Allahabad) writing in the issue of the 23rd March, 1918 (received on the 25th March), complains that the headmaster of the local mission school has imposed a fine of rupees six and annas six on each of the ten boys who joined the *Sewa Samiti* as volunteers on the occasion of the last *Kumbh* fair at Allahabad. Four of these boys are very poor and are maintained by "Boy Scouts." When these boys offered an apology for their conduct, they were told they were fined heavily so that they might leave the school. The editor expresses the hope that if these allegations be true the headmaster will forbear from acting so highhandedly.

PREM, 27th March, 1918.

The *Prem* (Brindaban, Muttra) of the 27th March, 1918, condemns the mean and shameless conduct of those Europeans who took photographs of women bathing in the Ganges on the occasion of the last *Kumbh* and notes with regret that the police did not protest against it. Would not European society object to the taking of similar photographs of European ladies at the sea side?

III.—Railways.

OUDH AKHBAR, 26th March, 1918.

State ownership.

32. Referring to the recent discussion in the Indian Legislative Council on the question of the East Indian Railway contract the *Oudh Akhbar* (Lucknow) of the 26th March, 1918, expresses regret that Sir Hugh Bray opposed the nationalisation of railways for mere opposition's sake. When railway enterprise is so profitable there is no reason why its huge profits should go to a foreign company instead of to the public exchequer.

HINDUSTAN, REVIEW, February, 1918.

The *Hindustan Review* (Allahabad) for February, 1918 (received on the 20th March), contains an article by Mr. M. Swami Natha Iyer advocating the State ownership of the Indian railways.

IV.—Religious and social matters.

33. The *Pratap* (Cawnpore) of the 25th March, 1918, says that the inquiry into the conduct of Sardar Mangal Singh, the late kotwal of Allahabad, was made in order to humour some local Muhammadan leaders, but no charge could be framed against him. The report of the inquiry committee remains unpublished so far. If there is in reality nothing in it, we are constrained to say that all action taken against the kotwal from the beginning to the end is improper and misleading.

PRATAP, 25th March, 1918.

Hindus and Muslims at Allahabad.

The *Abhyudaya* (Allahabad) of the 23rd March, 1918 (received on the 25th March), notes with regret that the District Magistrate of Allahabad has refused permission to the Khattri Ramlila committee to hold *Bharat Milap* and *Rajgaddi* on the 23rd and 26th March respectively. Such interference with Hindu festivals is unfair and unjustifiable. It is to be hoped that the Collector will yet grant the permission, otherwise the religious feelings of the Hindus will be seriously wounded.

ABHYUDAYA, 23rd March, 1918.

34. The *Leader* (Allahabad) of the 30th March, 1918, publishes with an approving note an appeal for a settlement in the Kasganj riot case, in which about 50 Hindus and Muhammadans are implicated. If the unhappy memory of the riot is not kept alive by the imprisonment of a large number of men no one will be the worse and the chances of a friendly understanding between the two communities will be improved.

LEADER, 30th March, 1918.

The *Muharram*-*Dasehra* riots.

35. The *Oudh Akhbar* (Lucknow) of the 24th March, 1918, urges Government to entrust the management of temples having *waqfs* to national institutions in order to enable them to utilize the incomes of trusts properly by spending it on the education of the nation. The management of Rishikesh temple should be in the hands of some Hindu institution.

OUDH AKHBAR, 24th March, 1918.

Religious endowments.

36. The *Ittihad* (Amroha) of the 24th March, 1918, appeals to Indian *Shias* to send contributions to Nawab Mehdi Hasan, joint secretary of the *Shia* conference, for helping stranded *Shia* pilgrims and *Shia ulama* in Karbala, Nejd, and Iraq.

ITTIHAD, 24th March, 1918.

The *Shias*.

This paper publishes a letter by Syed Zain-ul-abdin appealing to *Shias* to help Mr. Ibn-i-Imam of Calcutta in securing the proper administration, for the benefit of *Shia* religious institutions, of the Mohsin Trust Property. He complains that there is no *Shia* student in the Madrasa alia, Calcutta, which is supported by that property.

37. The *Prem* (Brindaban, Muttra) of the 20th March, 1918 (received on the 25th March), protests against the illegal action of the Deputy Commissioner of Gurgaon in destroying pheasants. This is equally offensive to the people and deleterious to the fertility of the soil and he should be restrained from indulging in this cruel practice.

PREM, 20th March, 1918.

Hindu religious feelings.

The *Pratap* (Cawnpore) of the 25th March, 1918, says that the recent desecration of an idol has been encouraged by the fact that no action was taken against the Superintendent of Police in connection with the Alamganj temple affair at Agra. No doubt these incidents seriously injure the feelings of the Hindus yet they themselves are to blame for it. The present is not the time for patient sufferings. Even if it be not necessary to return blow for blow, their grievances will not be heard unless they give free expression to their wounded feelings. The Hindus of Agra have done nothing of the kind and therefore mere complaints can serve no purpose.

PRATAP, 25th March, 1918.

One Bhagirathi Sharma writing in the *Utsah* (Orai) of the 22nd March, 1918 (received on the 25th March), protests against the insulting practice of affixing pictures of Hindu gods to cigarettes and matchboxes. These pictures are often trampled under foot. All Hindus should agitate to get the practice abolished.

UTSAH, 22nd March, 1918.

A. C. BLUNDEN,
Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Allahabad :

The 30*th March*, 1918.

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I.—Politics.

GARHWALI, 30th March, 1918.

Recruiting.

1. The *Garhwali* (Dehra Dun) of the 30th March, 1918, refers to the situation on the Western front and urges Indians to lay aside all domestic questions for the time being and concentrate all their energies on the crushing of the enemy. They should make special efforts to encourage recruitment. The officials too should cultivate more friendly relations with the people to ensure better results.

MASHRIQ, 28th March, 1918.

Germany and the East.

2. The *Mashriq* (Gorakhpur) of the 28th March, 1918 (received on the 30th March), justifying the attitude of the Russian Muslims in attempting to found a separate Muslim state urges Government to thwart the German plan for the Bukhara-Berlin Railway by winning over these Russian Muslims to its side. It allowed the golden opportunity of influencing the Turks to slip, but it should not sit idle in the case of Khiva and Bukhara. It should strain every nerve to form friendship with these two states, otherwise they, with the brave Afghans, will create more difficulties for us than our present enemies.

MEDINA, 25th March, 1918.

The civilization of the East.

3. Referring to the attempts made by certain European writers to identify the Japanese with the white races, the *Medina* (Bijnor) of the 25th March, 1918, says that such flights of imagination indicate that the time is not distant when Japan and China will be counted among Western countries and the term "Poor East" will probably apply only to India, Persia and Afghanistan. But if the generosity of the British Government so willed the black Indians would soon be included among the white races, or if the feeling of self-respect were roused among Indians, this goal would become easy of attainment.

OUDH AKHBAR, 28th March, 1918.

The Imperial War Conference.

4. Referring to the *Pioneer's* contention that India alone cannot send elected representatives to the Imperial War Conference as all other Dominions will send only official representatives, the *Oudh Akhbar* (Lucknow) of the 28th March, 1918, regrets that Anglo-Indian papers ignore the fact that while in other portions of the Empire the Government represent the public, in India the view points of the Government and the people are antagonistic. Public opinion in India can never be satisfied by the despatch of official representatives.

OUDH AKHBAR, 28th March, 1918.

Indians in the Colonies.

5. Referring to the recent correspondence of the Secretary of State for India with the Viceroy on the question of emigration, the *Oudh Akhbar* (Lucknow) of the 28th March, 1918, says that there is no reason why Indians going as labourers to any Colony should not have the full rights of citizenship there. When Colonials can move about in India with the utmost freedom and can even enter the Indian Civil Service, why should not Indians have similar rights in the Colonies? This problem should be tackled in the spirit of perfect equality between all races and creeds inhabiting the Empire, and Indian labourers should be granted equality of status with white Colonials.

MARYADA, January, 1918.

Sir James Meston's administration.

6. The *Maryada* (Allahabad) for January, 1918 (received on the 19th March), says that no party was satisfied with Sir James Meston. His administrative record proclaims him to be a man of weak character. His courtesy, civility and lip sympathy will be acknowledged on all hands, but he failed to win popularity by carrying out some bold scheme for the progress of the people. The chief memento of his regime, the Municipalities Act, is also stamped with the impression of his weakness; no notable progress in education took place. He deserves the people's praise and gratitude for his cool-mindedness in connection with the political agitation, although he once again exhibited weakness in failing to take suitable notice of the arbitrary conduct of the District Magistrates of Bijnor and Agra. His imputations against the Oudh taluqdars have deeply wounded the feelings of the people. He will be in the right place as Finance Member of the Government of India.

7. The *Jnan Shakti* (Gorakhpur) for March, 1918 (received on the 18th March), has an article by Pandit GOPAL PRASAD SHARMA, who says that India, which was once held to be the foremost country in the world, is now considered the most wretched country. Although India formerly supplied raw and finished products to foreign countries she is to-day becoming improverished by purchasing foreign made goods. Her inhabitants were once pious, high-souled and intellectual, and were respected everywhere. But now they are considered the most ignorant people and have to suffer insults everywhere. Once they were well off in every respect yet to-day their condition is extremely miserable. Similarly there is a vast difference in their political condition. If Indians are to be a great people mere empty talk will not help them. They should devise and adopt the measures by which they can rise to a higher level.

JNAN SHAKTI for March, 1918.

Home Rule for India.

8. The *Jnan Shakti* for March, 1918, has a poem by MANI RAM GUPTA urging Indians not to mind obstacles but fearlessly to move forward to reach their goal even at the cost of their life, to protect their rights and relieve the sufferings of the motherland. How long will the mother suffer insults and remain a slave to others? She is suffering scoldings helplessly and crying in her distress. If her children neglect her, they themselves are to blame. They should work for her welfare and happiness.

JNAN SHAKTI for March, 1918.

Regeneration of India.

The *Saraswati* (Allahabad) for February, 1918 (received on the 23rd March), publishes a poem by Swami DAYAL SRIVASTAVA praying God to relieve the sufferings of India which has become the home of cowardice, ignorance, bitterness, disunion and evil customs; which hates arts and industries, and loves service (*lit.* slavery). The demon of poverty has got such a hold on it that people find it difficult even to obtain food and clothing. O God, the country is almost in a dying condition. Regenerate it by showering Thy grace on it.

SARASWATI for February, 1918.

9. The *Advocate* (Allahabad) of the 7th April, 1918, publishes a report of the speech in which Mr. Tilak demanded the merest justice for the long-maligned nation and gives extracts from Babu Bipin Chandra Pal's eloquent oration, and challenges the *Pioneer* to point out a single objectionable or unreasonable sentence. The *Pioneer's* position is strengthened by the *Leader's* unhappy and unpatriotic remarks and its mischievous and mean attacks on Mr. Tilak. The *Leader's* effusions are so revolting that if it persists in its traitorous tricks the Home Rule Leagues will have to pass a vote of censure on it.

ADVOCATE, 7th April, 1918.

Home Rule propaganda.

The *Leader* (Allahabad) of the 1st April, 1918, contains a letter from Raja Hukum Tej Pratap Singh of Pratapner declaring that he was jockeyed into the chair at one of the Home Rule meetings recently held at Etawah, and that he listened with disgust to the uncalled-for utterances of Pandit Neki Ram. He wishes to dissociate himself from all that was said at the meeting and from the movement which tolerates or countenances such extravagance.

LEADER, 1st and 8th April, 1918.

Referring to the *Pioneer's* report that the Home Rule office has become the rendezvous of the carriage-drivers who are on strike in Allahabad, the *Leader* of the 8th April says the committee of the Home Rule League know nothing of the use of its office as the rendezvous of the strikers. The League has no manner of connection with, or concern in, the strike, which was never considered by its committee.

The *Maryada* (Allahabad) for January, 1918 (received on 19th March), says that the public are wondering at the gross impertinence of Mr. Webb, who discovers a spectre of annoyance to himself and his subordinate officials in the holding of an ordinary Home Rule meeting. The Home Rule meetings held in the country caused no sleepless nights to officials. Does Mr. Webb hold a monopoly of wisdom and political farsightedness? Mr. Webb's arbitrary order has caused deep dissatisfaction among the citizens of Agra. It is satisfactory that they are not going to leave the matter where it is. Mr. Webb has contracted the malady of hyper sensitiveness, and higher authorities will do well to remove it before it develops a more serious aspect.

MARYADA, January, 1918.

LEADER, 7th April, 1918.

The Home Rule deputation.

10. The *Leader* (Allahabad) of the 7th April, 1918, says it believes that the Home Rule Leagues of Mrs. Besant and Mr. Tilak chose a particularly inopportune time to send deputations to England to urge political reform, and it has very qualified confidence in the personnel of the deputations. It is therefore the more free to express dissent from the action of His Majesty's Government in promulgating their belated order that the deputations should not be allowed to proceed to their destination.

His Excellency's speech on 6th February was marked by a spirit of helpfulness, and the Government of India placed no difficulties in the way of the deputations. It does not seem likely that they inspired the action of the British Government, which may have been due to the language or intentions of the deputation not reflecting creditably on its personnel, or possibly to the present phase of the war. But His Majesty's Government have ample power to deal with persons whose activities are in their judgment calculated to have a prejudicial effect on their policy or measures. Prohibiting the voyage is a very different thing and we cannot easily find justification for it. Why has the Congress been gratuitously dragged in when the All-India Congress Committee resolved not to send a deputation? We regret the prohibition principally because it prejudices the chances of the coming announcement, for the man in the street will interpret the order in various dubious ways—Are the Secretary of State and the Viceroy going to put forward proposals of a disappointing character and is the intention to smother agitation which will help the Home Rulers and Congressmen to get the ear of England? Do His Majesty's Government desire to prevent the cry of India's discontent and determination reaching the ears of the Powers at the Peace Conference?—Awkward questions, uncharitable without doubt, unfair in all probability, but not wholly irrelevant.

The questions should not and need not have been raised. There is sure to be a strong agitation in the whole country. If the agitation will not be interfered with what was the need to have stopped the deputation? If the agitation will receive unpleasant attention from authority a situation like that of last year but perhaps aggravated by fresh discontent will easily be created. Is this desirable from any point of view, and what will be its effect on the reform proposals and their probable reception by the public? A great mistake has been made by His Majesty's Government and we deplore it very much.

ABHYUDAYA, 30th March, 1918.

The Defence of India Act.

11. The *Abhyudaya* (Allahabad) of the 30th March, 1918, publishes a letter from GULAB BAI, wife of Arjun Lal Sethi, giving an account of her interview with Mr. Sims (sic) of the Home Department at which it transpired among other things that Government and not the Jaipur Darbar interned him, as he was considered a dangerous man. He protested his innocence of the charges laid against him by Shiv Narayan and others. He has now memorialized the Viceroy to ask for an opportunity of clearing his reputation.

Commenting on the letter the editor urges Government to hold an enquiry into the whole affair and accept Arjun Sethi's prayer. He also asks Government to issue a *communiqué* to show how far the statements made in the letter are correct.

ADVOCATE, 3rd April, 1918.

The *Advocate* of the 3rd April, 1918, says Government's concession cannot exercise any soothing influence in Bengal. A purely official committee may do more evil than good if the composition of the committee is not satisfactory to the public. An official committee sitting in judgment on official politics is something superfluous. A committee of officials and non-officials might have a meaning, but the real necessity is a purely non-official committee. We can get this if we are determined in our constitutional agitation and persistent in demanding our inalienable rights.

MARYADA, January, 1918.

The *Maryada* (Allahabad) for January, 1918 (received on the 19th March), wonders what catastrophe would have overtaken the British Empire if the Delhi Government had suspended the order excluding Messrs. Tilak and Pal. Such an action instead of causing harm would have proved beneficial to the Empire, as it would have conciliated public opinion and thereby strengthened the bonds of love for the Empire.

The Sindhubala affair throws fresh light on the fearful arbitrariness of the Indian police. Do not the officials responsible for such a gross blunder and injustice deserve severe punishment and are not the two innocent ladies entitled to any compensation from Government?

OUDH AKHBAR, 27th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 27th March, 1918 (received on the 30th March), says that Anglo-Indian papers cannot tolerate Government's sympathetic attitude towards the Bengal internés. They desire that Government should act as harshly as Sir Michael O'Dwyer had done, and turn a deaf ear to the complaints of the people. The *Englishman* objects to the attitude of Government and advises it to stick to harsh and oppressive measures to the last without showing any signs of leniency. These people, who come from such a liberty-loving country as England, change their liberal ideas in the climate of India. Is not the expression of such ideas regarded as rank heresy in England?

RAJPUT, 31st March, 1918.

THAKUR RAMESHWAR SINGH writing in the *Rajput* (Agra) of the 31st March, 1918 (received on the 6th April), urges the Kshattriya community to interest itself in the release of the Rao Sahib of Kharwa and says that Government will surely set him at liberty if its prayer is unanimous.

SITARA-I-HIND, 26th March, 1918.

The *Sitara-i-Hind* (Lucknow) of the 26th March, 1918, thanks the Hon'ble Mr. Surendra Nath Banerji for moving the resolution regarding the formation of internment committees and says that the enquiries will bring to light the doings of the C. I. D. There is every probability that Government may entrust to the committees the enquiry into past internments also, as it does not want to be obstinate and unjust. No doubt Government will be justified in making its own selection of European members on account of its being in a position to know them best, but Indians alone know their fellow-countrymen better than the Government and should therefore be consulted when appointing Indian members. If Government cannot assent to a formal election it should at least consult the non-official members of the provincial Council.

HINDI KESARI, 28th March, 1918.

The internment of Swami Satya Deva.

12. The *Hindi Kesari* (Benares) of the 28th March, 1918 (received on the 1st April), says that the statements made by Swami Satya Deva in reply to the Bihar Government *communiqué* appear to be wholly true. Nobody can say that Swami Satya Deva loves Muhammadans less than Hindus. All his speeches and writings since his return from America bear this out. It is no new thing for the C. I. D. to furnish false reports. When it has to complain against a speaker it generally reports his good points in such a manner as to render the rest of his speech objectionable. In these circumstances it is never justifiable for Government to enforce the Defence of India Act on one or two unfavourable police reports without any proper enquiry. If the Bihar Government has sufficient evidence against Swami Satya Deva it should prosecute him in open court; his internment will cause great excitement among the people especially as he is not only a patriot but also a religious *Sanyasi*.

MEDINA, 28th March, 1918.

The interned Muhammadan leaders.

13. The *Medina* (Bijnor) of the 28th March, 1918, publishes a letter by TAJ-UD-DIN, Superintendent, Central Bureau, Society for Aid to Internés, Delhi, stating that the Bureau has circularised some members of the Bengal Council regarding the complaint of the family of Maulana Habib Ahmad Chaudhri as to the unhealthy locality in which he has been interned, the restrictions which have been placed on members of his family visiting him, and his inadequate allowance, and trusts that these honourable members will try to influence the Government by asking questions.

MARYADA, January, 1918.

The Press.

14. The *Maryada* (Allahabad) for January, 1918 (received on the 19th March), refers to the action recently taken against newspapers under the Press Act and expresses surprise that while there should be an announcement for the establishment of responsible government in the country the officials proclaim by their acts that they are for repressive laws. Since the war the tone of the Indian press has been so moderate and restrained that even the Viceroy praised it, still the Press Act is doggedly pursuing the Indian newspaper. Sometimes good

cometh out of evil and these incidents during the sojourn of Mr. Montagu cannot but have a great effect upon the administrative reforms.

MEDINA, 28th March, 1918.

The *Medina* (Bijnor) of the 28th March, 1918, says that the Government of India ought to buy more copies of Indian newspapers as they need to know the feelings of the people. The fact that no Muslim paper is taken by them indicates how far Government are in a position to keep in touch with Muslim sentiments. It may be said that Muslims own no respectable English journal, but Government could have purchased copies of Urdu papers. Muslims should now take heed and start an English daily.

In this new age a new phrase "favourite paper" has been added to the vocabulary. Those fortunate papers towards which the angle of vision of official generosity is inclined belong to this category. The people may not set any value by them. Yet they are the apples of the eyes of Government and receive its patronage. These papers also prove true to their salt. At the last meeting of the local Council it was stated that though Government had issued instructions that official notices and advertisements should be sent only to specified papers it was not prepared to reveal their names. If these papers are selected on the basis of their circulation, there is no harm in revealing their names. But if their selection is due to something else, the policy should be abandoned as it can neither be popular nor beneficial.

OUDH AKHBAR, 27th March, 1918.

15. The *Oudh Akhbar* (Lucknow) of the 27th March, 1918 (received on the 30th March), says the Anglo-Indian papers of Calcutta desire some amendment in the rules regarding municipal elections; for example, that Anglo-Indians living in rooms should have a right to vote. He advises the *Statesman* to suggest such changes in the municipal laws as will debar Indians from membership. There will then be no danger of defeat for Anglo-Indian candidates.

Europeans and Indians.

HAMDAM, 4th April, 1918.

16. The *Hamdam* (Lucknow) of the 4th April, 1918, pays a glowing tribute to the numerous qualities of Maulvi Habib-ur-Rahman and congratulates the Nizam's Government on selecting him as Director of Religious Affairs in Hyderabad, Deccan. It will be difficult to fill his place at Aligarh as Joint Secretary of the All-India Muhammadan Educational Conference and member in charge of Theology. Commenting on the blessings conferred on Indian Muhammadans by the Nizam's Government the paper mentions several illustrious public men like Vikar-ul-Mulk, Aziz Mirza, Chirag Ali, Imad-ul-Mulk and Nazir Ahmad, who could not have risen above the rank of deputy collector or inspector of schools had they remained in the British service.

Indians in the public service.

AZAD, 28th March, 1918.

17. The *Azad* (Cawnpore) of the 28th March, 1918, referring to the public dissatisfaction with Diwan Bahadur Raja Gopal Acharya, the Indian member of the Madras Executive Council, says that so long as the present system continues the addition of an Indian member to Executive Councils can be of little use. The Indian member has to conform to the wishes of the Governor, and sometimes the Indian member's presence is utilized to prove that certain harsh legislative measures are just.

Indian members of Executive Councils.

OUDH AKHBAR, 27th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 27th March, 1918 (received on the 30th March), says that the desire for Provincial Executive Councils is solely due to the hope that the Indian members in them may express Indian views on public affairs. But experience showing that Indian members have not proved themselves useful. The Press Act was passed during the time of Sir S. P. Sinha and the Defence of India Act and other repressive and harsh laws came into force during Sir Ali Imam's term of office. Now the Madras public are expressing disapproval of Diwan Bahadur Raja Gopal Achariar. The Madras Provincial Congress Committee has passed a resolution censuring his speeches. The Committee considers the attitude of this member to be disappointing and against the views of Indians. No doubt the Indian members are influenced by officials as they find themselves secure in their places so long as they submit to the influence of their colleagues. Unless the members of the Executive Councils are made responsible to the Legislative Councils they will not care for Indian public opinion.

18. *Al Bashir* (Etawah) of the 19th March, 1918 (received on the 25th March), says that policemen are hated and distrusted in India simply because they do not treat the public with sympathy and courtesy and behave like enemies rather than friends and sympathisers of the people. Similarly certain inspectors of the Education department have come to be hated because they find fault with the management of private schools in an uncharitable spirit and instead of extending to the managers their sympathy and advice they seem bent on injuring the institutions and hold out threats of disaffiliation and stopping grants-in-aid. Mr. Moss, Inspector of Schools, has, however proved a noble exception, and it is the earnest desire of the Musalmans of the Agra division that the term of service of this sympathetic officer may be extended.

AL BASHIR, 19th March, 1918.

Officials and people.

Referring to the boycott by vakils of the court of Mr. Campbell, Deputy Commissioner of Kheri, the *Rahbar* (Moradabad) of the 26th March, 1918, regrets that neither the Local Government nor Mr. Campbell is trying to find a way out of the *impasse* and suggests that the Local Government should immediately interfere so that the poor litigants may be able to obtain justice easily.

RAHBAR, 26th March, 191 8.

19. The *Hamdam* (Lucknow) of the 29th March, 1918, expresses gratification at the attitude of the official members of the Imperial Council in taking an interest in all the proceedings at the recent meeting and expressing their views freely, and urges Government to permit the official members of provincial Councils to follow this example. Official members in provincial Councils do not show the least interest in the questions which do not directly concern them. It is to be hoped that the introduction of reforms will put an end to this defect.

HAMDAM, 29th March, 1918.

The Legislative Councils.

II.—ADMINISTRATION.

(a)—Education.

20. The *Leader* (Allahabad) of the 31st March, 1918, says the United Provinces Board of Education is not much better than a farce. It can only consider questions which are referred to it, and few are the references. It should be vitalised and its scope extended, so that it may advise Government on all important matters pertaining to school as distinct from university education.

LEADER, 31st March, 1918.

Government's educational policy.

21. The *Advocate* (Lucknow) of the 5th April, 1918, contains an article by SANJIVA RAO, who declares that the blessing on the Home Rule movement given by some of the great religious heads during the last *Kumbh Mela* and the inspiring address of His Holiness the Shankar Acharya of Kolhapur at a Home Rule meeting at Allahabad are events of profound significance in the history of the national movement. Despite the influence of Western materialistic thought religion is still the dominant factor in the growth of the Indian people and there can be no more powerful ally to the national cause than the spiritual leaders. An effort must be made to link up the national schools with the religious institutions. Many people feel that Government will attempt to crush the movement. It can with impunity intern a few harmless Bengali lads, but it will not find so easy to intern a Mrs. Besant or a Shankar Acharya. It will not attempt to touch a movement backed by the authority which in the eyes of the people of India is the most ancient and most sacred and to touch which would be to court the gravest danger. No time should be lost in seeking the co-operation of the religious leaders. During the national week services should be arranged to invoke the blessing of God on the work, and the offerings of the people should be handed over to the national education movement.

ADVOCATE, 5th April, 1918.

National education.

22. The *Sitara-i-Hind* (Lucknow) of the 26th March, 1918, expressing gratification at the recent amendment in the Allahabad University Regulations exempting students who fail more than once in University examinations from re-attending colleges, hopes that the University will try to concede the other demands of the public in future and amend the rule fixing the number of students for each class.

SITARA-I-HIND, 26th March, 1918.

The Allahabad University.

BALBODH for March, 1918.

23. The *Balbodh* (Benares) for March, 1918 pleads for the division of India into provinces on a linguistic basis to facilitate the work of nation building. It is not necessary even to use the English language and Roman characters in State transactions. The rulers of India are very few in number. If they were to conduct the State work in the Indian language instead of educating Indians in their language it would be convenient both for themselves and for Indians. Hindi being the language of about three-fourths of the population of the country would be best fitted to be made its common language. One hundred and fifty years' use of the English language has not fitted these men in the eyes of the English officials for Home Rule. This would not have been the case if Hindi had been adopted as the State language. Indians themselves should devote their energies to the development of the vernaculars without any hope of external help. For the growth of national self-respect it is necessary that they should love their native languages which will promote mutual co-operation and national regeneration. Patriotism should be the mainspring of their activities.

The medium of education.

ABHYUDAYA, 30th March, 1918.

24. The *Abhyudaya* (Allahabad) of the 30th March, 1918, answers objections to Hindi being made the common language of the country. If English has not so far stood in the way of the development of Mahratti and Bengali there is no reason to think that Hindi if raised to the status of the *lingua franca* would do so. The advocates of Hindi are not opposed to provincial vernaculars and desire their development as much as that of Hindi. There is no difference between Hindi and Urdu except that of script, and the development of Urdu will only help forward the cause of Hindi.

Urdu and Bindi.

GAURI SHANKAR PRASAD writing in this paper urges the High Court to see that its officials and those of the courts under its jurisdiction know Hindi and carry out the order of 1901 regarding the use of the Nagri script in notices, summonses, etc.

MEDINA, 28th March, 1918.

25. Writing in the *Medina* (Bijnor) of the 28th March, 1918, Dr. MUKHTAR AHMAD ANSARI attributes the backwardness in education of the Bengal Muslims to the supremacy of the Hindus in the university and on the teaching staff, and asks for adequate Muslim representation in the various educational institutions of Bengal.

Muslim education.

LEADER, 8th April, 1918.

26. The *Leader* (Allahabad) of the 8th April, 1918, says the decision of the Kolhapur State Darbar to close the Rajaram College ostensibly in order to finance a scheme of compulsory primary education almost puts Indians to shame. The object cannot be wholly attained by the expenditure of the comparatively paltry sum saved from the college, which cost only about Rs. 10,000 a year, and it ought not to be impossible for the Darbar of Kolhapur, which has not acquired a reputation as a progressive State, to provide the amount by some other means.

Education in the Kolhapur State.

VIDYARTHI. 16th March, 1918.

27. The *Vidyarthi* (Allahabad) for *Magh* (received on the 16th March, 1918) has a contributed article by PANDIT RAM KRISHNA SARASWAT, who deplores the want of good manners and morals among school boys and says that their education is barren unless this defect is remedied. Not only by means of text-books on ethics but also by personal example their moral tone should be improved from the very outset. Teachers and professors should pay special attention to the formation of the character of the students put in their charge.

Moral education.

(b)—Municipal affairs.

LEADER, 31st March, 1918.

28. The *Leader* (Allahabad) of the 31st March, 1918, contains an anonymous letter complaining of the work of the Bareilly municipal board, especially of its neglect of education.

Grievances in the municipalities.

AGRA AKHBAR, 28th March, 1918.

The *Agra Akhbar* of the 28th March, 1918, invites the attention of the local municipality to the insanitary condition of the town and wonders what steps the municipal authorities are taking to combat plague and to get the drains cleaned daily.

(c)—General.

29. The *Azad* (Cawnpore) of the 28th March, 1918, asks for separate representation for cultivators, as moneyed land-owners and traders cannot be expected to safeguard their interests as against their own. The question of enhancement of rents is never taken up in Councils as it militates against the interests of zamindars. Members of Councils clamour for the separation of judicial from executive functions which can benefit hardly one per cent. of the population, but no one tries to benefit agriculturists who form 90 per cent. of the population, by securing for them the right of selling and mortgaging their occupancy rights. Cultivators have no confidence in zamindars and Government should turn its attention to the matter.

AZAD, 28th March, 1918.

Grievances of cultivators.

The *Maryada* (Allahabad) for January, 1918 (received on the 19th March), publishes a complaint from the cultivators of Sirathu tahsil saying that they are being subjected to great oppression as the result of the failure of the local co-operative bank. The methods employed by Mr. Mohin-ud-din, tahsildar and liquidator of the bank, in realizing arrears are such that the mere thought of them makes one's hair stand on end. They appeal to higher authorities to enquire into their grievances and protect them from oppression. The editor wonders how far these allegations are true and urges that the cultivators should be afforded protection as early as possible.

MARYADA, January, 1918.

30. The *Medina* (Bijnor) of the 25th March, 1918, considers it to be a miracle that certain officials supported non-official members in the Imperial Council against the wishes of Government in securing the amendment of the clause in the Income-tax Bill relating to zamindari incomes. Probably one reason for this was that the clause would not have helped to swell the income from the tax to any appreciable extent. It is therefore apparent that there could be no better opportunity of pleasing Indians.

MEDINA, 25th March, 1918.

The Income-tax Bill.

31. The *Tofah-i-Hind* (Bijnor) of the 25th March, 1918 (received on the 30th March), urges the public leaders to object to the amendment which provides that the Usury Bill should not have retrospective effect on transactions entered into six years before. This defeats the aim of the Bill as it gives to money-lenders an opportunity to rob the poor of their hard-earned money.

TOFAH-I-HIND, 25th March, 1918.

The Usury Bill.

32. The *Sitara-i-Hind* (Lucknow) of the 27th March, 1918, complains that in the Judicial Commissioner's court only two European Judicial Commissioners are authorised to hear revision cases and urges that Government should allow all the four Commissioners to hear revision cases by turns.

SITARA-I-HIND, 27th March, 1918.

Revision cases in Oudh.

33. The *Purusharth* (Bijnor) for February, 1918 (received on the 14th March), urges the postponement of the proposed settlement operations in the Garhwal district on the ground that there is serious scarcity prevailing in the district; that they will discourage recruitment for the army, and that the interests of the soldiers at the front will suffer in their absence. If it is unwilling to postpone the settlement, it should at any rate take measures for the protection of the interests of these soldiers.

PURUSHARTH for February, 1918.

Grievances in Garhwal.

This paper urges, in view of the special difficulties in the hills, the substantive curtailment of the touring period of officials, the posting of three or four munsifs in each district, the appointment of honorary magistrates and munsifs for each *patti* or groups of two or three *pattis* for the disposal of petty cases, the total abolition of the *dali* system, full payment for grass, firewood, milk, curds, etc., and the engagement of permanent coolies by officials for transport of their camp equippage. This measure will greatly relieve the hardships of litigants and of those who have to supply *utar* and *bardaish*.

34. The *Purusharth* (Bijnor) for February, 1918, says that the Maharani (Nepalia) is reported to have been given no notice of the proposal for the extension of the term of Mr. Muir. If this is so, the officials have acted very improperly. The Regency Council is responsible for the proposal. Possibly Mr. Muir, who is a

PURUSHARTH for February, 1918.

The Tehri State.

sincere well-wisher of the State, may have made the proposal in order to carry out the various schemes planned by him for the advancement of the State. If this proposal had been coupled with one for the training of the Maharaja under his guidance for the three years, it would have commended itself to the people to some extent. The people have ceased to have any confidence in the members of the council. Pandit Hari Krishna is a weak-minded person, who did not attend the council on the day when the scheme was passed. Pandit Keshavanand, who is old and unfit for service, only works for the sake of money ; he has not the interests of the Darbar and the people at heart and does his work very indifferently. If he is a faithful servant of the Darbar he will do well to resign his post. Kunwar Bichitra Shah was carried away by the grant of Rs. 20,000 and voted in favour of the proposal. He has no sense of his responsibilities. It cannot be that these two members have not realized the need for adding to the proposal a clause recommending the Maharaja's stay in the State for practical instruction in administrative work. It is hoped that Mr. Muir will make a proposal for the Maharaja's stay in the State and thereby remove the discontent among the people.

MARYADA, January, 1918.

35. The *Maryada* (Allahabad) for January, 1918 (received on the 19th March), says that the peaceful passing off of the grand *Kumbh* fair is a striking example of the unity and law abiding nature of the Hindu community. The apprehensions of some officials, including Sir James Meston, that such a huge concourse of people might lead to some disturbance have not been justified. The great police and military demonstration was not only costly but quite uncalled for. It had no good effect on the general public. Sir James Meston's wrong suspicion has injured the feelings of the Hindu public and the interests of the Empire. Thinking men connected the prohibition of the issue of tickets with these apprehensions but whatever it may be the Hindu community regarded it as a direct interference with their religion. The partial withdrawal of the order did not allay the acute dissatisfaction caused by this unjust interference. Indians have now learnt from this unpleasant incident that they should have absolute control over the railways of their country for the protection of their national self-respect and for the proper observance of their religious practices and this will be possible only when they have attained *swaraj*.

The Allahabad *Kumbh Mela*.

AGRA AKHBAR, 28th March, 1918.

36. In the course of a lengthy article discussing the history, causes and treatment of plague, the *Agra Akhbar* of the 28th March, 1918, says that plague germs are bred in municipal water pipes, and that towns possessing water-works are really foci from which the disease radiates to areas not possessing water-works. Plague was never so virulent when water-works did not exist. It is therefore necessary that water pipes should be cleaned and dried at least twice every year.

Plague.

OUDH AKHBAR, 28th March, 1918.

The *Oudh Akhkar* (Lucknow) of the 28th March, 1918, regrets that no preventive measures are being taken in the plague stricken areas of Lucknow and no arrangements are being made for medical relief. No facilities for evacuation have as yet been provided. If nothing more can be done, Government should at least organize travelling dispensaries.

III.—Religious and social matters.

ABHYUDAYA, 30th March, 1918.

37. The *Abhyudaya* (Allahabad) of the 30th March, 1918, has an article by Prakash Chandra Sarkar, who among other things suggests that a law should be passed to prevent the poisoning of cattle for the benefit of the hide trade. All Indians should make united efforts for the protection of cattle and Government should co-operate with them. Indians will get *swaraj* only when they have developed the agricultural industry in the country.

Cow and protection.

MUKHBIR-I-ALAM. 22nd March, 1918.

38. The *Mukhbir-i-Alam* (Moradabad) of the 22nd March, 1918 (received on the 30th March), complains that the local *Rahbar* of the 12th March, reproduced [from the *Totah*] an article accusing Shabjahan on the authority of certain historians who were not

Hindus and Muslims.

named of having illicit connection with his daughter Roshan Ara Begum. All these charges are made against a Muslim king only to grieve the Muslims. Religious prejudice has led the writer to give vent to such ideas. When Government is so generous as to spend large sums in preserving the tombs of these kings there is no reason why it should allow Muslim kings to be execrated in this manner. Government should demand an explanation from the paper for publishing such an objectionable article in order to prevent others from provoking and wounding the feelings of Muslims.

IV.—Miscellaneous.

OUDH PUNCH, 22nd March, 1918.

39. The *Oudh Punch* (Lucknow) of the 22nd March, 1918 (received on the 27th March), publishes a number of new year prophecies. Children will generally be born naked and nudity will come to be regarded as fashionable owing to the high price of cloth. India will squander her money over worthless Japanese manufactures. The crops will be good, but famine will not disappear. Local officials will go on stuffing in bags the reports of enquiry commissions. Breach of promise will not be regarded as a blemish. Local officials will remain bent on circumcision of the tongue. The door of internment will remain ajar and the Press Act and Defence of India Act will remain free from considerations of the innocence or guilt of the accused. No country will have sympathy with India. If Indians survive the high prices they will serve some body or other, otherwise they will expire in agony.

The *Oudh Punch*.

This paper also publishes a number of *Holi* quatrains harping on the poverty, ignorance, helplessness, and economic and industrial dependence of Indians. O God, may we be dutiful sons of mother India! We are tongueless, hear us. Remove all thorns from our path. Who is there but Thee to listen to us? How long is this reprobate of India to strike his head? My Helper, hear Thy slave soon. How long is he to roast in the oven of poverty? O! hoary firmament close now the door of oppression. Gladden the hearts of Indians at least a little. We are reprobates and will straighten they hunchback. Safety lies in this alone that Thou listen to this advice. Skins and bones are left, but there is no flesh. There is no hope now even of gaining flesh. Dearness is causing great misery to us. What are we to play *Holi* with, we have no money?

This paper also has a poem which condemns the policy of Government in not closing wine shops as desired by the popular leaders—You are intoxicated with pleasure, with the *miss* in the ball (room), while Natal Indians have been overtaken by a calamitous flood. Neither pure milk nor butter is obtainable. Death is preferable to such a life. Railways are undoubtedly a source of comfort, but the third class carriage is a prison. O brother, there is celestial bliss in the first and second class but when there is a *stranger* it is no less than a hell.

Our sorrowing soul shakes at the sight of Sir Starvation, as the newspapers of India dread the Press Act. We will die of poverty and dearness, but throughout his life Mr. India will never utter a word. When the goddesses of the temple were imprisoned without cause, then the story of grief became very sorrowful. O, Sir, all our honour was reduced to dust and you say, "yes, there has been a mistake!" Along with gold they are losing their religion also for love of the *miss*. Nowadays there are three hundred converts to Christianity every day.

The writer goes on to condemn the craze for Western women and other luxuries and says in conclusion that the new structure of imitation of the West cannot be permanent. The foundations are not deep and the walls are leaning.

The paper also has a humorous programme of a drama which is to show that *purdah* is disappearing; grain is growing dear; the deathrate is increasing and shopkeepers are giving short weight. Thefts are increasing owing to dearness but the police arrest respectable people; salt sells at two seers a rupee; food is digested by the sight of saucy faces. Only half a seer of butter is to be had for a rupee, but even that is adulterated. Ladies advertise for handsome, big, constant husbands and sport with their eyes on public thoroughfares like obscene glowworms; venereal disease is increasing. Securities of papers are forfeited

on invented pretexts. The phrase "for administrative reasons" will be extensively used and many papers will be actually dead though ostensibly alive.

The paper also publishes a cartoon representing a German asleep and dreaming on a hillside with a railway in the background and the Khan of Bokhara in front. The Khan while welcoming him to his country warns the German that the way to Bokhara is difficult and his dreams of a Berlin-Bokhara railway are unrealizable and reminds him of the fate of the Baghdad railway and Mesopotamia. *Punch* says that the dreaming German was sadly disillusioned when he awoke.

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I.—Politics.

ARYA MITRA, 11th April, 1918.

1. Referring to the situation on the western front, the *Arya Mitra* (Agra) of the 11th April, 1918, says that temporary successes or defeats do not matter much. The cause of truth and justice will ultimately triumph and crush German vanity, brutality and high-handedness. There is no doubt that the British will be victorious as they have engaged in this war for the sake of peace, truth and justice.

The war.

HAMDAM, 12th April, 1918.

The *Hamdam* (Lucknow) of the 12th April, 1918, says President Wilson's recent speech on the anniversary of America's entry into the war is one of the best war speeches and should help every country in determining the true meaning of freedom and equality.

MEDINA, 1st April, 1918.

The *Medina* (Bijnor) of the 1st April, 1918, commenting on the present situation on the western front, praises the bold stand of the Allies against the German attack and hopes that the Allies will soon be able to crush the enemy. It augurs well for the success of the Allies that even in England the assistance of God has been invoked.

This paper, discussing the Turkish operations in Russian territory, says that the penetration of the Turkish army into certain parts of the Russian territory led the *Near East* to hold that in case of the success of the Turkish and German operations in these regions, the Turks would recoup their losses in Syria and Mesopotamia.

OUDH AKHBAR, 30th March and 2nd and 6th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 30th March, 1918, says that the present struggle in France will decide the claim of the British and Germans for world supremacy. The ever-growing prosperity of the British has always been an eye sore to the Continental nations, and it was his antagonism to the British that led to Napoleon Bonaparte's downfall. It would not be strange if Providence willed the same fate for Kaiser Wilhelm. But the war situation is at the present moment critical and victory or defeat lies only in the hand of God. No one can say what the result of the present struggle will be, still the whole of mankind expects the Almighty to support right and justice and to annihilate tyranny and oppression. The eyes of the world are at present rivetted to the western front, and later news goes to indicate that the Allies possess the capacity to withstand the German onslaught.

The *Oudh Akhbar* of the 2nd April notes with satisfaction that the Germans have not succeeded in breaking the British line in France. The Allies are not daunted by the German onrush and they are confident of the final success of their arms. Undoubtedly the present is a decisive struggle and there are signs that the enemy will soon be exhausted.

The *Oudh Akhbar* of the 6th April says the turn of events brought about by the Allies on the western front frustrates the German hopes of entering the paradise of Europe (Paris) once more and re-enacting the scenes of 1871 before the world.

LEADER, 11th April, 1918.

2. The *Leader* (Allahabad) of the 11th April, 1918, says India must feel proud to be called upon by the Prime Minister to equip herself on a greater scale to be the bulwark of Asia. In spite of all handicaps she has striven in a spirit of sacrifice and devotion to the Empire to render as much moral and material assistance as possible, but can she unaided act as the bulwark of Asia under the present cramping circumstances which compel her to remain in leading strings?

India and the war.

OUDH AKHBAR, 3rd and 12th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd April, 1918, reproduces an article by one Jagat Singh expressing surprise at seeing a Portuguese man-of-war under the command of an Indian and hoping that the British Government may also afford Indians more opportunities for progress, for they have sacrificed everything in this worldwide war and have proved their loyalty.

Commenting on the Premier's message to India, the *Oudh Akhbar* of the 12th April expresses satisfaction with the war services of Indians. The population of India is sufficient to solve the man-power question. India has not been behind the Colonies in rendering services to the Empire, but unfortunately Anglo-Indian papers often give expression to opinions which chill all loyal

sentiments in the people. The *Pioneer* recently said that the sacrifices of India bear no comparison with those of the Colonies, but had India been in the same condition as England and its Colonies there would have been no necessity for the Premier's appeal. Government should stop Anglo-Indian papers from writing in this discouraging strain which is likely to stand in the way of Government policy. It is to be hoped that the country will do its best to meet the peril referred to in the Viceroy's reply to the Premier and in the recent speech of Sir Harcourt Butler in the Council.

Indians in the Colonies.

3. The *Musafir* (Agra) of the 29th March, 1918, referring to the refusal of the Natal Tattersall to allow Indians to gamble in its buildings says that this is not because gambling is considered bad and demoralising but only because white-skinned men hate black-skinned people. What a shame that one man should hate another!

MUSAFIR, 29th March, 1918.

A Mesopotamian relief fund.

4. The *Ittihad* (Amroha) of the 8th April, 1918, publishes a stirring appeal by SYED YUSUF HUSAIN on behalf of the poverty-stricken population of Mesopotamia. The Government is trying to help the poor but it is unable to render sufficient help owing to the war. Subscriptions will be acknowledged by the *Ittihad*.

ITTIHAD, 8th April, 1918.

Home Rule for India.

5. Referring to the *Leader's* opposition to the remark of Mr. Tilak that the denial of Home Rule to India will be a danger to the Empire, the *Oudh Akhbar* (Lucknow) of the 3rd April, 1918, says that the editor of the *Leader* should not oppose his own men. He should leave this work to the Anglo-Indian papers. He should bear in mind that if he takes to quarrelling with his own people, all their efforts will be fruitless. Where lies the difference between his politics and those of Mr. Tilak when both are Congressmen and advocates of Home Rule?

OUDH AKHBAR, 3rd and 4th April, 1918.

Referring to the advice of Mr. Surendra Nath Banerji to accept gratefully any reforms which Government may grant, the *Oudh Akhbar* (Lucknow) of the 4th April says that after the submission to Government of the people's demands, there was no need of this advice. If Mr. Montagu's scheme grants them the rights demanded in their own scheme they will surely accept it gratefully, otherwise they will continue the agitation. They do not insist that their own scheme should not be altered but their main object is that their demands should be granted in any shape.

The present system of Government needs overhauling. The sooner the reforms are effected the better will it be for both Government and the people.

The *Musafir* (Agra) of the 29th March, 1918, reproduces from the *Hindi Samachar* (Delhi) a poem read by Mr. Qatil at the annual meeting of the Delhi Home Rule League. The writer exhorts Indians to strive bravely for Home Rule and freedom. He alone deserves the name of a man who is ready to sacrifice his life, so that he may either sleep in the grave or ascend the throne of superiority.

MUSAFIR, 29th March, 1918.

The regeneration of India.

6. *Al Khalil* (Bijnor) of the 1st April, 1918 (received on the 5th April), publishes a poem by MAULVI MAHFUZ-UL-RAHMAN of Jhalawar State deploring that Indians have abandoned their ancient manners and customs and that this stands in the way of their attaining Home Rule.

AL KHALIL, 1st April, 1918.

The *Utsah* (Orai) of the 5th April, 1918 (received on the 9th April), publishes a poem by BENI MADHAVA TIWARI deploring the present weak and helpless condition of India. The people have not sufficient food to eat, and have to pay heavy land revenue and other excessive taxes, although according to Government's own computation their average daily income is only nine pies. They are ill-clothed and always crushed under the weight of indebtedness. They are frequently subject to the visitations of famine, and those who ought to be their protectors become engines of oppression to them by demanding bribes from them and impressing them in *begar*. When they go to Fiji as coolies they are oppressed and the chastity of their women is violated. They have become devoid of education and cannot carry even a sharp axe. They have become cowardly, unmanly and imbecile. Brave Indians should rise up, agitate and demand *swaraj* within the Empire without which they cannot effect any improvement in their condition.

UTSAH, 5th April, 1918.

AVADHBASI, 9th April, 1918.

Home Rule propaganda.

7. The *Avadhbasi* (Lucknow) of the 9th April, 1918, says that by means of telegrams and financial help the Indian public has explicitly shown that it has full confidence in the views and leadership of Mr. Tilak and that it is not prepared to listen to counsels of timidity which deprecate the Home Rule deputation proceeding to England at the present moment. This Home Rule deputation, under the leadership of Mr. Tilak, will be able to dissipate the misconceptions about India created in England by civilians and missionaries and to impress upon the British public that India cannot now brook any delay in the removal of her political subjection.

Those who are timid enough not to disclose the true state of affairs in India are injuring the interests of both India and the Empire. A subject nation has no politics. Its only politics consists in laying before the rulers its heartfelt desires in plain language. They are traitors alike to the country and the Empire who consider it impolitic to do this and who cause others to refrain from following this constitutional course.

Now the whole country should resound with agitation for the grant of *swaraj* in order to strengthen the hands of their deputation in England. The people should make it plain that anything less than that embodied in the Congress-League reform scheme will not be acceptable to the country. They should even be prepared for passive resistance in case the Congress-League reform scheme is rejected.

OUDH AKHBAR, 5th April, 1918.

Referring to the *Pioneer's* remarks regarding the Home Rule deputation to England, the *Oudh Akhbar* (Lucknow) of the 5th April, 1918, says that even admitting that people were requested to despatch telegrams to Mr. Tilak in order to give him a representative character, there is no stratagem in this. Did not the *Pioneer* itself request the Anglo-Indians to urge their relatives in England to agitate against Home Rule? Is not this an artificial agitation?

ABHYUDAYA, 6th April, 1918.

The Home Rule deputation.

8. The *Abhyudaya* (Allahabad) of the 6th April, 1918, wonders why the Home Rule deputation has been stopped and enquires whether the British Government want to prevent the British public from knowing the Indian demands.

LEADER, 11th April, 1918.

The *Leader* (Allahabad) of the 11th April, 1918, expresses the hope that His Excellency will do his utmost to impress upon His Majesty's Government the advisability of rectifying without delay the serious blunder that has been committed.

PRATAP, 8th April, 1918.

The *Pratap* (Cawnpore) of the 8th April, 1918, says that no true Home Ruler can consider Government inspired by blameless motives in issuing such an inauspicious and arbitrary order, especially when no reasons have been given. The order has created excitement throughout the country. It is impossible that the Home Rule deputation could have diverted the attention of the British public from the vigorous prosecution of the war.

PRATAP, 8th April, 1918.

The Chief Commissioner of the Central Provinces and Home Rule.

9. The *Pratap* (Cawnpore) of the 8th April, 1918, disagrees with the opinion of Mr. Hari Das Chatterji (President of the Central Provinces and Berar Provincial Political Conference) that the Chief Commissioner is a peace-loving, wise and devoted administrator who has maintained tranquillity in his province and saved the people from suffering under the Press Act and the Defence of India Act. Why are there so few papers in his province if the Press Act is not enforced there? If repression is not practised there, why was Mrs. Besant prohibited from entering the province and why did the students go on strike? If the Central Provinces administration is better than other administrations why is the *begar* evil so prevalent there, why are the Central Provinces backward educationally and why are public institutions repressed?

OUDH AKHBAR, 31st March and 3rd April, 1918.

Europeans and Home Rule.

10. The *Oudh Akhbar* (Lucknow) of the 31st March, 1918, says that the objection of the *Civil and Military Gazette* to the appointment of a non-official chairman for the Lahore municipality shows that in spite of all their lip protestations Anglo-Indians and their journals really do not want Indians to advance even a single step towards self-government.

Referring to the argument of the *Madras Mail* that the present Parliament elected on an altogether different basis cannot decide the Home Rule question, the

Oudh Akhbar of the 3rd April says that Parliament never was and never will be elected on purely Indian questions. Does it mean that such a Parliament will not be elected nor will India get Home Rule? The *Madras Mail* and its editor will be delighted to think of this. Our congratulations to them!

The Provincial Congress Committee.

11. Referring to Mr. C. Y. Chintamani's refusal to accept the vice-presidentship of the Provincial Congress Committee, the *Oudh Akhbar* (Lucknow) of the 5th April, 1918, says that however wise Mr. Chintamani may be, it is unwise to go against the wishes of the public. We are afraid that Mr. Chintamani will also leave the All-India Congress Committee, although there is no such danger in the case of the Legislative Council as it has no connection with the Congress.

OUDH AKHBAR, 5th April, 1918.

The Defence of India Act.

12. *Al Bashir* (Etawah) of the 26th March, 1918 (received on the 2nd April), says that the action proposed to be taken by the Government of India in response to Mr. Banerji's resolution regarding the internés will at least satisfy the public that innocent people will not be interned in future. It is however a pity that the Anglo-Indian press is complaining that Government has yielded to agitation. Such writings accentuate racial hatred.

AL BASHIR, 26th March, 1918.

The *Oudh Akhbar* (Lucknow) of the 2nd April, 1918, regrets that the Bengal Government has not allowed the internés to appear at University examinations. Of course they have not been able to attend lectures but that is no fault of theirs. They are held in durance vile though their offence has not been proved. The position taken up by Government is therefore not fair.

OUDH AKHBAR, 2nd April, 1918.

The *Utsah* (Orai) of the 5th April, 1918 (received on the 9th April), says that if the allegations made by Srimati Gulab Bai are true, they show how the Indian police discharge their duties and they also furnish an example of the unjustifiable policy of Government in the matter. Government should now allow Arjun Lal Sethi an opportunity to prove his innocence. The Prime Minister of the Jaipur State should be properly dealt with if he is in reality responsible for all the sufferings of Arjun Lal Sethi. Government should issue a *communiqué* to disclose the true facts of the case and should do justice in the matter.

UTSAH, 5th April, 1918.

The *Avadhbasi* (Lucknow) of the 9th April, 1918, enquires why Arjun Lal Sethi is being made to rot in jail for years and is not brought to an open trial if the charges disclosed by Mr. Sims *(sic)* against him are true. If this is not done he should in justice be restored to liberty.

AVADHBASI, 9th April, 1918.

The *Abhyudaya* (Allahabad) of the 6th April, 1918, says that Srimati Gulab Bai's letter has created great excitement among the people, and notes with regret that far from contradicting the statements in that letter or giving an opportunity to Arjun Lal Sethi to defend himself against the charges levelled against him Government has kept silent so far. Is it justice? Why was Arjun Lal Sethi not informed of the charges against him for such a long time and why was he not asked for an explanation, although Sir Reginald Craddock and Sir William Vincent assured the Imperial Legislative Council that this procedure was followed in the case of every interné? The people will call this not justice but autocracy. It is most regrettable that British justice is murdered in this manner on mere false reports of the C. I. D.

ABHYUDAYA, 6th April, 1918.

In the case of Swami Satya Deva also the Bihar Government has accepted the C. I. D.'s report as gospel truth. He has contradicted the allegations made against him. We have heard from an independent source that his statements are correct, while those made in the Government *communiqué* are untrue. Still Government is keeping silence and not challenging Swami Satya Deva's statements. In these circumstances how can the public believe that internments are not made in a *Nadirshahi* (autocratic) manner? This is not justice, but injustice. Either Government should break its silence and publish true facts, or it should remove the restrictions placed on the liberty of such innocent persons as Arjun Lal Sethi and Swami Satya Deva.

The Muslim League.

13. Regretting the non-payment of subscriptions by the members of the Provincial Muslim League, the *Hamdam* (Lucknow) of the 4th April says that this negligence will force the League to look to the generosity of a few rich men which is sure to result in

HAMDAM, 4th April, 1918.

washing off all the democratic tinge from it, and urges the members to pay up their dues and strengthen the League to protect Muslim interests.

AL KHALIL, 1st April, 1918.

14. *Al Khalil* (Bijnor) of the 1st April, 1918 (received on the 5th April), publishes a letter from the Superintendent, Muslim Internés' Aid Society, Delhi, which says that a meeting was held at Bijnor on the 14th March and a resolution was passed to start a local society for the aid of the internés.

The interned Muhammadan leaders.

HAMDAM, 31st March and 12th April, 1918.

The *Hamdam* (Lucknow) of the 31st March, 1918, says that Sir William Vincent's statement regarding the Bengal internment committee clearly shows that Government thinks that internments in other provinces do not need investigation. They wholly depend upon the opinion of Local Governments. If this is true, there can be no hope for Muslim internés. Our leaders are responsible for the indifference of Government towards Muslim internés.

The *Hamdam* of the 12th April publishes a letter addressed to the members of the *Nadwa* by MAULANA ABDUL BARI, who says that he had submitted a memorandum to the President of the *Nadwa* and had hoped that the interests of the Muslim public would receive the attention they deserved. He had also submitted copies of this memorandum to a number of leading Muhammadans interested in the welfare of Muslim internés, especially Maulana Mahmud Hasan. A casual reference to Maulana Mahmud Hasan in the presidential speech was not sufficient to bring consolation to burning hearts.

His memorandum has been published by the *Jamhur* and he is sorry for certain strong words used in it, but he thinks the action of the *Nadwa* in passing a vote of condolence on the death of Maulvi Anwarullah and refraining from saying a word on the internment of Maulana Mahmud Hasan is very objectionable and wrong. Similarly, nothing was said about another prominent member of the *Nadwa*, Abul Kalam *Azad*. It is inexplicable why some people exclude an expression of loyalty to the Government from politics while they consider even a mention of the basis of loyalty and submission to be connected with politics. Such people either pass loyal resolutions simply for the sake of form, or they deceive themselves and their community as well as the Government. If we only express loyalty and do not try to remove the causes of dissatisfaction it will mean that we do no more than make a protestation of loyalty and that we do not perform the duties of loyal subjects. We know that we are loyal but we also specify the acts which are likely to undermine our loyalty. This thoughtless handling of Muslim interests in the present time of unrest is due to the absence of the founders of the *Nadwa*. The remaining members love the life of the *Nadwa* more than its ideals.

Maulana Abdul Bari says he cares not for his good or bad name among the people and he will go on proclaiming the truth. His words should not be taken to be a kind of ultimatum to his friends. He does not aspire to be a leader and a great man. The *Nadwa* should prove itself to be an association of Muslim theologians, otherwise it will deserve no sympathy and a new constitution will replace the present order of things.

MEDINA, 1st April, 1918.

The *Medina* (Bijnor) of the 1st April, 1918, asks the Secretary of the Muslim League whether any date has been fixed for the proposed deputation in connection with the Muslim internés to wait upon the Viceroy. Should the public infer from the fact that the Viceroy enters Simla on the 20th instant, that the League is unable to send a deputation to the Viceroy during his stay at Delhi?

This paper, reviewing a book entitled *A Visit to the Deoband Darulalum*, regrets that the name of Maulana Mahmud Hasan has not been mentioned although the services of petty clerks have not been overlooked. The Maulana has been interned but his meritorious services are free, why are they ignored?

The disappointment and sorrow which the reply of Sir William Vincent to the interpellation of the Hon'ble Mr. Mazhar-ul-Haq in the Imperial Council regarding the result of the enquiry into the charges against the internés must have caused to Mr. Mazhar-ul-Haq and his community are boundless and need no comment. Not a single individual of their community has been released. We cannot understand why Government constantly tramples upon the feelings of seven crores of its Muslim subjects.

Supporting the resolution passed at the Calcutta Muslim League meeting which declared that Muhammad Ali's views regarding sympathy with Turkey are not at all contrary to his loyalty to the Crown, the *Mukhbir-i-Alam* (Moradabad) of the 1st April, 1918 (received on the 4th April), says that Government is not ignorant of the fact that the Muslims sympathise with the Turks because of their religion and that the present Turko-British conflagration is a trying ordeal for them. This was expressed by Sir James Meston in his speech at Aligarh in which he praised the Muslim loyalty to the Crown. This shows that Government do not object to the passive sympathy of Muslims with the Turks. MUKHBIR-I-ALAM, 1st April, 1918.

Indian members of Executive Councils.

15. The *Oudh Akhbar* (Lucknow) of the 30th March, 1918, says that such a large number of non-official resolutions have never before been accepted by any Government as were accepted by Sir Ibrahim Rahmatullah at a recent session of the Bombay Legislative Council. Sir Ibrahim does not possess full powers in the Bombay Executive Council but a patriotic person of powerful personality can surely bring his European colleagues round to his views. Sir Ibrahim is the only Indian Executive Councillor who has so far come up to popular expectations. OUDH AKHBAR, 30th March, 1918.

The Press.

16. The *Arya Mitra* (Agra) of the 11th April, 1918, emphasises the urgent need for the formation of a Hindi Press Association to guide and control the tone and policy of Hindi journals, so as to avoid disreputable controversies between them. The editors of Urdu journals should also be made members of this association. ARYA MITRA, 11th April, 1918.

The *Ittihad* (Amroha) of the 8th April, 1918, discussing the present difficulties of the vernacular press, deplores the disappearance of the *Nai Roshni* and *Musawat* (Allahabad) which were rendering useful service to the community as well as to the country. ITTIHAD, 8th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 31st March, 1918, appeals to Indian leaders to read vernacular newspapers if they possess any real patriotism and have a genuine sympathy with the masses in whose language these papers appear and whose grievances they represent. OUDH AKHBAR, 31st March and 2nd April, 1918.

The *Oudh Akhbar* of the 2nd April deplores the temporary stoppage of the *Sidaqat* owing to the action of the Punjab Government against it.

Commenting upon a correspondent's note asking how far the action of Government in warning editors of papers is justified while the Press Act acknowledges the legal liability of publishers and printers only, the *Sitara-i-Hind* (Lucknow) of the 2nd April, 1918, refers to a case in which Government took exception to an ordinary poem and warned the editor instead of warning the publisher. Urdu poetry can sometimes be interpreted in different ways, so it would be better for Government to forbid the publication of poems altogether. SITARA-I-HIND, 2nd April, 1918.

II.—Administration.

(a)—Education.

Government's educational policy.

17. Commenting on a recent debate in the Bombay Legislative Council, the *Leader* (Allahabad) of the 13th April, 1918, asks if Government does not often betray undue anxiety to exculpate itself from blame by speaking in exaggerated language of the duties of local bodies in regard to education. LEADER, 13th April, 1918.

National education.

18. The *Cawnpore Samachar* of the 7th April, 1918, has an article by Pandit Krishna Vinayak Phadke defining national education as that system of education which will turn out selfless patriots like Mr. Tilak and Mahatma Gandhi, and which will infuse into the minds of the people liberty, patriotism, hatred of subjection, self-help and an enterprising spirit. The present system of education in India is not calculated to promote any such progressive qualities, and besides it involves great waste of time and energy in the acquisition of a foreign language and crushes the intellectual faculties of the people. National schools and colleges should be opened throughout the country to teach the people to be self-confident and not to be afraid of Europeans, to put before them the ideals of their ancient heroes, to acquaint them with the true condition of their country and to suggest the ways and means of CAWNPORE SAMACHAR, 7th April, 1918.

improving it. Vernaculars should be made the media of national education, which should encourage people to take to industry and independent callings instead of Government service. These institutions should be independent of Government control. A national education week will be celebrated from the 8th to the 15th April to help in the founding of a national university, and it is hoped that every lover of the country will contribute towards its success.

OUDH AKHBAR, 3rd April, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd April, 1918, says that as no government can be better than self-government so no system of education can be superior to national education. It is regrettable that the United Provinces have shown no interest in the national educational movement; help should be given in order to make the national education week a success.

PRATAP, 8th April, 1918.

The *Pratap* (Cawnpore) of the 8th April, 1918, refers to the defects of the existing system of education and points out that without national education the children of India cannot have opportunities for the physical and mental development necessary for the making of good citizens. For want of national education India is backward educationally. The acquisition of knowledge through the medium of a foreign language has had a very bad effect on the health of the students and has consequently rendered them unfit for any high destiny. They have no ideals and thus become characterless and lack enthusiasm. The national education movement has been set on foot none too soon, and every Indian should consider it his supreme duty to make it successful in his own interests as well as those of the country.

SADDHARM PRACHARAK, 6th April, 1918.

The Hardwar *Gurukul*.

19. The *Saddharm Pracharak* (Kangri, Bijnor) of the 6th April, 1918, reports that the *gurukul* anniversary was a grand success despite apparent difficulties and that donations amounting to about $1\frac{3}{4}$ lakhs were announced. The anniversary celebrations were attended by ten thousand persons at least.

AL BASHIR, 26th March, 1918.

Muslim education.

20. *Al Bashir* (Etawah) of the 26th March, 1918 (received on the 2nd April), reproduces from the *Vakil* (Amritsar) an article thanking Dr. M. A. Ansari for inviting the attention of Muslim public bodies to the need for representing special Muslim claims before the Calcutta University Commission, and urges that Muslims should be fully represented on all educational bodies in Bengal and their particular educational needs should be satisfied.

This paper opposes the proposal to establish boarding houses for Muslim students in hired buildings and says that efforts should be first made to secure sufficient accommodation for Muslim students in boarding houses attached to Government schools. Local committees should, however, be established to grant scholarships to indigent Muslim students.

OUDH AKHBAR, 3rd April, 1918.

Urdu and Hindi.

21. Referring to the proceedings of the Hindi Literary Conference at Indore, the *Oudh Akhbar* (Lucknow) of the 3rd April, 1918, agrees with the views of Mr. Gandhi that one language can be written in two scripts. The Hindus and Muslims adopting the Nagri and Persian scripts should jointly strive for the progress and development of their national language.

ABHYUDAYA, 6th April, 1918.

The *Abhyudaya* (Allahabad) of the 6th April, 1918, in reviewing the proceedings of the eighth annual sessions of the Hindi Literary Conference at Indore says that to make Hindi the *lingua franca* of India will result in saving Indian nationalism from falling a victim to foreign civilization.

SARASWATI, February 1918.

The *Saraswati* (Allahabad) for February 1918 (received on the 23rd March), protests against the omission of the Nagri script from the one rupee note and urges that some member of the Imperial Legislative Council should ask Government to state the grounds of its action. The inscription on the note has been printed twice in the Arabic-Persian script; why has no consideration been paid to the convenience of more than ten crores of people who use the Nagri script? Surely the Nagri script could be used in place of the Kaithi script which is used only by a limited number of persons in Bihar.

MEDINA, 1st April, 1918.

Indian Muslims and Arabic.

22. The *Medina* (Bijnor) of the 1st April, 1918, urges Muslims to shake off their lethargy and follow the Hindus who are trying to revive Sanskrit in spite of its being a dead language

known to a very few persons. Muslims should improve the Urdu language and try to popularize Arabic in India, as their national progress largely depends upon these languages. Arabic is a living language, spoken by many people, and it can easily be propagated.

A correspondent writing in this paper suggests that weekly papers should reserve one column for the publication of articles in Arabic and expresses gratification that the *Medina* and *Al Bureed* are prepared to serve the language in this manner.

The Calcutta University and Muslims.

23. The *Hamdam* (Lucknow) of the 4th April, 1918, urges the Calcutta University Syndicate and Senate to exclude the book entitled *The History of the Heroes of Europe* from the University curriculum as it contains a number of objectionable passages against the Prophet Muhammad. The author is so prejudiced against Islam that he cannot maintain the impartiality required of a historian. It appears that the selection of this book is due to the meagreness of Muslim representation in the University. HAMDAM, 4th April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 2nd April, 1918, writes in the same strain. SITARA-I-HIND, 2nd April, 1918.

(b)—Municipal affairs.

The Benares Municipality.

24. The *Leader* (Allahabad) of the 13th April, 1918, publishes two letters urging the need for a crematorium at Benares, and the *Leader* of the 14th April contains a letter complaining that the health officer, who has been allowed by the board to take up military duties in addition to his own, is now to officiate as executive officer as well. Plague is very severe in the city and the municipal reports give a misleading idea of the state of affairs. It is also feared that the water-supply and street lights will be stopped altogether owing to the lack of coal and oil. LEADER, 13th and 14th April, 1918.

(c)—General.

Grievances of cultivators.

25. Referring to the dissatisfaction of the Khaira cultivators caused by the actions of Government, the *Oudh Akhbar* (Lucknow) of the 5th April, 1918, urges Government to administer justice to the cultivators by appointing an impartial committee to enquire into the matter. The spread of dissatisfaction among the cultivators is injurious to Government as well as to the country. OUDH AKHBAR, 5th April, 1918.

The *Pratap* (Cawnpore) of the 8th April, 1918, refers to the serious situation in Khaira and says Government is acting unjustly in the matter. Why does it not allow a joint committee of official and non-official members to inquire into the extent of the failure of crops as urged by Mr. Gandhi? Now the peasantry of the country will not remain in their present deplorable condition for long. Their long-bowed-down head will soon be raised. The world has been ungrateful to them too long. Government taking time by the forelock should refrain from treating cultivators in the harsh manner in which it has so far been treating them. The Anglo-Indians are very fond of professing sympathy for the poor masses. Have they gone to sleep on this occasion? PRATAP, 8th April, 1918.

The *Abhyudaya* (Allahabad) of the 6th April, 1918, says that as a result of the illiberal and short-sighted policy of the Bombay Government the situation in Khaira has assumed a very serious aspect. It is to be hoped that the Government of India will soon take steps to restore peace in the district. ABHYUDAYA, 6th April, 1918.

The *Bharat Jiwan* (Benares) of the 8th April, 1918 (received on the 11th April), says that at the present day the rural population is suffering from scarcity, defective water-supply and absence of sanitation. *Ghi* and milk which abounded formerly in villages are not available there at any price now. Such a state of things has been brought about by the decrease in the number of cows and the want of adequate pastures. Not only common diseases but also cholera, plague and small-pox play havoc there. Most of the villages have no good wells and if some of them possess good wells they are not kept in a sanitary condition. The elements of sanitation and cattle-raising should be taught to the boys attending district board schools with a view to effect some improvement in the condition of the rural population. BHARAT JIWAN, 8th April, 1918.

OUDH AKHBAR, 11th April, 1918.

Indian trade.

26. The *Oudh Akhbar* (Lucknow) of the 11th April. 1918, commenting on the present high price of cloth, says that the remedy lies in the use of country-made things in spite of their coarseness, in preference to foreign articles. The cultivators should have hand looms for spinning and weaving cloth in their leisure hours. The textile industry of India cannot thrive so long as English competition exists. So long as India does not obtain freedom in trade, it is not likely to progress in the field of industry. Freedom of trade cannot be achieved until Indians possess a voice in the government and have a free hand in the internal affairs of the country and until the country is raised to the status of other parts of the Empire. Indians should get Home Rule and form their own policy.

PRATAP, 8th April, 1918.

The New Companies Act.

27. The *Pratap* (Cawnpore) of the 8th April, 1918, urges that the whole country should oppose the Act restricting the formation of new companies and the raising of fresh capital by old companies, and inquires whether this is the way in which Government has sought to encourage Indian industry. Is this not a discouragement to private effort in the industrial sphere? Government should not enforce this Act. If the people had not rendered free assistance in the war, the measure could not be held to be so objectionable. Will this high-handedness ensure greater help in the war? Certainly not. People will allow their money to be idle for want of opportunities for investment in industries. If Government were to legislate to confiscate all the money in the country it could probably get the money of those people for war purposes.

PRATAP, 8th April, 1918.

The Income Tax Bill.

28. The *Pratap* (Cawnpore) of the 8th April, 1918, wonders why clause 4 of the Income Tax Bill in the Imperial Legislative Council was not opposed on the ground that it was unnecessary to enhance taxation when surpluses accrue every year. Were the official members allowed to vote freely on this clause, contrary to former practice, in order to produce a spectacular effect on Mr. Montagu?

HAMDAM, 12th April, 1918.

The improvement of Lucknow.

29. Welcoming the formation of a committee for the improvement of Lucknow city, the *Hamdam* (Lucknow) of the 12th April, 1918, trusts that in framing their improvement scheme the committee will keep in view the oriental characteristics of the town and that the improvements will benefit all sections of the people and not turn the city into a place for the wealthy only.

PRATAP, 8th April, 1918.

Illegal taxes.

30. Babban Lal Jaiswal writing in the *Pratap* (Cawnpore) of the 8th April, 1918, complains that contrary to the orders of the Notified Area Committee the tax farmer in Ahraura (Mirzapur) levies tax on such things as milk, curds, firewood, etc., worth less than four annas, and asks the authorities to put an end to this illegal proceeding.

III.—Railways.

LEADER, 13th April, 1918.

The Bengal and North-Western Railway.

31. The *Leader* (Allahabad) of the 13th April, 1918, commenting on the refusal of the Bengal and North-Western Railway to fence its line and to provide vacuum brakes, declares that the Bengal and North-Western Railway which makes enormous profits from India shows callous indifference to the life and property of the people through whose lands it passes. It is time the Railway Board took up the matter and compelled this spoilt child to do its duty.

IV.—Religious and social matters.

UTSAH, 5th April, 1918.

The Bihar riots.

32. The *Utsah* (Orai) of the 5th April, 1918 (received on the 9th April), expresses surprise and sorrow at the large number of men among the accused in the Shahabad riot cases who have fallen ill between October and February and remarks that the popular apprehension that the accused would be packed in jails like mute cattle seems to have been justified by this state of things. It is surprising that persons who are alleged to have been able to riot and plunder five months ago should so soon lose their health. It is also rumoured that some of those who have been convicted

have died. Is it not the duty of Government to warn the officials against neglecting the health of these persons?

The *Avadhbasi* (Lucknow) of the 9th April, 1918, writes in a similar strain. AVADHBASI, 9th April, 1918.

Cow-sacrifice.

33. The *Mukhbir-i-Alam* (Moradabad) of the 1st April, 1918 (received on the 4th April), while thanking Mr. Gandhi for his views that the Hindus have no right to object to cow-sacrifice by Muhammadans but should urge Europeans either to abandon the use of meat or to send for it from outside India, says it is against the sense of justice for the Europeans to be made to comply with the request. MUKHBIR-I-ALAM, 1st April, 1918.

The depressed classes.

34. The *Bharat Bandhu* (Hathras) of the 5th April, 1918 (received on the 9th April), publishes a long contributed article by PANDIT LAKSHMI SHANKAR AWASTHI, who pleads on social and political grounds for the uplift of the depressed and untouchable classes by according them better social treatment, by spreading education among them and by improving their economic condition. BHARAT BANDHU, 5th April, 1918.

The non-Brahman movement in Southern India with its anti-national activities should serve as an eye-opener to the higher and educated classes and impress upon them the supreme need of giving their earnest attention to the question.

Children at race meetings.

35. The *Oudh Akhbar* (Lucknow) of the 2nd April, 1918, while approving of the Hon'ble Lala Sukhbir Singh's resolution regarding juvenile smoking urges some hon'ble member to take up the question of penalising the attendance of students and children at race courses. OUDH AKHBAR, 2nd April, 1918.

V.—MISCELLANEOUS.

The *Oudh Punch*.

36. The *Oudh Punch* (Lucknow) of the 29th March, 1918, contains a poem which humorously depicts the deplorable condition of Russia, saying that its long-felt desire to conquer Persia remains ungratified. OUDH PUNCH, 29th March, 1918.

This paper also publishes a cartoon in which an Indian gentleman and his wife are seated at dinner and a maid servant is attending them :—

Mistress : " Bring something to eat."
Maid servant : (presenting a shoe on a tray) : " Here it is."
Mistress : " Oh, I wanted something to eat !"
Maid servant : " Madam, this is also eaten. We the poor have eaten much of it. Now you should take it."
Master : " Oh, it is written in the fate of Indians."

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ABHYUDAYA, 13th April, 1918.

India and the war.

1. Referring to the Premier's appeal to India, the *Abhyudaya* (Allahabad) of the 13th April, 1918, says that India's sympathy in this war is with the party which wants to extirpate injustice, oppression and iniquity in international relations and to establish equality, liberty and self-government in their place. Not a single sensible Indian can sympathise with Germany which upholds autocratic violence. The piteous cry of Belgium, Poland's wail for self-government, and the sufferings of Servia and Montenegro encourage Indians to help to protect them. Surely we Indians who have always lived for *dharma* (justice) will not murder justice by sympathising with the cruel and tyrannical Germans. Mr. Lloyd George's message not only stimulates our valour but if we follow his exhortations we will serve our own interests also. There is not a single Indian but will be moved to prevent the encroachment of the demoniacal German power into Asia. It is our national duty to respond to the Premier's call to stem the storm of German anarchism and oppression. We should do our utmost to crush the German power. The defeat of Russia and the friendship of Ukeraine with Germany will have a bad effect on India too. If we are to save the holy soil of India from being trampled by wicked and cruel Germans, we should fight with redoubled force the enemy in Palestine and Mesopotamia. We assure the Premier that the heart of India is welling with sympathy and enthusiasm at his message.

But our enthusiasm is mixed with shame and sorrow, for what can we do beyond expressing lip sympathy? As a result of the policy of the Indian Government the whole nation is unarmed and the martial spirit is almost extinct. Despite this, had the Indian Government followed the advice of Indian leaders to adopt a policy of trust and generous boldness at the outbreak of the war, England would not have felt the deficiency in man-power at the present time. But Government has not made any substantial changes in its policy even now. The Arms Act is as rigorous as ever before. Illiberality in granting commissions to Indians in the Army still continues. The Indian press is as harshly treated as before. It is not yet too late for Government to show trust in Indians by deeds. If America can prepare an army of one million in a year, there is no reason to think that India could not prepare at least half a million soldiers during the same period. It is a stain on our loyalty that England should look to Japan for help and should not utilize the enthusiasm of 30 crores of Indians. England's need is India's opportunity to show her true friendship on terms of equality. If England carried out in India the principles for which she is fighting in Europe, millions of soldiers could easily be raised here. If we shed our blood for the Empire, it is England's duty to accord us generous equal treatment. True co-operation lies in mutual trust and we hope from the Viceroy's reply that the Indian Government will follow a new policy. If this is done we have no fear that India's response will not be equal to the gravity of the situation and her glorious ancient record, for the extinction of German savagery in this war will mean the triumph of those principles which Indians hold dearer than life.

President Wilson's speech on the occasion of the anniversary of America's entry into the war is replete with lofty and liberal ideas, and America's participation in the war is based solely on considerations of justice, liberty and humanity. We are fully confident that right and justice will triumph ultimately, and that at the conclusion of peace President Wilson will exert his influence for the just treatment of subject nations which are eagerly aspiring for freedom.

ADVOCATE, 19th April, 1918.

The *Advocate* (Lucknow) of the 19th April, 1918, says the Indian and Anglo-Indian papers have been wonderfully unanimous in declaring that India's response to the Prime Minister's appeal will be full, cordial and practical. The responsibility for a hearty response depends a great deal on the Government. The Viceroy speaks of safeguarding the soil of the Motherland because the danger is near, and the situation hinted at in the Prime Minister's message is very serious and renders an overwhelming response from the sons of the soil supremely necessary. The possibility of an invasion of India was long foreseen by the Congress. Certain Anglo-Indians have become incapable of realizing the magnitude of the issues involved in this war and have been more anxious to divide Indians into parties

according to their own judgment and to stop the Home Rule agitation, but Indians of all creeds and castes fully recognize the gravity of the situation and are prepared to sacrifice their all to safeguard their dearest possessions on earth against a cruel and unscrupulous enemy and to secure the final triumph of those ideals of justice and honour for which the British Empire stands.

BHARAT BANDHU, 12th April, 1918.

The *Bharat Bandhu* (Hathras) of the 12th April, 1918 (received on the 17th April), says that India has so far done all in her power to help England with men, money and material, and she does not wish to lag behind in any way in future. Owing to the Arms Act and the want of military training and for other causes over which Indians have had no control martial spirit has become extinct in them. But if even now they are fully trusted and if military training is imparted to them they can supply an army strong and large enough to crush not only Germany but the whole world. India, which has always been on the side of right, justice, truth and liberty, will never allow Germany to desecrate her holy land by its unrighteous deeds. Indians should do their utmost to protect the interests of the British Empire with which their destiny is indissolubly bound up.

CAWNPORE SAMACHAR, 14th April, 1918.

The *Cawnpore Samachar* of the 14th April, 1918, considers the Premier's appeal to be very important and says that it is the duty of every Indian to strain every nerve for the defence of his country and the British Empire.

LEADER, 15th and 20th April, 1918.

The *Leader* (Allahabad) of the 15th April, 1918, says India's whole future is bound up with that of the British Empire and to her has been entrusted the task of bearing the Imperial burdens in the East. She should render all needed assistance in men, money and materials to strengthen the British position in the West where the supreme decision is to take place. But how can India's enthusiasm be stimulated if her peoples are not fully and frankly told of the valourous deeds of the troops which she has been supplying to the various theatres of war?

The *Leader* of the 20th April says that the loyalty of India at the beginning of the war was squandered, and though gradually a slow change of policy became perceptible, no Indian has been included in the Munitions Board, mistakes in connection with the Defence Force have not yet been wholly rectified, and provision for the training of a large number of Indians as officers in the Army has not yet been made, while certain indiscretions of Government last year vitalized the Home Rule League and strengthened the more radical politicians. There is great dissatisfaction among educated Indians. But for both Government and the people the performance of duty and not the assertion of rights is demanded by the Empire in the hour of need.

The Prime Minister's appeal came at the same time as the prohibition of the Tilak deputation. We regret and disapprove of the prohibition, but we are not disposed to magnify it into a grievance. But the *Hindu*, *New India*, *Amrita Bazar Patrika* and *Bombay Chronicle* do not often put up with what we and the *Servant of India* are prepared to reconcile ourselves to. Many engaged in the tasks of Government feel that the tone of the Anglo-Indian press is a hindrance to the path of good government, but Government lacks either the courage or the inclination to set it right. We ask the non-official British population of India to give up all affectation of racial and political superiority and to behave as men among men. It is the cardinal maxim of the Indian politician that the indispensable condition of India's well-being and advancement is the continued existence of the British connection in unimpaired and undiminished strength. For the fulfilment of India's honourable political aspirations, to put it no higher, it is imperative for every true-hearted and hard-headed Indian to devote himself at the present juncture to seconding the efforts of Government to win this war, on the issue of which depends the fate of many nations including India.

PRATAP, 15th April, 1918.

The *Pratap* (Cawnpore) of the 15th April, 1918, sincerely desires that the Premier's appeal will meet with a hearty response. Even if India had had no connection with England and had been an independent state her sympathies would have been with the Allies in this appalling war of justice and right against injustice, brutality and autocracy. But now not only as a subordinate part of the British Empire but also because of the deceitfulness, dishonesty and wickedness of Germany India hates the despotic and depraved Central Powers. A German victory would be a bad thing in itself, but her encroachment towards Asia would be still worse.

We Home Rulers do not now like any foreigners to enter the country, and if any foreigners make preparations to move towards it, we consider it our duty to oppose them to the best of our power in the name of our country's peace and sanctity. These are the reasons for which we deem it necessary that the Premier's wishes should be fully met by Indians. But we wonder how these wishes are to be fulfilled by the general public who have no vitality and do not know how to appreciate and meet the situation, except by resigning themselves to their fate. Who is responsible for this state of things? A section of the general public has sense enough to understand the situation, but it is confused with the manner of its presentation. It understands that a call is being made to stem the German advance towards Asia, but it wonders what the terms liberty, justice and honour, in the name of which this call is made, mean. An ordinary Indian can only exclaim, how is he to fight for the high ideals of liberty and justice which he has never known? He can understand his duty to help England in the hour of its need. He has already done something in this direction and will do what he can in future. English statesmen would do better not to address such appeals to Indians—they should issue orders which will be obeyed. Such appeals only mean moral degradation both to Englishmen and Indians. They themselves can know what is their moral degradation. As regards our degradation, our sacrifices in the war in the name of loyalty can be regarded as meritorious, but those sacrifices in the name of liberty are a mere cant or a pleasureless sin.

UTSAH, 12th April, 1918.

The *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), exhorts Indians to respond fully to the Premier's appeal and to join the Army freely. If they take their due part in the defence of the Empire the time will soon come when they will occupy a most important position in the British Empire and all their present disabilities will disappear.

ABHYUDAYA, 13th April, 1918.

The War Loan.

2. A correspondent writing in the *Abhyudaya* (Allahabad) of the 13th April, 1918, complains that contributions for the War Loan are being realized very harshly in Shahabad (Hardoi). Many persons who have to go without sufficient meals have had to pawn their goods and chattels to make the payments. Besides this, taxes have been greatly increased there, and consequently the inhabitants are in great distress.

LEADER, 15th April, 1918.

Germany and the East.

3. The *Leader* (Allahabad) of the 15th April, 1918, expresses satisfaction at His Honour Sir Harcourt Butler's having contradicted the silly rumour that India is in danger of invasion. Some people thoughtlessly read into the Viceroy's reply to the Prime Minister more than the context would warrant; it would have been better if a rather ambiguous expression had not been used in His Excellency's reply.

HAMDAM, 8th April, 1918.

Home Rule for India.

4. The *Hamdam* (Lucknow) of the 8th April, 1918, expresses gratification at a report in the *Madras Mail* of the success of village *panchayats* in the Cochin State, and says that it is a cause for considerable satisfaction that a paper which is always inimical to Indian aspirations for self-government has made this confession regarding the administrative capacity of Indian villagers. Would that the paper pondered over this and refrained from opposing the grant to Indians of increased powers in the administration of their country.

JADU, 12th March, 1918.

The *Jadu* (Jaunpur) of the 12th March, 1918 (received on the 6th April), reproduces from the *Daily News* an article advocating the grant of freedom to India and says that no other article can be more hopeful, as this shows that the Liberal party has admitted that England cannot, after the present struggle for liberty and freedom, refuse to grant freedom within its own territories.

LEADER, 15th April, 1918.

The *Leader* (Allahabad) of the 15th April, 1918, replying to the *Pioneer's* remarks on the lack of any sense of responsibility among Indian politicians, quotes the *Times'* description of the various critics of the British Government and declares that balanced or unbalanced expression of dissatisfaction has as little to do with capacity for self-government as tame acquiescence in whatever Government does.

OUDH AKHBAR, 6th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 6th April, 1918, publishes a letter from Dorothy Jinaraj Dasa, President, Indian Association, Adyar (Madras), to the members of the All-India Congress Committee urging them to direct the provincial committees to consider the question of women's rights in the proposed administrative

reforms and to publish a detailed announcement on the question so that the male and female members of different associations in England may be informed.

5. The *Pratap* (Cawnpore) of the 15th April, 1918, publishes a poem by RAM CHARIT UPADHYA with the following lines in praise of India :— PRATAP, 15th April, 1918.

The regeneration of India.

Victory to India, the striker of terror into the hearts of demons, the destroyer of the race of obstructionists, the lord of the three worlds, the devourer of the serpent of the opponent and the helper of the servant.

6. The *Oudh Akhbar* (Lucknow) of the 2nd April, 1918, publishes an article entitled "The wall will surely be broken," in which the editor refers to the debate in the Imperial Council on Babu Surendra Nath Banerji's motion for the election of at least one Indian member for the Imperial War Conference, and says that Sir William Vincent's words "you are striking your heads against a wall" are very queer. They may be unexceptionable from the standpoint of English etiquette but sound differently when translated into the Hindustani language. OUDH AKHBAR, 2nd April, 1918.

Officials and Home Rule.

In plain Hindustani this can only mean that the existing bureaucracy is a wall and the Indian non-official members are trying to shake or rather break it, but the bureaucracy thinks that even if heads be broken there will be no effect on the wall. To all appearances the view of the bureaucracy is correct because it is rarely that any resolutions put forward in Councils are accepted. But we say that if heads are strong and steadfast, then even this steel wall will one day be broken. To-day we find that the wall has begun to shake owing to the repeated blows of these heads and the bureaucracy itself has begun to dread lest it may topple down. About ten years ago Mr. Gokhale put forward a very moderate proposal for free and compulsory elementary education but the Government strongly opposed it. But for ten years Mr. Shastri, Mr. Malaviya and Mr. Sharma have all been knocking their heads against this steel wall of opposition and now Government says that the time for a start has arrived. In the matter of indentured labour Mr. Gokhale, Mr. Gandhi, Mr. Andrews, Mr. Polak and others kept their heads steady, with the result that though their heads are as before, or rather stronger, a very considerable portion of the wall is broken. The Viceroy himself introduced an innovation in the last sitting of the Imperial Council, for on two occasions he allowed official members to vote and take part in the debate without any restraint and said that non-official members regard as highly improper the present system under which, though the ablest officials are nominated members of Councils, their only work is to vote silently in support of Government. There was a difference of opinion among Indian members themselves on Mr. Sharma's resolution regarding the division of India on a linguistic basis and therefore the participation of the official members was not of such benefit at that time. But the votes of the Government officials produced a satisfactory result in the matter of making agricultural income assessable for income tax. Just think! Sir Charles Munro, Commander-in-Chief of the Indian Armies, voted against Government, and if there had not been this permission he would have had to vote against his conscience in support of Government. This is not an injustice to India alone, it is also a grave injustice to officials that under the existing system they have to give an opinion different from their conscientious opinion.

The result is that the strength of the wall of the bureaucracy is daily decreasing and we strongly hope that the day is not distant when this wall will be utterly smashed. Of course continued and vigorous efforts are necessary to bring about this result, therefore there should be no slackening of effort. Just now the heavy and invincible heads of Lord Chelmsford and Mr. Montagu are probably with us and we should take advantage of their strength also. Again, the present Ministry in England is more or less with us. But Lord Sydenham, Sir John Hewett, Mr. Welby, and Anglo-Indians are supporting the wall from the other side. We have thought out a remedy for Lord Sydenham and others. A deputation is going to England which will lessen their strength and secure many more heads for the party of breakers. The support of the Anglo-Indians in India has also to be dealt with. Apart from the members of Councils it is the duty of all India to put forth its strength at the present moment: to carry the masses it is necessary that they should be acquainted with their rights. How can this be achieved?

We should go into cities, towns and villages and tell the people the needs of the country. It is a pity that there is an extraordinary silence in our province. It seems as if the provincial leaders had made a wager that he who spoke first would be banished. The wall of the bureaucracy is becoming much weaker, but even now it is not weak enough to tumble down of itself. The present European war is a war of liberty and England is suffering great loss for the freedom of smaller nationalities. It is clear that with the victory of our Government many countries of this world which were previously not free will become free. Will India even then remain in the same condition as before the war? If she desires to grow poorer and poorer, if she does not want to progress in the field of education, if she prefers always to remain dependent on other countries, then she may surely remain silent. If, however, she desires that *Bharat Varsha* should as of old again stand by itself and becoming an equal partner in the British Empire make such progress that European countries may again learn a lesson from it, then it is necessary for her to build the wall of liberty and nationality and to demolish the wall of bureaucracy so that if foreign invaders were to come again and strike against this wall, it would not shake.

MASHRIQ, 11th April, 1918.

Muslims and Home Rule.

7. A correspondent writing in the *Mashriq* (Gorakhpur) of the 11th April, 1918, says that Mainpuri is nowadays being ruled by one nation alone. The Collector, the Superintendent of Police, the Civil Surgeon, the Subordinate Judge, the Sessions Judge and all the officers of the Irrigation Department are Hindus. With one exception all the deputy collectors are Hindus and there is only one Muslim munsif, and he is only temporary. The correspondent does not hold that this means any conspiracy, but if the *Leader* spied danger to Hindu interests in Bijnor where the Muslim officers preponderated, it is only right to consider Muslim interests in Mainpuri in danger at the present time. Some Muslim member ought to bring this to the notice of Government. Some Muslim officers have already been injured. Mirza Muhammad Wajih, deputy collector, was obliged to get himself transferred within six months, and thanks to the Hindu Collector the Mirza's character roll has been spoilt.

The editor says Government is possibly experimenting in *swaraj* in Mainpuri. If so, it will soon learn that Home Rule means the rule of one nation alone and it would be advisable to remove the few Muslim officers left in Mainpuri. The *Leader* raised such a cry over Bahraich, but if *swaraj* is being tried in Mainpuri the Muslims have no other course open to them than praying fervently to God after their five prayers daily. The Muslim League belongs to the Raja of Mahmudabad and is an appendage of the Congress.

ZUL QARNAIN, 14th April, 1918.

Commenting on the *Hamdam's* complaint that invitations to attend national education meetings at Lucknow were written in difficult *Bhasha*, the *Zul Qarnain* (Budaun) of the 14th April, 1918, invites Muslims to consider if their co-operation with the Home Rulers is likely to benefit their community.

OUDH AKHBAR, 7th April, 1918.

Anti-Home Rule propaganda.

8. The *Oudh Akhbar* (Lucknow) of the 7th April, 1918, says that no sensible educated Indian can oppose Home Rule, and the opposition of Dr. Nair whose change of front is said to date from his failure to obtain a seat in the Council is due either to his desire to win renown or to his dissatisfaction with certain features of the Congress-League scheme. All are agreed that India must have self-government in the future and controversy rages round the nature and time of the first instalment. Anti-Home Rulers, among whom are included non-official Anglo-Indians, hold that a slight extension of local self-government would be sufficient for the time being. We, however, do not attach much value to the standpoint of Anglo-Indians, who do not want to see India enjoying wider powers of municipal self-government as is evident from the attitude recently adopted by the *Civil and Military Gazette* in regard to the Lahore municipal board. If Dr. Nair is dissatisfied with the Congress scheme he should publish his own scheme. If, however, he is bent on opposing all reforms whatsoever, he may rest assured that his deputation will only cover itself with ridicule in England, the home of liberty. The few "un-British" Anglo-Indians in England can do nothing, and the members of the Anti-Home Rule deputation will only earn unenviable notoriety as enemies of liberty.

9. The *Advocate* (Lucknow) of the 19th April, 1918, says the decision of the War Cabinet not to allow the deputation to go to England is a great blunder. It will create suspicion in the minds of the masses of the Indian people who worship Mr. Tilak, and Indians will begin to think furiously of the probable reasons for the unfortunate decision. Will not prestige suffer by revoking a sanction issued by the Viceroy? But we ourselves are not sorry that Mr. Tilak should not face the peril of the deep in these uncertain days, for if the boat carrying him were torpedoed the clock of Home Rule would be put back by centuries.

ADVOCATE, 19th April, 1918.

The Home Rule deputation.

The *Bharat Bandhu* (Hathras) of the 12th April, 1918 (received on the 17th April), says that although it was not convinced of the need of the Home Rule deputation proceeding to England at the present moment, it cannot agree with those who hold that the deputation would cause unnecessary embarrassment to the British Government. The object of the deputation was perfectly constitutional as it wanted to obtain the co-operation of the British public in the grant of administrative reforms according to the Congress-League reform scheme and to counteract the effect of the calumniation of Indians by Lord Sydenham and Co. There is no doubt that the British public are wholly engaged in the war at the present moment, but if they have leisure to listen to Lord Sydenham they can also listen to the deputation. Even if they could not do so, the deputation would have been unsuccessful but would have produced no harmful results. We cannot but feel aggrieved that when with the help of the Government of India the deputation was furnished with passports and was just about to start the British Government should have disallowed its visit to England. We cannot but protest strongly against this order and express our sympathies with the members of the deputation. We entirely agree with the view of the *Times of India* (Bombay) that the British Government has been ill-advised in taking this action. We should all protest against it unanimously, for internal differences at the present moment will produce very baneful results.

BHARAT BANDHU, 12th April, 1918.

The *Cawnpore Gazette* of the 8th April, 1918, admits that the war has reached a critical stage, but says that when Sydenham and Co. are showing great activity in trampling on Indian aspirations and are trying to prejudice even Englishwomen and students against India, it is necessary for the Home Rule deputation to proceed to England to counteract their efforts and to point out to Englishmen that if Indians were placed on a footing of equality they would very soon be able to help England out of her present difficulty. If Indian military strength had been husbanded from the very beginning Germany would not have dared to go to war with England. The resources of India are very great and Indians are ever ready to die for their King. But in order to inspire the zeal and enthusiasm necessary for such sacrifices the feelings of Indians should be respected. The Home Rule deputation will tell the British people that the elevation of the status of Indians will elevate their status also and will enable India to crush Britain's enemies, so no objection need be taken to it.

CAWNPORE GAZETTE, 8th April, 1918.

The *Hamdam* (Lucknow) of the 8th April, 1918, refers to the success attending Mr. Tilak's tour in connection with his Home Rule deputation and says that the cancellation of the passports will cause serious grief and disappointment among the masses. We fail to see why the British Government has taken such action and why the Government of India failed to re-assure it. We anxiously await Government's *communiqué*.

HAMDAM, 8th April, 1918.

After referring at length to the marvellous success attending Mr. Tilak's tour in connection with his Home Rule deputation, the *Hindustani* (Lucknow) of the 4th April, 1918, says that though it acknowledges the popularity, patriotism, perseverance, courage and services of Mr. Tilak it cannot fall in with his deputation idea. His advice that Indians should not accept anything less than the Congress-League scheme, should never even think of compromise and should resort to passive resistance if necessary, is to be deplored and will cause difficulties and complications. It is not proper to create doubts in the public mind before Mr. Montagu's proposals see the light of day.

HINDUSTANI, 4th April, 1918.

Referring to the prohibition of the Home Rule deputation to England, the *Rahbar* (Moradabad) of the 9th April, 1918, says that a subject race is never permitted to do anything freely and it is only the kindness and favour of the

RAHBAR, 9th April, 1918.

ruling race if it allows any right. Our British Government has so far been very generous but the present dangerous situation has changed it. In spite of the success attending Mr. Tilak's tour in connection with the deputation Government has forbidden it to proceed to England. In these circumstances the people of the country should turn their attention towards that "great work" which Mr. Gandhi has undertaken. Though whatever Government may choose to do is right and proper yet the deputation going to England would not have been so bad as disappointment created by this prohibition at the eleventh hour. However this is another incident to convince Indians that they should depend solely on themselves. The help of others cannot be safely depended upon. We believe that the welfare of India lies in following Mr. Gandhi's example alone.

SITARA-I-HIND, 10th April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 10th April, 1918, expresses gratification at His Excellency the Viceroy's conditional permission to the members of the Home Rule deputation to sail to the Cape of Good Hope and expects from the generosity of the Home Government towards India that it will approve of the orders of the Viceroy and that the members will not be directed to return to India.

UTSAH, 12th April, 1918.

The *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), says that as the Home Rule deputation would only have laid Indian aspirations before the British public and would not have asked them to render any active help towards realizing these aspirations at the present time, it could not divert the attention and the energies of the British public from the vigorous prosecution of the war. In these circumstances its proceeding to England was not undesirable. It is satisfactory that the Government of India have allowed the deputation to proceed to the Cape and have promised to represent the matter to the Home Government.

In another article the paper refers to the disappointment caused throughout the country by the decision of His Majesty's Government, which is wholly contrary to liberal British traditions, and has caused great misgivings in the minds of the people. If the decision has been arrived at with a view to prevent the British public from learning the legitimate aspirations of Indians, nothing can be a matter for greater regret, and it will also show that the British Government have set no value upon the services so far rendered by India to them. In the absence of other reasons we can only say that the British Government have taken this step to prevent India from attaining her rights. The people, however, need not be discouraged, but boldly facing all obstacles should continue their work which is sure to be crowned with success sooner or later.

ADVOCATE, 19th and 21st April, 1918.

M. K. Gandhi and passive resistance.

10. The *Advocate* (Lucknow) of the 19th April, 1918, publishes a telegram which declares that under the guidance of Mr. Gandhi the passive resistance movement in Kaira is attaining formidable proportions, and urges that a Kaira relief fund should be immediately opened. The Commissioner is reported to have told the peasants that Mahatma Gandhi was not a reliable adviser, though he did admit that the Mahatma's motives were sincere. The Commissioner is a foreigner and cannot understand the lot of the helpless villagers so well as Mahatma Gandhi, who lives, eats and starves with them and works for them.

The *Advocate* of the 21st April says the passive resistance campaign in Kaira is progressing well, and Mahatma Gandhi, with his wife and followers, is doing splendid work, going from village to village asking the villagers to sign the "no payment" declaration and exhorting them to be of good cheer. According to the *Bombay Chronicle's* reports, at a meeting of villagers Gandhi said that the only *dakshina* he would have was "a vow not to pay a single farthing to Government even if they were flung into yonder pond or were even burnt." He went on to declare that they were fighting for the truth, they were on their trial and he wanted to see if they had the courage to go to jail and make sacrifices. He said, as regards Government's confiscating lands worth Rs. 10,000 for the recovery of a paltry amount, British rule is not a rule of spoliation but when it is proved that it is a rule of deliberate spoliation he would have nothing to do with it.

At a meeting at Aklacha he said that so long as the ideal of the British Government was the meting out of justice, even although all did not receive it, a subject like himself could remain loyal to that rule; but now he felt that Government was abandoning that ideal and that an element of autocracy was being

introduced. Such Government ought to be resisted. Loyalty consisted in protesting against and resisting every piece of injustice that might be done.

Mahatma Gandhi is not a politician who veils his thoughts in ornamental verbiage. He has animated the villagers with his purpose which is theirs, and impressed on them that they are pursuing truth and that it is their duty as believers to follow truth fearless of consequences. He said truth always conquers, and all those who had taken the vow should be prepared to suffer for the sake of truth.

At Sinhuj, according to the *Bombay Chronicle*, he heard from some of the village women that through fear many who had taken the "no payment" vow had paid their revenue. He expressed sorrow and declared that they ought to be prepared to sacrifice anything, except their self-respect. He who is not self-respecting is not a religious man; he who fears God need not fear anybody in the world. The Government at present is a rule of fear, but it is wrong to believe that kingdoms can only exist through fear. Fearlessness is the only key to *swaraj*. Two thousand three hundred and thirty-seven cultivators have signed the vow.

The sufferings of the poor villagers have begun: property is attached, ornaments and cattle are sold, but the passive resister is firm and confident. The methods of attachment are generally felt to be unjust and in some cases illegal. The whole method seems to have been devised with a view to strike terror in the hearts of poor and ignorant agriculturists, but it is a source of unmixed joy to see the people showing more courage and determination with the progress of official persecution. This reacts on the official zeal, for even the biggest rent collectors go about their work in a somewhat wavering spirit. The cultivators are waiting to see how far the Commissioner will follow the ruthless policy of confiscating the lands of those who do not pay instead of attaching their goods. As Mahatma Gandhi has repeatedly told the villagers, the eye of the whole country is directed towards them. Every Indian will sympathise with the villagers of Kaira who are fighting for the sake of justice and truth. We can help them by starting a relief fund and we hope our countrymen will bestir themselves betimes.

This paper also publishes the reply to the Commissioner's address in which Gandhi declares that the Kaira cultivators are solving an imperial problem. They will show that it is impossible to govern men without their consent. Once the Civil Service realizes this position it will supply to India true Civil Servants who will be the bulwark of the people's rights. To-day the Civil Service rule is a rule of fear but the Kaira cultivators are fighting for the rule of love.

ARYA PATRA, 1st April, 1918.

Referring to the recent fasting vow and other sacrifices of Mr. Gandhi in the national cause, the *Arya Patra* (Bareilly) of the 1st April, 1918, exhorts Indians to profit by the example of this leader who possesses tremendous spiritual force, self-sacrifice, self-abnegation, disinterestedness, devotion to truth *(satyagrahta)*, sympathy for the helpless, service of country, self-help and renunciation—in short, there is no virtue which cannot be learnt from this noble being.

CAWNPORE GAZETTE, 8th April, 1918.

The *Cawnpore Gazette* of the 8th April, 1918, justifies the passive resistance of the Kaira agriculturists and says that though it would be improper to offer any opinion just now regarding the outcome of the struggle between the Government and the passive resisters there is no doubt that truth will win in the end.

HINDUSTANI, 4th April, 1918.

The *Hindustani* (Lucknow) of the 4th April, 1918, says that Mr. Gandhi is the only individual in India who deserves to be called an angel of seraphic virtues, who has really made a gift of his life and property for the sake of humanitarianism and the support of truth and justice, and who is the court of appeal of the oppressed and the support of the helpless and needy. It is well known what terrible difficulties Mr. Gandhi surmounted to save the honour of his countrymen in South Africa. The success which attended Mr. Gandhi's efforts in regard to indentured labourers and the Champaran *ryats* and the Ahmedabad weavers is an open secret, and it is now admitted on all hands that no work undertaken by him can be left unfinished.

The case of the Kaira people would have been a forlorn hope but for Mr. Gandhi's help. The passive resistance movement will now grow apace and Government would be well advised in not inviting trouble by adopting a stiff attitude. We hope that in the interests of Government itself the Governor will

find a way out of the impasse by sagacity and statesmanship, for otherwise there will be great agitation in the country and this will be advantageous neither to the people nor to the Government.

MEDINA, 5th April, 1918.

The poverty of India.

11. The *Medina* (Bijnor) of the 5th April, 1918, regrets that while intense sufferings are caused to the poorer Indians by the prevailing high prices, the *Englishman* (Calcutta) is callous enough to find occasion to advise Indians to be thankful for the abundance of food-stuffs and their moderate prices. High prices may not affect Europeans who live in palatial houses and who draw high salaries or make princely profits from trade but for poor Indians they are unbearable. The *Englishman* should rest assured that India is and will remain grateful to Britain. The question is whether Indians or the Europeans for whom they have shed their blood ought to be grateful for all this plenty. If even under the present circumstances Indians ought to be grateful, will the day when the streets are filled with the stinking corpses of Indians who die of starvation and with feeding vultures be suitable for expressing their ingratitude?

PREM, 10th April, 1918.

The *Prem* (Brindaban, Muttra) of the 10th April, 1918 (received on the 13th April), invites attention to the articles in the *Pioneer* of the 17th and 18th February which said that when other countries were contributing liberally men and money for the war, India could not keep back her grain, and that her cultivators had become lazy and indolent because villages always had more money than was necessary. The editor asks whether anything can be more ungrateful than this. Has not India cheerfully sent hundreds of thousands of her children to the front? Has she not undergone privations and contributed handsomely towards the "Our Day" and war relief funds and war loan? Is this the *Pioneer's* requital of the heroic sacrifices of Indians? We regret that, despite such offensive and false statements, the *Pioneer* is immune from the Press Act. What greater insults can these Anglo-Indian papers offer to Indians? What country can show greater loyalty than India? England cannot repay the services of India even by the grant of *swaraj*. India can well ask what agricultural and industrial progress England has brought about in this country. The *Pioneer* only adds insult to injury by discovering hoards of wealth in Indian villages when in reality the Indian cultivators have not even the bare necessaries of life in sufficient quantity.

HINDI KESARI, 11th April, 1918.

Congressmen and nationalists.

12. The *Hindi Kesari* (Benares) of the 11th April, 1918 (received on the 15th April), defending Mr. Tilak against the *Leader's* attacks, says Mr. Tilak did not mean that if Home Rule is not granted to India, India will rise against England, but that the discontent in India will be a great hindrance in the prosecution of the war. India unfettered will be a source of strength, while India enthralled is a constant menace to the Empire. With internal discontent created by constant mistrust and with India utterly unable to defend herself if attacked from outside, is not India a source of great danger to the Empire?

HINDUSTANI, 4th April, 1918.

The *Hindustani* (Lucknow) of the 4th April, 1918, says that party feeling had of late been growing in political circles in these provinces and the young Home Rulers had been trying to capture the higher offices in the Congress committees and other political bodies by ousting tried and respected leaders. Thanks to the indifference of the older leaders of the Congress party, their efforts have now been crowned with success and they now reign supreme in the Provincial Congress committee, though probably in order to ward off the evil eye they have retained three or four members of the old party who will perhaps decline this honour.

CAWNPORE SAMACHAR, 14th April, 1918.

Sir Harcourt Butler's policy.

13. The *Cawnpore Samachar* of the 14th April, 1918, refers to Sir Harcourt Butler's declaration of his policy and expresses the hope that his assurance regarding higher education will remove the general impression that Government wanted to restrict higher education. His Honour rightly said that the primary duty of Government was to maintain peace and order in the country. The people of these provinces will look forward with hopeful eyes to His Honour's administration and we hope that the people will cheerfully respond to His Honour's appeal for help in the war.

OUDH AKHBAR, 9th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 9th April, 1918, sees in the sympathetic reception given by official members to non-official resolutions in the United

Provinces Council since the advent of Sir Harcourt Butler the welcome dawn of a new spirit of regard for the popular will. This changed attitude may be the outcome either of Sir Harcourt's policy or of the fact that the impending constitutional reforms are being considered by Government. Sir Harcourt has won golden opinions in these provinces and his policy has been fully foreshadowed in his book *Oudh Policy*. He is not one of those bureaucrats whose guiding principle is to make it a point to flout public opinion and to insist on their own personal views. He is not a weak ruler guided by the opinions of his secretaries. He is true to his principles and opposes public opinion when he sincerely believes that he ought to do so. But he does not magnify petty matters. Besides, the reforms have also had their effect on officials as is evident from the recent change in the attitude of the Bombay and Bengal Governments towards non-official members. Anyway, we welcome the change in the official angle of vision and the attempt to show greater regard for popular opinion and recognize in them the vanguards of the coming reforms.

Government and the Press.

14. The *Abhyudaya* (Allahabad) of the 13th April, 1918 (received on the 15th April), expresses regret at the rejection of Mr. C. Y. Chintamani's resolution urging the withdrawal of the order of the Provincial Government excluding certain papers from the enjoyment of official patronage in respect of the publication of official notices and advertisements, and urges that whatever the policy of such journals may be the publication of notices and advertisements in those newspapers which have the largest circulation will be more useful to Government and the public. The editor also refers to the threat of the Collector of Sakkar to force the local library to cease to subscribe to the *Hindvasi*, and inquires whether such unjustifiable methods to check the circulation of the newspapers which have incurred the displeasure of officials are right and lawful and whether they can command public approval.

ABHYUDAYA, 13th April, 1918.

The *Medina* (Bijnor) of the 5th April, 1918, say that India has become a graveyard for Islamic journals. The *Nai Roshni* has finally ceased to exist. The *Musawat* has stopped publication and the *Sidaqat* has also been stopped temporarily, but there is no hope of its reappearance though it may appear under another name. Had the Muslim community helped and encouraged their papers, they would have easily borne the oppressions of Government. There is no remedy for the lethargy of a shameless community.

MEDINA, 5th April, 1918.

The *Pratap* (Cawnpore) of the 15th April, 1918, wonders how the *Hindu*, *New India* and *Amrita Bazar Patrika* disturb the public peace that they have been excluded from Burma. If they are disturbers of the peace why are they allowed to circulate in other provinces? The Punjab Government has prohibited the entry of the *Sidaqat*, while some papers, despite their large circulation, have been denied official patronage in respect of the publication of official notices. These facts only show the fickle-mindedness of Government. To prove its firmness it should put an end to the existence of such papers. This will surely be called a repressive policy, but it will protect the prestige for which Government is so anxious and for the sake of which it often acts in such an erratic manner.

PRATAP, 15th April, 1918.

The *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), reaffirms its intention of serving the country despite any difficulties and obstacles, and says that though these troubles and difficulties have begun to appear it is not discouraged and will not be deflected from its course. It does not rely upon the smiles of the officials. It will be ready to sacrifice its very existence in the endeavour to attain its aims and objects. It has only faith in the truth and righteousness of its cause and in God for its ultimate success.

UTSAH, 12th April, 1918.

The Defence of India Act.

15. The *Cawnpore Gazette* of the 8th April, 1918, says it seems that the Bihar Government's order against Swami Satya Deva was based mostly on C. I. D. reports, but the notoriously bigotted Muslim paper, the *Sidaqat*, whose entry into the Punjab and Delhi has been prohibited owing to its creating ill-feeling between Hindus and Muslims, secured a coloured and inaccurate report of Swami Satya Deva's speeches

CAWNPORE GAZETTE, 8th April, 1918.

through a Muslim correspondent and sent it to the Bihar Government. The Government promised to make an inquiry and the result has been the Swami's internment. When a lecture on cow-protection is being reported by a Muslim he cannot free himself from prejudice. The editor reproduces from the *Mashriq* the Muslim version of the speeches to show how the Muslim reporter was blinded by prejudice and distorted the speeches.

MASHRIQ, 4th April, 1918.

The *Mashriq* (Gorakhpur) of the 4th April, 1918, has an article entitled "Swami Satya Deva on the war-path," reproducing Maulvi Abdul Razzak's versions of the recent objectionable speeches of the Swami in Bihar and leaving it for the readers to judge whether the speeches are beneficial and satisfactory or whether the speaker deserves internment for them. The editor sarcastically remarks that so long as brave men like Mr. Gandhi and the Swami exist in India there can be no Muslim-Hindu unity and ideas regarding self-government will never be translated into reality.

ARYA PATRA, 1st April, 1918.

16. The *Arya Patra* (Bareilly) of the 1st April, 1918, says that the *Bharat Mitra* (Calcutta) reports that the misapprehension regarding Swami Satya Deva has been created by the C. I. D. men who were present when he delivered his Patna speech and noted only those portions which referred to the reform of the country while omitting those which dwelt on the blessings and benefits of British rule.

Swami Satya Deva.

LEADER, 20th April, 1918.

The *Leader* (Allahabad) of the 20th April, 1918, contains the following query :—After the correspondence between the Bengal Government and himself, should not the Hon'ble Babu Akil Chandra Dutta resign his seat and seek re-election ?

SITARA-I-HIND, 3rd April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 3rd April, 1918, praises the Home Member for sincerely assuring the Hon'ble Mr. Surendra Nath Banerji that in future no such mistakes as occurred in the case of Sindobala will be repeated, and asks what remedy Government proposes for the conspiracies sometimes hatched by Government officials against Indian political leaders. Mrs. Besant's assurance that the Viceroy personally had nothing to do with internments but was compelled to act on the information given by his subordinates has alienated the relations of the internés from that lady. The reason why people do not believe in the reports of these subordinate officials while the Viceroy accepts them as gospel truth is that while the former are daily witnesses of the fabrications and conspiracies of these officials the latter is compelled to remain in the dark owing to his isolation or to pressure of work. The higher officials in India believe every report of their subordinates after the manner of officials in England, but while the subordinate officials in England are as good as the higher officials, the lower officials in India are ignorant, uneducated and cheats. Their evil deeds are condoned by their superiors so they are at liberty to persist in their malpractices.

AL BUREED, 4th April, 1918.

17. Referring to the controversy raging in the Muslim Press over the attitude of the Deoband *ulama* towards the question of the release of Maulana Mahmud Hasan, *Al Bureed* (Cawnpore) of the 4th April, 1918, says that the honest admission of the editor of the *Jamhoor* (Calcutta) that he was mistaken in stating that Mr. Burn was taking some communication to the Maulana shows that much of the controversy was due to misapprehension and selfishness.

The interned Muhammadan leaders.

MASHRIQ. 4th April, 1918.

Writing in the *Mashriq* (Gorakhpur) of the 4th April, 1918. Mr. Habib-ul-Rahman, assistant manager of the Deoband *Madrasa*, says that all the Deoband *ulama* who took part in the deputation to His Honour regarding Maulana Mahmud Hasan were accused of negligence and duplicity, yet they kept quiet. But now the *Jamhoor* and the *Medina*, leaving the main point of discussion, the nature of the efforts for the release of the Maulana, threaten to reveal certain flaws in the administration of the *madrasa*, so it is essential that these papers should be requested to publish anything they like except personal attacks. They should also publish the answers to their accusations without any alteration. The editor of *Al Khalil* should also help them and the people should be warned not to believe the statements already made by these papers.

NASIR-UL-AKHBAR, 24th March, 1918.

Writing in the *Nasir-ul-Akhbar* (Jaunpur) of the 24th March, 1918 (received on the 5th April), SHER SINGH SHAMIM GORVI suggests that a one pice

fund should be started in order to send Mr. Mazhar-ul-Haq or some other leader to England to represent the case of the internés before the British public and the King. He should inform them that unless the internés are released or tried in open court, the dissatisfaction among the Indian public will not subside.

MASHRIQ, 11th April, 1918.

Muslim politicians.

18. The *Mashriq* (Gorakhpur) of the 11th April, 1918, contains a long article by SHAH HAFIZ ALAM, JUNEDI, on the Liberal and Conservative Muslims, in which he severely censures the so-called Liberals. The Hon'ble Mr. Mazhar-ul-Haq and Zafar Ali Khan have been unmasked and the Muslim public now realize that for their political advancement the Muslims do not require agitators like Saiyid Riza Ali nor a leader like the Raja of Mahmudabad who wants to enslave the nation by his wealth. The Muhammadans would do well to get rid of leaders of this type who have been goading them into accepting the Home Rule creed which is only another name for Hindu Rule. Why is the memory of the late Sir Saiyid Ahmed Khan still cherished by the people and why have leaders like the Agha Khan, Amir Ali, Mazhar-ul-Haq, Jinnah, the Raja of Mahmudabad and Riza Ali alienated public sympathy? Sincerity is the soul of everything and this quality is lacking among our leaders. It can be said on oath that the regenerators of the community and the brethren of the Muslims, *Hazrat* Muhammad Ali and *Hazrat* Shaukat Ali, the internés of Chindwara, would not have had a hold on Muslim hearts had they not been sincere adherents of their faith or had they been the types of our so-called *Ahrars*—as a matter of fact the present division of Liberals and Conservatives has been made in order to deceive the nation, and the people who cry aloud for nothing have been termed "Liberals."

The people should be divided into three parties, first, the sincere workers—but through God's favour none but the three internés can be included in this. Second, the silent workers who desire no popularity and work quietly. Third, the artificial leaders who are useful neither to the community nor to Government.

Why was Saiyid Riza Ali applauded? Simply because he joined the Hon'ble Mr. Chintamani in shouting Home Rule against the Collector of Agra. This Home Rule has already beheaded the Muslims in Shahabad, Arrah, Piru, Churari and Allahabad and has obtained higher posts for the Hindus. *I am a Home Ruler myself, but I don't want Hindu Rule.* The Muhammadans have now come to realize the situation but they have no means to make Government understand that the penalising of Muhammadans by overlooking their rights is having a bad effect on them and is creating dissatisfaction. The Government perhaps hopes by these means to wake up the Muhammadans in defence of their rights, but, alas, the Congress-League compromise has tied our hands.

Even if God Himself be robbed, the Muhammadan leaders will not bestir themselves, but if a pandit dies you will find a veritable storm arising in the ocean of nationalism. Mazhar-ul-Haq quickly went to plead for Gandhi and to suppress cow-sacrifice in Ajudhia, but nobody even talked to poor *Hasrat* and no heart melted at the slaughter of Muslims in Shahabad.

The editor adds the following couplet:—

Flee from these slave dealers, they are no brethren; they would sell off a brother even if he possessed Joseph's qualities.

CAWNPORE GAZETTE, 8th April, 1918.

A *Holi* song.

19. The *Cawnpore Gazette* of the 8th April, 1918, publishes a contributed poem which says that Indians insist on frittering away money on *Holi* celebrations, though India's ancient greatness is gone, though the wine cup is empty, though the house of sorrow is unlighted, and though there is not a morsel to eat.

ABHYUDAYA, 13th April, 1918.

The *Almora Akhbar*.

20. The *Abhyudaya* (Allahabad) of the 13th April, 1918, says a correspondent writes that the local authorities have been displeased with the *Almora Akhbar* for some time past, and recently the Deputy Commissioner sent for the old printer and publisher of the paper and threatened him in order to make him resign his post and put an end to the paper which was of forty-seven years' standing. During these forty-seven years not a single warning had been issued to the paper. If this report be true, we have to say most regretfully that the Deputy Commissioner has acted improperly in trying to strangle an old paper. We hope that the Provincial Government will kindly inquire into the matter and publish the true facts.

PRATAP, 15th April, 1918.

The *Pratap* (Cawnpore) of the 15th April, 1918, publishes a letter from a correspondent condemning the action of the Deputy Commissioner of Almora in threatening the manager, printer and publisher of the *Almora Akhbar* in order to make him resign and thereby stop the paper. This paper has taken a prominent part in the various activities in support of the war, but it has lately incurred the displeasure of the Deputy Commissioner for its agitation in connection with the *swaraj* movement and the *coolie utar* and forest grievances. Some *ji huzoors* (sycophants) are also co-operating with the Deputy Commissioner in seeking the extinction of the paper.

UTSAH, 12th April, 1918.

The *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), says that it is no matter for surprise that newspapers should come to harm, for the officials can never like their good or bad acts to be criticised. The *Almora Akhbar* has incurred the displeasure of the Deputy Commissioner, although it has served both Government and the people well for the last forty-seven years. As a result of the Deputy Commissioner's threat the printer and publisher of the paper has resigned his post and the other shareholders are thinking of stopping the paper. Such exhibition of weakness will not do. We should present a bold front against the *Nadirshahi* (autocracy) of officials for the protection of our rights.

ADVOCATE, 12th April, 1918.

A Governor in Council for the United Provinces.

21. The *Advocate* (Lucknow) of the 12th April, 1918, in supporting the Hon'ble Pandit Moti Lal Nehru's speech against the Hon'ble Mr. Chintamani's resolution asking for a Governor in Council for the United Provinces, declares that Mr. Chintamani's zest for resolutionising has a tendency to run amok.

LEADER, 19th April, 1918.

The *Leader* (Allahabad) of the 19th April, 1918, recounts the Hon'ble Pandit Moti Lal Nehru's work in connection with the movement for a Governor in Council and asks what has happened since November 1917 to make him change his attitude. It is satisfactory however that neither he nor any other non-official member voted against the resolution.

II.—Administration.

(a)—Education.

ARYA PATRA, 1st April, 1918.

Government's educational policy.

22. The *Arya Patra* (Bareilly) of the 1st April, 1918 (received on the 5th April), publishes an article on the present system of education, saying that the tender brains of boys are abnormally inquisitive and receptive, and warning guardians against the evils of permitting boys to be taught by half-educated youths. It regrets that poor guardians are forced to employ cheap and inefficient private tutors because the trained teachers in English schools have now made it a practice to do no teaching work at all in the class room but to set tasks to be done at home by the students. Again, the relations between the teachers and the taught are not now as they were in the past and this detracts greatly from the efficacy of teaching. This defect can be remedied by freer intercourse between guardians and teachers and by the latter cherishing the nobler ideals of their work which guided Indian teachers in the past.

RAHBAR, 9th April, 1918.

Discussing crimes committed by educated Indians, the *Rahbar* (Moradabad) of the 9th April, 1918, says that the baneful effect of the present system of education in India is responsible for this, for as a result of it man forgets his duties and regards every action as justified if it serves his personal interests. Peace can be effectively restored after the present world war only by spreading education based on love. But Government should at the same time show by its deeds that it cherishes the same love for its subjects that it expects from them.

CAWNPORE GAZETTE, 8th April, 1918.

National education.

23. The *Cawnpore Gazette* of the 8th April, 1918, says that national education is necessary for the future greatness of India as countries in which children do not know the history of their national heroes and leaders cannot reach the pinnacle of progress. Indian patriots are disgusted with the present system of education. It depraves our youths and banishes from them that strength, bravery, self-respect and self-sacrifice which is to be found in the literati of countries rejoicing in a national

system of education. It creates among them a craving for servitude and slavery. Unfortunately our young men are given histories to read, the writers of which are inspired by a desire for misrepresentation more than by love of justice and truth. On page 14 of Jiaram's edition of Marsden's History of India it is stated that the period before the advent of the Aryans into India may be called the pre-historic age, which came to a close about two thousand years before the birth of Christ, though as a matter of fact even the Great Indian War *(Mahabharata)* took place about fifty-five hundred years ago when the forbears of the present-day Europeans were wandering naked in the forests of Germany while the Aryans possessed a vast Empire.

Mr. Marsden says that the Aryans did not know how to make implements of iron. Poor Mr. Marsden is probably unaware what terrible weapons were used in the *Mahabharata*. The most startling daring is shown by Mr. Marsden when he places the *Vedic* age between 2,000 and 1,500 B.C. The *Arya Samaj* should bear in mind that so long as Hindu boys read such histories which lower their national heroes and holy books in their estimation they cannot grow into capable men who will add glory to the name of the Aryan race. The *Arya Samaj* wants patriotic and selfless youths to carry on its work. But can serviceable material be carved out of children who are repeatedly told that their forefathers were defeated by almost every race on earth? They are told that any race can defeat them, crush them and make them slaves and they are thus taught lessons in lack of enterprise, cowardice and weakness. Lakhs of cowardly, weak and half-hearted youths can be found, but they cannot accomplish the national work undertaken by the *Arya Samaj*. The *Arya Samaj* should therefore introduce the national system of education in its schools so that children may learn nationalism, bravery, self-respect and self-sacrifice.

The *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), notes with regret that the people do not take as much interest in the national education movement as they ought, and urges that when it is admitted on all hands that the present system of education is detrimental to the interests of the country in every way, the people should consider it their duty to reform and control it. UTSAH, 12th April, 1918.

24. The *Abhyudaya* (Allahabad) of the 13th April, 1918, publishes a letter from Mr. Gandhi inviting applications from young men willing to undergo training in Tamil and Telegu under the auspices of the *Hindi Sahitya Sammelan* for a year in order to enable them to propagate the use of Hindi in the Madras Presidency. There should be such a widespread movement in favour of Hindi that educational authorities should feel compelled to provide for Hindi education in schools and colleges. ABHYUDAYA, 13th April, 1918.

Urdu and Hindi.

The *Anand* (Lucknow) of the 8th April, 1918 (received on the 15th April), referring to the proceedings of the Hindi Literary Conference remarks that Mr. Gandhi's attempt to win over the Muhammadans to the cause of Hindi is more chimerical than practical, for the Muhammadans of Northern India do not want to move an inch from their position and do not admit the need for a common national language. It is therefore not desirable to impoverish the Hindi language by the exclusion of Sanskrit words. The question can be properly dealt with only by a conference of Hindus and Muhammadans and not by the Hindi Literary Conference which is an exclusively Hindu body. ANAND, 8th April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 5th April, 1918, has a communicated article in which the writer expresses regret at the attempts to efface Urdu and replace it by Devanagri by giving the Urdu-Hindi question a religious colour. It would be a bad policy to drive out from the world Urdu which has become the national tongue of India and which is spoken in every corner of the country. SITARA-I-HIND, 5th April, 1918.

25. The *Hamdam* (Lucknow) of the 5th April, 1918, expresses satisfaction at the special attention which the Bengali Muslims pay towards learning Sanskrit, and urges the Calcutta University Commission to take notice of the injustice of the short-sighted Fellows of the University who prevent Muhammadans and Christians from attending Sanskrit M.A. lectures. It is to be hoped that all such complaints will be brought to an end by giving adequate representation to Muslims. HAMDAM, 5th April, 1918.

The Calcutta University and Muslims.

ZUL QARNAIN, 14th April, 1918.

The Aligarh College.

26. Commenting on a recent article in the *Jamhoor* (Calcutta), the *Zul Qarnain* (Budaun) of the 14th April, 1918, deprecates the action of the Calcutta paper in trying to spread misunderstanding among the people. Interference in an educational institution is bound to react on its discipline and ruin the Musalmans. We do not hear of such interference in Hindu institutions. The leaders are wrong in seeking self-advancement by creating an English-Muslim question. Aligarh owes all its glory and fame to the English staff. If the Muslims do not want to benefit by the services of the English staff, let them say so clearly. This would put an end to all heart-burnings. But if they want to retain them, full confidence must be placed in them. The editor of the *Jamhoor* must not interfere in the internal management of educational institutions.

HAMDAM, 5th April, 1918.

The proposed Muslim University.

27. The *Hamdam* (Lucknow) of the 5th April, 1918, says that the resolution to accept the Muslim University on the lines of the Hindu University was carried last year when the Hon'ble Mr. Mazhar-ul-Haq took the people into his confidence and gave an assurance that the University Bill would be introduced in the Simla sessions of the Council and the annual grant of one lakh of rupees from Government would be secured.

There has been a Delhi session after the Simla session, but the Muslim University Bill has not been introduced and no grant could be obtained for the year 1917. Let us see how far the work of the University progresses in the year 1918, and what efforts are made to obtain the annual grant. We know this much at least that no sum is allotted for the Muslim University in the United Provinces budget for 1918-19 nor in the Imperial budget.

To impress Government with the special requirements of the Muslims as opposed to those of the Hindus the Education Member and the Education Secretary should be invited to the Aligarh College to enable them to see its work and to form an opinion regarding the changes which the college administration will require if it is converted into a University. The Muslims, being a poverty-stricken nation, are justified in demanding a national University.

(b)—Municipal affairs.

LEADER. 19th April, 1918.

The Benares Municipality.

28. An anonymous letter in the *Leader* (Allahabad) of the 19th April, 1918, urges the Benares municipal board to provide a crematorium near Rajghat in order to prevent the pollution of the Ganges water, which will probably have to be used for drinking purposes owing to the stopping of the water works for want of coal.

(c)—General.

AL BUREED, 4th April, 1918.

Indian trade.

29. *Al Bureed* (Cawnpore) of the 4th April, 1918, publishes verses by DR. MUHAMMAD SHAKUR complaining that while Japan is flooding the Indian market with her goods owing to the stoppage of imports from Europe the Indian *swadeshi* movement is still in a moribund condition.

HAMDAM, 2nd April, 1918.

The *Hamdam* (Lucknow) of the 2nd April, 1918, expresses regret that while the Government of Japan has been eminently successful in developing its industries, the ancient indigenous Indian industries have been constantly declining under the British administration and have now altogether disappeared. If the British administrators had kept in view the golden principle that in order to protect the industries of a country where they have not been established on a strong footing heavy duties should be imposed on imports, Indian industries would have made marvellous progress under the British. As India had to move in unison with England, which having protected its manufactures for a long time from foreign competition had entered the fields of free trade, Indian markets were flooded with foreign manufactures wiping out the Indian industries. At this critical time it was essential for India to concentrate all its energies on modern machinery in order to keep its industry in existence; but, alas, it could not do so on account of its own lethargy, poverty, ignorance and the indifference of its own masters. It could not learn any useful lesson from the experts of this age even after an annual payment of an *arab* of rupees.

The *Prem* (Brindaban, Muttra) of the 10th April, 1918 (received on the 13th April), criticises the official arguments against the resolution of Mr. Al-i-Nabi urging the transfer of Rs. 50,000 from the head Excise to Technical Education, and expresses regret that Government could not accept the suggestion, although it was based on sound reason and could be carried out easily without any injury to the Excise Department. If technical education is starved at the present moment, it will be no good to pamper it after ten years. We see that the Viceroy's Madras speech is not being followed even now and we are afraid that it will be clean forgotten after a short time. If the present opportunity for the industrial development of the country is not seized it is impossible for this consummation ever to be attained afterwards.

PREM, 10th April, 1918.

30. The *Medina* (Bijnor) of the 5th April, 1918, urges Government not to believe the statement of Anglo-Indian papers regarding the prevailing high prices as these papers are not in a position to know the real state of things. It is regrettable that the unanimous voice of the Indian press has not been able to invite the attention of Government towards high prices and with the exception of the reduction of the price of salt nothing has been done in the matter. It is high time that Government should stop the export of grain and fix the price.

High prices.

MEDINA, 5th April, 1918.

31. The *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), says that although Government has provided several safeguards in the Control of Capital Act, the measure is still likely to cause serious injury to Indian industry, which was already in a backward condition. Government should not have enacted this harmful piece of legislation.

The Control of Capital Act.

UTSAH, 12th April, 1918.

32. The *Pratap* (Cawnpore) of the 15th April, 1918, characterises the Home Member's argument in favour of the Income-tax Bill, that popular members should support the increased taxation of landowners because in democratic administrations the poor tax the rich, as a trinket intended to coax the non-official members. Do Indians enjoy a democratic administration or hold the strings of the public purse? Such tricks will always be played so long as Indians have the weakness of being easily humoured. Until this weakness is got rid of, others cannot be prevented from taking advantage of it. On the occasion in question some non-official members were badly taken in by this ruse.

The Income-tax Bill.

PRATAP, 15th April, 1918.

33. The *Vaishya Hitkari* (Meerut) for March 1918 (received on the 4th April), says that the Usury Bill will adversely affect the money-lending fraternity as it empowers courts to reopen and examine old accounts which have been already settled and closed. Such wide powers have probably never before been given to courts. The Bill authorizes courts to declare any rate of interest to be excessive and to order the plaintiff to return to the defendant any amount taken by the former in excess of that which it considers equitable. The fact that no period is prescribed during which the law will have retrospective effect will in many cases prove disastrous to money-lenders and their heirs.

The Usury Bill.

VAISHYA HITKARI, March 1918.

34. The *Ifadah* (Agra) for April 1918 quotes from Justice Abdul Rahim's Muhammadan Law to show that Islam also supports the separation of judicial from executive functions, and regrets that although much has been said regarding the need of this reform no steps have been taken to introduce it.

Separation of judicial and executive functions.

IFADAH April 1918.

35. Writing in the *Aligarh Institute Gazette* of the 28th March, 1918 (received on the 4th April), TAHAL RAM GANGA RAM, zamindar, Dera Ismail Khan, says that excessive litigation is responsible for the existing poverty of India. It is litigation that has deprived Indians of their ancient virtues. Their ancestors were renowned for truthfulness but now their descendants are notorious as liars and cheats. Even the British stigmatise them as liars, cheats and scoundrels. Those who are fully acquainted with the proceedings of courts know how basely Indians act in taking false oaths. In order to remove all these evils, it is essential that the well-wishers

Litigation in India.

ALIGARH INSTITUTE GAZETTE, 28th March, 1918.

of the country should dissuade the people from litigation and revive the old *panchayat* system. Those who refer their cases to law courts instead of bringing them before *panchayats* should not only be excommunicated but should also be placed under a complete social and commercial ban.

Intelligent youths should be sent to Japan and Switzerland to learn watch-making. Government should also grant technical scholarships to such youths in order to encourage Indian industries.

PRATAP, 15th April, 1918.

Co-operative credit societies in Unao.

36. The *Pratap* (Cawnpore) of the 15th April, 1918, says that the interpellations in the Provincial Council regarding the failed co-operative credit societies in the Unao district were incomplete for they contained no reference to the beating of poor villagers. Government therefore felt no need to make any statement regarding this high-handedness.

As soon as complaints were published in the *Pratap* this oppression ceased. Government did not make a proper inquiry into the allegations of hardships suffered by villagers as the result of the non-framing of rules under section 43, clause *(t)*, of the Co-operative Societies Act no. II of 1912, otherwise it would not have stated that no hardships were caused. Most of the men against whom decrees have been passed in the Nawabganj affair are hard-pressed and consider themselves unjustly treated. So long as rules are not framed they have no means to prove that they have been so treated. But Government is not willing to frame these rules at an early date. Even if it be admitted that these people suffered no hardship, Government should frame these rules soon, for it has given a pledge and only the introduction of these rules can put a stop to the allegations. Interpellations in the Council serve no particularly useful purpose, as they fail to elicit the intentions of Government. Some member of the Council should therefore move a resolution for the early framing of the rules, so that Government may at least have to disclose the reasons for the delay.

UTSAH, 12th April, 1918.

The Dholpur State lottery.

37. THE HOLDER OF TICKET NO. 11034 writing in the *Utsah* (Orai) of the 12th April, 1918 (received on the 15th April), complains that the Dholpur State lottery was not a lottery but a regular robbery, for though on inquiring he was informed by the honorary secretary that his ticket had won a prize and that it had been sent to him he never received the article and to his repeated inquiries he received no reply. Nobody knows what tricks may have been played to rob the public of money in connection with the recent lotteries. People should have no faith even in the most respectable lotteries. The promoters of the Dholpur lottery should be ashamed of their action.

AL BUREED, 4th April, 1918.

Muslims in the public service.

38. *Al Bureed* (Cawnpore) of the 4th April, 1918, regrets that many Muhammadans are joining the Home Rule League because they are dissatisfied with the attitude of the bureaucracy and are so affected by its attitude that they do not even regard Home Rule as detrimental to Muslim interests. The Local Government had an opportunity of soothing Muslim feelings in connection with certain promotions but unfortunately it did not utilize the opportunity and did not give the vacant posts of Superintendents of Police and Sessions Judges to Muslims. This has grieved them much. These are the events which work wonders in converting the Muslims into Home Rulers and in spreading dissatisfaction among them. Can we hope that His Honour Sir Harcourt Butler will redress these grievances of the Muslims?

ALIGARH INSTITUTE GAZETTE, 28th March, 1918.

The *Aligarh Institute Gazette* of the 28th March, 1918 (received on the 4th April), regrets that great injustice was done in the case of Mr. Muhammad Ali during the period of his service, for he was not promoted to the post of Judicial Commissioner though he twice officiated in that capacity. It will not be too much to expect that Government will soon make amends for the past by making him the first Indian member of the Provincial Executive Council, for which office he is eminently fitted and his only disqualification is his being a Muhammadan. Mr. Muhammad Ali is so far considered to be extremely moderate in politics and a staunch follower of the policy of Sir Saiyid. Like his grandfather he thinks the British Government to be the best for India. At the same time he is not a man to be easily overawed and will not hesitate to act firmly in dealing

with Aligarh College affairs. It is to be hoped that his participation in the college work will help to restore official confidence in the institution.

MASHRIQ, 4th April, 1918.

The *Mashriq* (Gorakhpur) of the 4th April, 1918, complaining that the Azamgarh district board does not give posts vacated by Muhammadans to other Muhammadans, says that if the board fails to give one-third of its posts to Muslims it will be forced to conclude that all the Home Rulers who are members of the board are selfish.

MASHRIQ, 4th April, 1918.

39. The *Mashriq* (Gorakhpur) of the 4th April, 1918, publishes an article which says that if a Government servant commits any fault he is either prosecuted under the Indian Penal Code or gets a bad entry in his character roll. But contrary to this, *patwaris* who make false entries and give false evidence are rarely punished. Has Government exempted them from the law? Never; it is due to the negligence of superior officers that the *patwaris* go scotfree even after committing such offences.

The *patwaris*.

Another article in this paper defends the *patwaris* and *qanungos* and says the zamindars and cultivators are partly responsible for the errors in the records because they do not trouble to attend ordinary inquiries. The *patwaris* are poorly paid and their knowledge is limited, so they cannot be expected to be accurate in every matter.

III.—Religious and social matters.

SARASWATI, February 1918.

40. The *Saraswati* (Allahabad) for February 1918 (received on the 23rd March) has an article by Madhava Rao Sapre who says that at present Western civilization is on its trial. European thinkers are of opinion that it cannot stand the test. The attention of its greatest admirers has been drawn to its hollowness. The world has begun to see through its glamour and narrowness. It has now lost its hold over the minds of the people and is despised in Europe itself. Apparently it will soon make room for a higher civilization. Now the much-maligned Indian civilization has begun to commend itself to Western thinkers. Such a change in the attitude of the people towards the Western and Indian civilizations shows that the former is unsuited for the peace and prosperity of the world and that the latter is capable of doing immense benefit to humanity. It is to be deplored that English educated Indians blindly follow the illusive Western civilization and wound the already broken heart of mother India. This love of imitation has caused serious injury to nation-building in India. The English educated Indians will do well to give up imitating the faulty Western civilization and realize the greatness of their ancient civilization.

The Western civilization.

Indian civilization inculcates love of peace and truth, mercifulness and generosity, while Western civilization seeks to develop the opposite of these qualities. The one is based on spirituality, the other rests on materialism and selfishness. Modern civilization has converted Europe into an armed camp always indulging in bloodshed and oppression. Wars took place in India also, but every farmer had not to change his plough share for the sword. While fighting went on, the cultivator and the weaver quietly and peacefully plied their trades in their cottages. No one was compelled to fight against his will. In India there was more peace in times of war than there is in Europe in times of peace. Democracy, liberty, equality and nationality, the most favoured words of Europe, are all a farce, and wars are made at the will of a few selected persons. India never fell a prey to materialistic tendencies and has therefore been able to survive so far. Although her body was conquered several times, her soul is still free. If she wants to preserve herself still, she should have no love of material power and her children should study their own ancient literature which will be possible when vernaculars are made the media of education in schools and colleges. Indians should follow their own ideals instead of foreign ones and this will prove beneficial not only to their own country and society but also to humanity in general.

ABHYUDAYA, 13th April, 1918.

41. The *Abhyudaya* (Allahabad) of the 13th April, 1918, publishes a contributed article by Bharadwaj who notes with regret that despite prolonged and widespread agitation for the stopping of the drink evil Government has paid no attention to the question. Before the advent of the British the drink evil in India was restricted to a very small

Prohibition.

section of the inhabitants, but it has grown in proportion to the growth and expansion of British power in the country. It is satisfactory that the Bombay Legislative Council has passed Mr. Patel's resolution for checking the evil but similar results have generally not been achieved in other provinces. The system of auctioning liquor shops also does a great deal of harm to the country and should be replaced by the system of leasing the shops for a fixed amount. Since the outbreak of war the consumption of liquor has been reduced by legislation even in several European countries. Is it justifiable that no steps should be taken in this connection in this country? The loss of revenue caused by the restriction of the use of intoxicants will be made good by the physical and intellectual improvement of the people. Not only Government but the people also should make efforts to put down the use of intoxicants.

CAWNPORE GAZETTE, 8th April, 1918.

Mrs. Besant and Hinduism.

42. The *Cawnpore Gazette* of the 8th April, 1918, publishes an article by PANDIT BALRAM SHARMA of the Dayanand High School, Etawah, complaining that Mrs. Besant is bringing about serious religious degradation among Hindus by foisting her *avatars* on the unwary public. Hindus should take shelter with the *Arya Samaj* to save themselves from her machinations.

ARYA PATRA, 1st April, 1918.

Cow-protection.

43. The *Arya Patra* (Bareilly) of the 1st April, 1918, referring to the action of the Government of Egypt in stopping the slaughter of cattle and encouraging their breeding, says that there is great scarcity of milk and *ghi* in India owing to the dearth of cattle, and hopes that the just Indian Government will take early and proper measures to remedy this deficiency.

DABDABA-I-SIKANDARI, 1st April, 1918.

Referring to Mr. Gandhi's statement in the last session of the Muslim League at Calcutta that the Hindus do not take any active steps to prevent cow-slaughter by the Anglo-Indians simply because they are overawed by the might and power of British rule, MUHAMMAD ZAFAR-UD-DIN KADRI of Sahsram remarks in the *Dabdaba-i-Sikandari* (Rampur) of the 1st April, 1918, that it appears that the river of generosity of this proud nation was over-flowing that it favoured the Christians along with the Muhammadans. Muslims should see the nature of Mr. Gandhi, the pride of his nation.

CAWNPORE GAZETTE, 8th April, 1918.

Social reform.

44. Referring to the proceedings of the second All-India Depressed Classes Mission, the *Cawnpore Gazette* of the 8th April, 1918, says that Hindus are cutting off their own legs by not uplifting the depressed classes, and notes with gratification that the movement in their favour started by the *Arya Samaj* has begun to bear fruit and even conservative Hindus are now espousing their cause. Mr. Tilak's speech on this occasion should serve as an eye-opener to conservative Hindus. The days of the Brahman bureaucracy are numbered and the day is not far off when pollution by touch will altogether disappear from India.

JAIN PRADIP, 25th March, 1918.

The *Jain Pradip* (Deoband, Saharanpur) of the 25th March, 1918, urges the British Government in India to follow the example of the Nabha Government and to improve the national physique and health by penalising the marriage of persons of disproportionate age.

HAMDAM, 9th April, 1918.

Muslims and social service.

45. The *Hamdam* (Lucknow) of the 9th April, 1918, regrets that owing to the internment of Mr. Shaukat Ali and the suspension of the society the *Anjuman-i-Khuddam-i-Ka'aba's* work of serving the *hajis* at Bombay and Karachi is stopped. The editor urges the *anjuman* to organize bands of Muslim volunteers on the lines of the *Seva Samiti* to help old, infirm, female and young pilgrims.

AL BUREED, 4th April, 1918.

A *Shaikh-ul Islam* for India.

46. *Al Bureed* (Cawnpore) of the 4th April, 1918, says that the advantages that are bound to accrue from the proposal for a *Shaikh-ul-Islam* for India are so great that Maulana Abdul Bari's suggestion that its consideration should be abandoned for fear of arousing controversy cannot carry weight with any sensible person.

A. C. BLUNDEN,
Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ANAND, 15th April, 1918.

1. The *Anand* (Lucknow) of the 15th April, 1918 (received on the 22nd April), eulogises British bravery in arresting the German advance on the Western front. If Germany continues to secure only slight advances at the cost of colossal losses in men and material she will be compelled to admit defeat and the Allies with the help of America will secure a complete victory.

The German advance.

2. The *Anand* (Lucknow) of the 15th April, 1918 (received on the 22nd April), says Germany is bent on creating trouble in Asia also. In Siberia the German prisoners have been released and they are receiving help from Germany. *There is a report that the enemy is trying to invade India.* So far it cannot be said how far his conspiracy will succeed, but there are signs that there will be terrible bloodshed in Asia also. On such an occasion Indians should abandon their lethargy and be ready to frustrate all the efforts of the enemy. The message of Mr. Lloyd George, the Premier of the British Empire, strikes the same note. We fully hope that at such a juncture Indians will show themselves ready to add to the glory of India.

Germany and the East.

HINDUSTANI, 11th April, 1918.

The *Hindustani* (Lucknow) of the 11th April, 1918, says that while the Premier's message to India clearly shows that the situation is highly complex and critical, it is not apparent what fighting in Asia he refers to. In Mesopotamia the British have so far been victorious, so is it that complications in Siberia have assumed a serious aspect or will a storm burst in Turkistan? It would have been better if while making his appeal the Premier had also thrown light on the situation. Indians are ready to help with heart and soul, but their hearts are devoid of ambition and their hands are palsied and they cannot raise their arms. What can they achieve on the battlefield? However whatever is accomplished would be enough.

ABHYUDAYA, 20th April, 1918.

3. The *Abhyudaya* (Allahabad) of the 20th April, 1918, congratulates Ireland on the principle enunciated by Mr. Lloyd George that Irish youths will not have to feel that they have to fight to help in the establishment of principles abroad which are not applied in their own country and says that the attainment of *swaraj* by Ireland in exchange for compulsory military service is not a bad bargain. Now that England has appealed to India to help with her man-power, a similar assurance should be given to her children. They should be fully trusted. The policy of distrust should be wholly abandoned, the various repressive Acts should be repealed, political rights should be liberally extended. If Government will not give up its old policy of distrust, it will not bear good fruit in future. Only trust can beget trust. British statesmanship is on its trial and we sincerely desire that British statesmen will act with true wisdom and foresight, so that England's fair fame may not be tarnished in the pages of history.

India and the war.

AL BASHIR, 9th April, 1918.

Referring to the British Premier's appeal to India, *Al Bashir* (Etawah) of the 9th April, 1918 (received on the 16th April), urges Indians and especially the Indian money-lenders, who have made immense profits under the ægis of the British Government and rendered very little assistance to Government, to help Government with money and men in order to check the Germans from advancing towards India. In order to protect the country Government should resort to compulsion to obtain pecuniary assistance from grain-dealers, cloth merchants and money-lenders who have not given recruits for the army.

AVADHBASI. 16th April, 1918.

The *Avadhbasi* (Lucknow) of the 16th April, 1918, says that down-trodden India is becoming the plaything of Mr. Lloyd George and his colleagues and according to their will she becomes the object of love or displeasure, of trust or distrust. Perhaps no subject country has received in any week two such messages as have been received in India this week. The prohibition of Mr. Tilak's deputation after it reached Colombo has caused indescribable pain to the general public. This message was like a bomb-shell which shattered the hopes of Indians and placed before them the grim shape of subjection.

The British Cabinet must have taken this decision unwillingly in view of the critical war situation, but it was an inauspicious hour both for India and the Empire when they arrived at this wrong decision which indicates sad lack of imagination among the members of the British Cabinet. If General Smuts or some representative of any other Colony had gone to England, would he have been similarly treated? Certainly not. Why then this invidious and distrustful treatment of India? Surely Mr. Tilak and his colleagues would not have done anything to obstruct the prosecution of the war. Are there no activities in England which have no direct connection with the war? This decision will create among Indians an impression that the views of the British authorities are identical with those of the authorities in India in regard to Indian aspirations and that the officials in general do not want the harmful effect of the campaign of Lord Sydenham and his helpers against India to be counteracted by Indians. It is hoped that the British Government will realize its mistake and withdraw the improper order.

The Premier's appeal shows that England fully trusts India and we feel honoured by it. Subject and down-trodden India is pulsating with loyalty and will not be behind hand in helping the Empire. India will ungrudgingly do the Premier's bidding. This is a good task in which she can feel no hesitation at all, but British statesmanship has been so successful in binding her in such strong bonds that she cannot raise the least objection in performing even the meanest task. As soon as she raises any objections the whips of sedition and the Press Act cut her to the quick. In these circumstances what can Indians say beyond laying down their life at the Premier's sweet words? We heard with heavy hearts the distrustful order regarding the Home Rule deputation a few days ago, but now we hear with joy his confidence-breeding message about the war. We consider it an honour that the Premier does not become so angry as to refrain from utilizing our services. Indeed it is the highest honour to a servant that his master should not consider him unworthy of rendering service. This is why we are elated and consider it our duty to encourage the people to offer their services. Indians forget the insult offered a few days ago. It is only through England's kindness that they are still living and are not forcibly driven to the front. The true servant is he who does not mind the master's bitter words but sacrifices himself at his sweet words. Indians should therefore be ready with redoubled enthusiasm for the front, hoping that some time or other they will be treated kindly. The only matter for anxiety is that hungry India is to-day not fit to bear arms and she does not possess them. The Viceroy will do well to represent this helplessness to the Home Government. We do not mean that England should feel compelled to weep over her past conduct, what we mean to say is that she may become awakened even now for the good of both India and the Empire.

CAWNPORE GAZETTE, 15th April, 1918.

The *Cawnpore Gazette* of the 15th April, 1918, referring to the Premier's message, says that if Government were to win over the hearts of Indians, India alone would be sufficient to deal with Germany. Indians are such a grateful people that they remember and repay even the slightest favours. Akbar treated them kindly and they firmly established his empire. The British should act in a similar manner and then they will see how Indians help them.

GARHWALI, 13th April, 1918.

The *Garhwali* (Dehra Dun) of the 13th April, 1918, supports the Premier's appeal to India and exhorts Indians to be ready to help the Empire in every possible way. Government also should consult and respect public opinion; mutual love and confidence will best facilitate the task. If Government were to remove the racial bar, India alone could humiliate the Kaiser's pride. However, these domestic questions need not stand in the way of Indians doing all in their power to crush the enemy at the present time.

HAMDAM, 13th April, 1918.

The *Hamdam* (Lucknow) of the 13th April, 1918, urges Indians to respond to the Premier's appeal by girding up their loins to protect their mother country from the attack of the callous and unjust enemy and to undergo the ordeal of self-abnegation at this juncture for the sake of their dear country. It is high time for them to recognize their responsibility. If Government had husbanded the resources of India Germany would never have dared to confront the British.

HAMDAM, 25th and 26th April, 1918.

The *Hamdam* of the 25th April says that the Nizam's and the Maharaja of Patiala's ready responses to the Premier's appeal to India show that Indians are alive to the situation and are ready to help Government in the prosecution of the war to the best of their ability if Government does not underrate their services and respects their legitimate demands. It should restrain all those who are trying to deprive Indians of their legal rights in the same way as it is trying to preserve a calm and quiet atmosphere in India. The cancellation of the passports of Mr. Tilak and his party has led the people to fear lest their silence may prove advantageous to their opponents. Therefore Government should take measures to remove all such apprehensions from the minds of Indians. The question of the release of the internés should also be dealt with in accordance with the wishes of Indians in the forthcoming conference in order to restore perfect peace and subdue agitation.

The *Hamdam* of the 26th April, supporting the timely advice of the *Indian Social Reformer* in regard to the Premier's appeal and the Viceroy's response thereto, hopes that in the forthcoming conference the non-official representatives will invite the attention of the Government of India and the Secretary of State to the injurious attitude of the bureaucracy in keeping Indians in the dark as to the real war situation and its effect upon and the danger to India.

JADU, 16th April, 1918.

The *Jadu* (Jaunpur) of the 16th April, 1918 (received on the 26th April), wonders why while the Premier appeals to Indians to double their efforts for the successful prosecution of the war as India is in peril, Mr. Bonar Law, deprecating the importance of the British victory in Mesopotamia, insists on recalling the armies stationed there. We hold all apprehensions regarding Germany's attack on India to be groundless as both the Turks and the Germans are too occupied on the Western front to advance towards India. There is the authority of the report of the American Commission to the effect that there are no Germans in Siberia; again, Japan and China are ready to thwart Germany's progress and the natural barrier of the Pamirs is impassable. Yet even if it be granted that all these hindrances can be surmounted, these Mesopotamian armies can help to check an advance towards India by invading Turkish territory and thereby causing a diversion. It is regrettable that such groundless things are brought to the notice of the public merely to cause anxiety among them.

JAIN GAZETTE, 22nd April, 1918.

The *Jain Gazette* (Muttra) of the 22nd April, 1918, exhorts the Jain community to give full help in men and money to Government in the war.

MUNICIPAL REVIEW, 20th April, 1918.

The *Municipal Review* (Cawnpore) of the 20th April, 1918 (received on the 25th April), urges Indians to give every help in the war, but at the same time it appeals to Government to adopt a policy of trust so as to make this practicable.

OUDH AKHBAR, 10th and 26th, April, 1918.

The *Oudh Akhbar* (Lucknow) of the 10th April, 1918, regrets that the Premier did not mention the name of India in his appeal, though every Colony has been appealed to. In the present circumstances when the war has taken a critical turn this omission is not at all advisable. Is not India a part of the Empire, cannot Indian soldiers render any assistance in protecting the British Empire? It is due to the bravery and valour of Indian forces on the Belgian front that the British are successfully conducting the war up to this time. The Government of India, not the Indian forces, were responsible for the Mesopotamian muddle. India is not so insignificant as to be forgotten on such occasions, and especially at a time when she is desirous of securing a high position in the British Empire and when England stands in dire need of men. Such forgetfulness is sure to grieve her. As to the enlistment of recruits in India Government knows that the absence of sufficient incentive to induce people to join the army has impeded success in this direction. If Government were to offer higher remuneration, we claim that the number of recruits obtained within a month would surpass that of the past six months.

The *Oudh Akhbar* of the 26th April, referring to Sir James Meston's recent statement to a British press representative regarding the help given in the war by India, says that India unlike the Colonies does not possess the capacity to render immediate aid to England. India is neither prosperous nor does it possess excessive stocks of grain. The poorer classes have got no savings to invest in the war loan. We are thankful to Sir James Meston for denying that there was a German conspiracy in India.

4. The *Advocate* (Lucknow) of the 24th April, 1918, reproduces with the headline "Political agitation can't stop" a telegram from W. P. Wadia giving the *New India's* comments on the Delhi Conference. The *New India* asks why political discussion should stop in India, and declares that Indians have a right to know whether freedom will be theirs, and in view of their unfortunate past experiences they will not wish to leave it to Government to decide their political status after the war; public meetings should be held and resolutions should be telegraphed to the Viceroy and the Conference showing whether the people want Home Rule to be shelved and whether they agree to no political propaganda.

The Delhi Conference.

ADVOCATE, 24th and 26th April, 1918.

The *Advocate* of the 26th April says the Government has after all thought it necessary to take the people into its confidence and seek their co-operation in putting down the Hun menace which tends to move eastward. In spite of various disabilities India has not lagged behind. She placed unasked at England's disposal her purse, poor though it was, and the services of her children, half famished though they were. She has done what under the circumstances she could do, and still she is ready and willing to share England's troubles. She never sought any return for her services, nor did she impose any conditions on her offers of service. She has been on England's side in spite of the un-British treatment of her children by the bureaucracy and the foreign capitalist, the unrestricted use of the Press Act against Indian papers, the internment of her innocent children without trial, without even the show of a trial, the campaign of calumny and vilification carried on with impunity by the Welbyites in India and Sydenhamites in England. She has enthusiastically responded to the Premier's appeal and she is ready to sink all internal differences to help in the prosecution of the war. But what she cannot do, in fact what is beyond her power to do as she has no control over irritating causes, is to put a stop to all political propaganda. At the beginning of the war Government called a truce to put all controversial matters in abeyance and India loyally observed the truce, although highly controversial matters were introduced by the Government, until the unjust and high-handed internment of Mrs. Besant when India could no longer keep quiet. She gave free expression to her pent-up feelings and the bureaucracy had to yield. Had the Government loyally kept its pledge there would have been no agitation.

The stopping of political discussion is simply impossible. When the Anglo-Indian extremist scribe, who, as the late Sir William Wedderburn admitted, does more harm with his pen than the anarchist with his bomb, is free to spout torrential vituperation against the proud Indian race of ancient descent, it is not fair play to ask the Indian politician to shut up. We will hoist the white flag of political peace and suspend our agitation when race inequalities are removed, the Arms Act is repealed and the Anglo-Indian journalist is made to behave—*not till then.*

Referring to the forthcoming Delhi Conference, *Al Bureed* (Cawnpore) of the 25th April, 1918, while exhorting Indian leaders to refrain from following the example of the Irish in demanding Home Rule before rendering aid, urges Government not to resort to compulsion in obtaining pecuniary assistance from Indians who have been impoverished by the high cost of living. They would themselves undergo every possible sacrifice for the sake of their Government as they have done up to now. But at the same time officials should improve the means of reviving martial spirit among Indians. If Government abolishes the invidious racial distinctions and brings itself to trust the leaders, relaxing the rigours of the Arms Act in the case of high-born Indians, it will work wonders in reviving the martial spirit among Indians and inducing them to join the army.

AL BUREED, 25th April, 1918.

The *Hamdam* (Lucknow) of the 21st April, 1918, says that if Government wants a cessation of all political agitation it should rescind its acts which have caused grief and discontent among the people.

HAMDAM, 21st April, 1918.

The *Hindustani* (Lucknow) of the 25th April, 1918, appeals to Government to reveal to Indians the real nature of the danger and not to persist in its policy of secrecy if it wants to arouse sufficient enthusiasm among the people. The economic policy of Government during the last hundred and fifty years has ruined Indian industries and even now the Government revenue demand presses heavily on crores of people. The Arms Act has emasculated the people and the observance of invidious racial distinctions between blacks and whites has created

HINDUSTANI, 25th April, 1918.

festering sores in their hearts. Still, peace, advance of civilization, democracy and liberty have also followed in the wake of British rule and we believe that if we are still fated to have foreign rule, the rule of the British is the best. We think India cannot progress through revolution, and Indians should help Government at the present critical juncture in spite of all their grievances against it and should not like Ireland make any stipulations as the price of their help.

MEDINA, 25th April, 1918.

The *Medina* (Bijnor) of the 25th April, 1918, says that the objects of the Delhi Conference could not be achieved by mere administrative order especially when Ireland which was better able to realize the horrors of war and had already been promised Home Rule could not reconcile itself to compulsion. It is absolutely necessary at the present juncture to win the sympathy of the Indian people. This will be possible only when they are promised self-government after the war and when all the internés are released.

The editor warns the leaders not to fail to voice the real sentiments of the people at the Conference as they will be betraying their trust and be guilty of grave neglect of duty if they show weakness in not boldly stating the demand of the people.

AL BASHIR, 16th April, 1918.

5. *Al Bashir* (Etawah) of the 16th April, 1918 (received on the 25th April), seeing that Ireland has refused Home Rule accompanied by conscription *(sic)*, wonders what effect similar action would produce in India where many Indians have lost their martial spirit owing to the enforcement of the Arms Act for about sixty years and are opposed to Home Rule. It is necessary that every sort of incentive should be used to induce Indians to take up military service in order to revive the lost martial spirit in them, but there is a vast difference between voluntary and compulsory actions. Therefore both Government and the leaders should give due consideration to the question of introduction of conscription along with Home Rule in India.

Compulsory service.

LEADER, 24th and 26th April, 1918.

The *Leader* (Allahabad) of the 24th April, 1918, while admiring their enthusiasm thinks the advocates of compulsory military service for Indians have not bestowed any serious attention on the enormous practical difficulties, military and financial as well as political, in the way. To introduce compulsory service in a war crisis amid an ignorant population tenacious of home life would be to invite trouble. The utmost effort should be put forth immediately, but if it is to be even a partial success and if further difficulties are not to be gratuitously created the whole of it should be on a voluntary footing. The *Leader* of the 26th April quotes a number of opinions on this subject.

OUDH AKHBAR, 23rd and 26th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd April, 1918, is opposed for the present to compulsory military service for unmarried men and says that by announcing concessions regarding free education and reduction of revenue and giving assurances that they would be trained and employed locally as far as possible for the defence of India, Indian youths should be encouraged to enlist voluntarily without any show of force. Their emoluments should however be equal to those of British soldiers. For raising funds, luxuries like balls, theatres and circuses should be taxed instead of necessaries, and collections for the war loan should be speeded up.

The *Oudh Akhbar* of the 26th April appeals to Irish leaders not to oppose conscription.

SITARA-I-HIND, 19th April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 19th April, 1918 (received on the 22nd April), referring to the opposition of the Irish to conscription says that such is the condition of the country in which the rebels were set free while the demands of Indians for the release of their internés because of the release of the Irish rebels were not heard. It is either India's unselfish loyalty or the vicissitudes of time that Indian leaders are taking the initiative in the matter of conscription.

OUDH AKHBAR, 25th April, 1918.

6. The *Oudh Akhbar* (Lucknow) of the 25th April, 1918, urges Government to order tahsildars, police sub-inspectors and other subordinate officials to study the newspapers and deliver lectures to contradict false war rumours and encourage recruiting.

Recruiting in India.

PREM, 17th April, 1918.

The *Prem* (Brindaban, Muttra) of the 17th April, 1918 (received on the 20th April), complains that recruiters commit great oppression in Brindaban by beating

simple-minded people, refusing to pay to shop-keepers and using obscene language towards women and sometimes laying hands on them. Educated and well-mannered citizens should be engaged for the recruiting work and Government should amend the Arms Act and encourage enthusiasm among the people to go to the front. The present recruiters are ignorant people whose manners and dealings are rude and boorish and who only wound the loyal feelings of the people by their objectionable conduct. The local police have done much to check the mischievous doings of the recruiters, but they cannot follow them everywhere. Government should pay early attention to the matter.

The Imperial War Conference.

7. The *Leader* (Allahabad) of the 27th April, 1918, expresses approval of the nomination of Sir S. P. Sinha and His Highness the Maharaja of Patiala to represent India at the forthcoming Imperial War Conference. **LEADER, 27th April, 1918.**

The Russian revolution.

8. In the course of its review of the events of the past year the *Avadhbasi* (Lucknow) of the 16th April, 1918, says that the dethronement of the Czar and the disruption of the Russian Empire convey to the world the lesson that even the most powerful autocrat backed by hundreds of thousands of soldiers cannot trample upon public opinion for ever with impunity and that public opinion is sure to triumph ultimately. To ignore public opinion and govern a country with the help of the policy of *divide et impera* is to commit the worst act against that country. The effects of such administration and inexperience are that peoples even on attaining liberty and working under rules and regulations fail to carry on the administration with the result that the country is ruined totally. Irresponsible and autocratic rulers should take a lesson from this event. The conflagration caused by the oppression of the people does not subside before consuming both the emperor and the empire. **AVADHBASI, 16th April, 1918.**

Home Rule for India.

9. *Al Bashir* (Etawah) of the 23rd April, 1918, disapproves of the recent speeches of Mrs. Besant urging Indians to refuse to render any assistance to Government unless they are given Home Rule, and urges Indians to forget all their demands and complaints for the time being and to render all possible help unconditionally in order to protect India. Mrs. Besant's recent behaviour shows that she is an unwise friend of India. Mr. Tilak's promise to the Premier to supply recruits in large numbers if he grants Home Rule to India is not to be trusted as he has no influence over the illiterate population. His influence is limited to literate Indians who are very few. Besides this there are many Indians who are opposed to Home Rule and they will never wish to come under the banner of Mr. Tilak, a Brahman Home Ruler. **AL BASHIR, 23rd April, 1918.**

In the course of a favourable review of Mrs. Besant's recent speech at Calcutta, the *Hamdam* (Lucknow) of the 23rd April, 1918, urges Government to repeal the Arms Act and satisfy Indians regarding the grant of Home Rule in order to enable them to aid in the successful prosecution of the present war. **HAMDAM, 23rd April, 1918.**

Referring to the refusal of the Local Government to state the reasons for the prohibition of the Semra Home Rule meeting, the *Hindustani* (Lucknow) of the 11th April, 1918, says that the people should not be blamed if they are not satisfied with this attitude and if they assert that district officials are guilty of petty mindedness through sheer obstinacy and that Government supports them without regard for justice. **HINDUSTANI, 11th April, 1918.**

The *Nasir-ul-Akhbar* (Jaunpur) of the 16th April, 1918 (received on the 22nd April), publishes an anonymous article which says that Indians do not want Home Rule and only a few persons impute such aspirations to the public for purposes of their own. Many people do not even know the meaning of Home Rule. When Indians do not show sufficient wisdom in their domestic matters how can they be expected to administer the affairs of their country ? **NASIR-UL-AKHBAR, 16th April, 1918.**

The *Oudh Akhbar* (Lucknow) of the 20th April, 1918, says that as the Labour Party is bound to become the strongest party in British politics after the war India's salvation lies in winning its sympathy. The suggestion of Messrs. **OUDH AKHBAR, 20th April, 1918.**

Baptista and Polak that the All-India Congress Committee should invite the Labour Party through its secretary, Mr. Henderson, to participate in the coming session of the Congress should therefore be accepted.

OUDH AKHBAR, 26th April, 1918.

The *Oudh Akbar* of the 26th April supports the manifesto recently issued by Mrs. Besant, Sir Subramania Iyer, Mr. Tilak, Mr. Mazhar-ul-Haq, Mr Jinnah and other Hindu and Muslim leaders and says that when the British Government has announced its policy of granting self-government to India it should not hesitate to concede the demands made therein as such action will arouse enthusiasm among Indians for the war.

SITARA-I-HIND, 25th April, 1918.

In supporting Mrs. Besant's recent proposal regarding the annulment of the Arms Act, the *Sitara-i-Hind* (Lucknow) of the 25th April, 1918, urges that the repeal of the Act which has been demanded for about the last forty years is essential in order to revive the martial spirit among Indians. Had this Act been repealed before the outbreak of the war Indians would have proved more useful and the present danger of an attack upon India would have been averted.

ABHYUDAYA, 20th April, 1918.

10. The *Abhyudaya* (Allahabad) of the 20th April, 1918. says that the arguments of the British Cabinet against the Home Rule deputation are not only weak but also disquieting. Why will the agitation be undesirable at any time? The British public are ultimately responsible for the Indian administration and we were under the impression that Indians had the right at all times to explain their demands to them. But if the War Cabinet's statement is correct we shall have to admit with regret that we have been the victims of our simple faith. The presence or absence of the Secretary of State for India does not affect our natural right to explain our needs to our supreme master, the British public. Did the War Cabinet forget Ireland and the anti-Home Rule agitation of Lord Sydenham and Company in prohibiting the Home Rule deputation in the name of the war situation?

The Home Rule deputation.

PRATAP, 22nd April, 1918.

The *Pratap* (Cawnpore) of the 22nd April, 1918, writes in a similar strain and says there is a great disparity between words and deeds. Justice and liberty are invoked, but to tell the truth they are no more substantial than a dream. We shall be glad if we are plainly told that we need not aspire to advance any further. This would cause us some pain but we should no longer be deluded.

AL BASHIR, 9th April, 1918.

Al Bashir (Etawah) of the 9th April, 1918 (received on the 16th April), regrets that Government failed to take action on certain objectionable speeches which Mr. Tilak delivered before sailing for England and approves of its action in prohibiting the Home Rule deputation. The Home Rulers ought not to spread agitation on this account or on any account for the time being as Government is engaged in the world-wide war.

CAWNPORE GAZETTE, 15th and 23rd April, 1918.

The *Cawnpore Gazette* of the 15th April, 1918, says that the Viceroy's foresight in permitting Mr. Tilak to proceed to the Cape is commendable as his return to India would have been the signal for a serious agitation.

The *Cawnpore Gazette* of the 23rd April regrets that the War Cabinet did not foresee that the prohibition of the Home Rule deputation would give rise to agitation in India at a critical juncture. In justice it ought to have put an end to the anti-Home Rule activities of the Sydenhamites as well. Ireland, whose man-power is not worth consideration, is granted Home Rule before conscription but the vast resources of India are left untapped for want of a little statesmanship.

HAMDAM, 16th April, 1918.

The *Hamdam* (Lucknow) of the 16th April. 1918, says that if the Home Rule deputation had been allowed to proceed to England it would not only have informed the British public of the political aspirations of Indians and counteracted the mischievous propaganda of the new Anglo-Indian Association but it would also have witnessed the war activities and needs of England and would thus have been able to secure Indian aid by impressing Indians with the gravity of the situation. Now there will only be sorrow and disappointment among those who contributed so generously towards the expenses of the deputation.

HINDI KESARI, 18th April, 1918.

The *Hindi Kesari* (Benares) of the 18th April, 1918 (received on the 22nd April), expressing regret at the cancellation of the passports of the Home Rule deputation, says it is an unmitigated insult and there will be a loud protest. If His Majesty's Government are still under the delusion that they are in any way showing favour to us by giving us responsible government we may remind them

that we are not in need of that favour. If they have not yet realized that India dependent is a danger to the Empire, that India free would have helped in terminating the war long before, and still can help a great deal if she is sufficiently trusted, we are really sorry for them.

The *Hindustani* (Lucknow) of the 11th April, 1918, wonders why the Government in England has cancelled the passports of Mr. Tilak and his party and that also at the very last moment. Their going would not have produced such unrest and dissatisfaction as stopping them is apprehended to create. The storm has already begun to brew in Bombay and Madras and will probably spread wide. Was it wise to raise such a storm at such a critical juncture? Even now it would be best if Government were to rescind its order and not rouse sleeping fury. HINDUSTANI, 11th April, 1918.

The *Leader* (Allahabad) of the 24th April, 1918, says it is a great hardship to stop the first Home Rule deputation at Gibraltar and make them return home. Their presence in England could not have interfered with the war; His Majesty's Government should have awakened earlier to the need of stopping the deputations, if need there was. LEADER, 24th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 16th April, 1918, says that Indians will have no objection if the prohibition is a result of the military situation, but they will be satisfied only if the tongues and pens of their opponents in England are stopped. OUDH AKHBAR, 16th April, 1918.

M. K. Gandhi and passive resistance.

11. The *Abhyudaya* (Allahabad) of the 20th April, 1918, says the threats addressed by the Commissioner of Kaira to the cultivators cannot make them break their vow, and it is firmly convinced that so long as Government does not do justice to the cultivators the restoration of peace is impossible. The paper reproduces briefly Mr. Gandhi's reply to the Commissioner's speech and says that every word of it deserves to be treasured in the heart. ABHYUDAYA, 20th April, 1918.

The *Advocate* (Lucknow) of the 24th April, 1918, says the Kaira agriculturists have the support of the entire body of opinion in the country, and publishes extracts from the *New India* and *Indian Social Reformer* which it declares support Mr. Gandhi and his campaign. The latter journal however merely emphasises the fact that if people are to be advised to abstain from obeying the law whenever they think that officials are in error all hope of improving an existing system by constitutional means should be abandoned. ADVOCATE, 24th April, 1918.

The *Avadhbasi* (Lucknow) of the 16th April, 1918, says that the whole country sympathises with Mr. Gandhi and the passive resisters of Kaira, for their cause is just. If Mr. Gandhi had not interfered in this matter, the cultivators would have had to dispose of their household property in order to pay their rent, but under the guidance of Mr. Gandhi they have become ready to face the oppression with their soul force. Other political leaders who are so sensitive regarding their self-respect should rub their eyes and see what the people can do under able leadership. If every Indian province had a Gandhi or a Tilak, India would have been able to secure her regeneration this very day. This is the time for allaying agitation and not for doing anything which may encourage it. Responsibility for the passive resistance agitation in Kaira lies on the head of the Bombay Government and not on that of Mr. Gandhi. Even now wiser counsels should prevail with the Bombay Government; otherwise undesirable consequences will ensue. AVADHBASI, 16th April, 1918.

The *Municipal Review* (Cawnpore) of the 20th April, 1918 (received on the 25th April), says that as the situation in Kaira is serious the Commissioner should reconsider his orders. MUNICIPAL REVIEW, 20th April, 1918.

The *Prem* (Brindaban, Muttra) of the 17th April, 1918 (received on the 20th April), gives Mr. Gandhi's version of the situation in Kaira and refers to the coercive measures taken by Government to realize its dues. The editor wonders what Government wants to do with the agriculturist class; should they borrow at high rates to meet their liabilities and become crushed for ever under the weight of indebtedness or should they give up their occupation? They are not allowed to work PREM, 17th April, 1918.

and live comfortably in their own homes. Such oppression blackened the history of the administration of the East India Company. Does Government want its history to be written in a similar way? Even now Government should settle the matter amicably and respect public opinion. It is quite possible that Government's previous decision may have been taken in a hurry or that Government may not have been able to know the true conditions. It can therefore reconsider its decision. In this passive resistance struggle the right cause will surely win. The whole country is with Mr. Gandhi. The people have a good opportunity for self-sacrifice and the effect of their success will be lasting.

RAHBAR, 9th April, 1918.

The *Rahbar* (Moradabad) of the 9th April, 1918, points out that by keeping firm in his vows Mr. Gandhi brought the despots in South Africa to their knees and secured justice for the Motihari ryots. Every Hindu should learn from this the importance of well-kept vows.

SITARA-I-HIND, 21st April, 1918.

Referring to the passive resistance movement in the Kaira district the *Sitara-i-Hind* (Lucknow) of the 21st April, 1918, hopes that Government will remit revenue in this critical time if after enquiry the ruin of crops is proved.

AL BASHIR, 16th April, 1918.

12. *Al Bashir* (Etawah) of the 16th April, 1918 (received on the 25th April), expresses gratification at the sympathy with the cause of Muslim education shown by Sir Harcourt Butler in his last Council speech and says that the resolution sent by the Government of India to Provincial Governments urging them to improve the educational condition of the Muslims is due to His Honour's efforts. The Muslims will never forget the valuable assistance which Sir Harcourt rendered to them on various occasions and the proposal to establish normal schools for them will ever be remembered with feelings of gratitude.

Sir Harcourt Butler's policy.

GARHWALI, 13th April, 1918.

13. The *Garhwali* (Dehra Dun) of the 13th April, 1918, says there is no reason why the local officials should be displeased with the *Almora Akhbar*, which is a loyal paper and greatly helped recruitment in the district, and expresses the hope that Government will continue to show kindness to it.

The press.

JADU, 26th March, 1918.

The *Jadu* (Jaunpur) of the 26th March, 1918 (received on the 6th April), regrets that the most important and useful All-India Press Association has not yet materialised in many provinces and urges the United Provinces leaders to begin the work without any further delay. In Bombay an association has already been started and attempts are being made in Madras to follow the example of Bombay.

CAWNPORE GAZETTE, [23rd April, 1918.

14. The *Cawnpore Gazette* of the 23rd April, 1918, reproduces from the *Amrita Bazar Patrika* a report that a seventeen-year old youth named Nalini Mukerji, who was three years ago sentenced to five years' rigorous imprisonment in the Benares conspiracy case, was kept in solitary confinement so long that he became insane, and says that if the facts be as stated the Viceroy should immediately look into the matter and honourable members should invite his attention to it.

Political prisoners.

CAWNPORE GAZETTE, 15th April, 1918.

15. Referring to Mr. Das's recent speech at Calcutta in which he promised to raise a large army and even to postpone all political demands till the end of the war, if all political deténus were at once released, the *Cawnpore Gazette* of the 15th April, 1918, says that if Government were to win the hearts of the people, a crore of men could be made available for war purposes.

The Defence of India Act.

HAMDAM, 7th April, 1918.

The *Hamdam* (Lucknow) of the 7th April, 1918, dwells at length on the injustice and hardships of the internments under the Defence of India Act and points out that such feeling was roused among Muslims by the internment of Mr. Muhammad Ali that the presidential chair of the Muslim League was kept vacant when he could not come to occupy it, and it was even proposed to adjourn the session after recording a vigorous protest against the internment. This can show Government how keenly Muslims feel separation from their respected leaders and holy guides. Even those Muslim papers which oppose self-government and Hindu-Muslim unity are sincerely desirous of the release of the internés.

The provincial committees proposed to be appointed to consider the cases of future internés will be good so far as they go, though their official composition and method of enquiry are not satisfactory and they are not empowered to re-open old cases. The bitterness due to the internments that have already been carried into effect will continue to rankle in the hearts of the people, and Government would be well advised to assuage public anger by finding some suitable solution of the internment problem.

HAMDAM, 9th April, 1918.

The *Hamdam* of the 9th April, discussing Lord Ronaldshay's speech at the last meeting of his Council during the winter session, says that non-official members especially those living in the mufassil are not given sufficient time to prepare their financial resolutions after receiving the budget statement and that they are tempted to introduce argument and references into their questions simply because they are not given straightforward and unequivocal answers.

As regards the internments the public are in every way ready to help Government to deal with crime so long as they are told what to do. But there is one great difference between the standpoints of Government and the people. While the former trust C.I.D. reports the latter are suspicious of them. For instance though such a vast conspiracy was afoot in Bihar to kill and rob poor Muslims the C.I.D. did not give any information to the higher officials. Similarly Mr. Gokhale and other patriots and well-wishers of the Empire like him were suspects in the eyes of the C.I.D. Thus the people are justified in suspecting the C.I.D. Government should in these circumstances either hold a regular judicial inquiry into the case of every interné or at least allow him to appear before a mixed committee of officials and non-officials.

PREM, 17th April, 1918.

Swami Satya Deva.

16. The *Prem* (Brindaban, Muttra) of the 17th April, 1918 (received on the 20th April), says that Swami Satya Deva being a political worker would not deliver a lecture on cow-protection in a manner calculated to create hatred between Hindus and Muhammadans. Every politician discusses this question from the economic standpoint and we wonder on what police report Government has been encouraged to make such a charge against the Swami. It is surprising that the question of cow-protection should be considered to be inflammatory. If a lecture on cow-protection, which is desirable in the interests of both Hindus and Muhammadans, is sedition, then the *Ramayan*, the *Mahabharat*, the *Bhagwat*, and the question of the Nagri script and Hindi language are seditious, for the Hindu Shastras enjoin that a foreign language is not to be spoken even at the risk of life. If this is the line of reasoning every question of national regeneration, including the teaching of history in schools, would become inflammatory.

AL BASHIR, 23rd April, 1918.

The interned Muhammadan leaders.

17. *Al Bashir* (Etawah) of the 23rd April, 1918, expresses regret that while Mr. Gandhi, who is stirring the people in Kaira to defy Government, and Mrs. Besant, who is counselling Indians not to help Government in the prosecution of the war unless they get Home Rule, are left free to spread their pernicious agitation in the country, the poor Muslim internés who never said a word against Government are rotting in internment. This difference in the treatment of Hindus and Muslims by Government is against the sense of justice and leads the Muslims to think that they should follow the example of their compatriots in order to awe Government.

HAMDAM, 11th April, 1918.

The *Hamdam* (Lucknow) of the 11th April, 1918, referring to the return of Qazi Abdul Wali, an interné, to his home at Peshawar hopes that his restoration to liberty will be the forerunner of similar action regarding all other internés, especially the Muslims among them.

HINDUSTANI, 14th April, 1918.

The *Hindustani* (Lucknow) of the 14th April, 1918, publishes an advertisement of pictures of Shaukat Ali, Muhammad Ali, Maulana Abul Kalam *Azad*, Maulana *Hasrat Mohani*, issued by the manager, *Jamhoor*, 71/1, Coolootola, Calcutta.

MEDINA, 5th April, 1918.

The *Medina* (Bijnor) of the 5th April, 1918, publishes a letter addressed by the editor of the *Jamhoor* to the editor of *Al Khalil* to repudiate all the charges that have been levelled against the former in connection with the deputation of *ulama*

to His Honour the Lieutenant-Governor. The discussion will continue as long as title hunters and seekers after official favours exist in Deoband. The charge of defaming the Deoband *ulama* brought against the writer is groundless, as no one can disgrace anybody unless there are reasons for it and the person defamed has flaws in his character. The Deoband *ulama* disgraced themselves on the day they opened the portals of their *madrasa* for official favours and accepted titles. For Islamic *ulama*, sticking unnecessary *Shams-ul-Ulama* medals to their venerable turbans and shaking hands with a Lieutenant-Governor are no honours. They are sullying their established honour by becoming the pensioners of Government. See how these *ulama* tarnished their respect before we tried to injure it! Maulana Murtaza Hasan's statement regarding the interview does not agree with that of Maulana Habib-ul-Rahman. There is no reason why Maulana Murtaza's statement should be doubted. He is not lower in position. He says that the members of the deputation appealed to the mercy of Government in connection with the release of Maulana Mahmud Hasan when His Honour refused to listen to them. What does this mean? Did not they admit the Maulana's guilt by this behaviour?

RAHNUMA, 15th April, 1918.

The *Rahnuma* (Moradabad) of the 15th April, 1918 (received on the 22nd April), in reviewing the third part of *Dewan-i-Hasrat Mohani* says it contains the poems written by him from October to July, mostly in jail, and in his present misfortunes it is the duty of the public to help him by buying his book.

SITARA-I-HIND, 20th April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 20th April, 1918, regrets that in spite of the united efforts for the release of the Muslim internés, Government does not entrust to the internment committees the case of the old internés. Government should get influential Muslim leaders to stand surety for the Muslim internés.

TOHFA-I-HIND, 18th April, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 18th April, 1918 (received on the 22nd April), thanks Government for the release of Qazi Abdul Wali and hopes that Government will in its justice release other internés also.

HAMDAM, 23rd April, 1918.

Indians in the public service.

18. The *Hamdam* (Lucknow) of the 23rd April, 1918, urges that as the Secretary of State for India has decided to create two new posts in the Medical department the vacancies caused by the promotion of two Colonels of the Indian Medical Service to these posts should be filled by Indian private practitioners.

II.—Administration.

(a)—Education.

ADVOCATE, 26th April, 1918.

National education.

19. The *Advocate* (Lucknow) of the 26th April, 1918, contains a lengthy article by Professor M. C. Sinha in defence of the national education scheme, emphasizing the close connection between national education and Home Rule.

CAWNPORE GAZETTE, 15th April, 1918.

The *Cawnpore Gazette* of the 15th April, 1918, publishes a contributed article which dwells on the important part played by the teaching of the true facts of history in spreading feelings of nationality and urges Indian students of history to establish at all important educational centres Indian historical societies which should publish correct versions of the incidents of Indian history in simple language for the benefit of the general public.

HINDUSTANI, 21st April, 1918.

The *Hindustani* (Lucknow) of the 21st April, 1918, opposes the scheme of national education as unpractical and says that the present system of education has been productive of such good that it should not be lightly opposed.

LEADER, 27th April, 1918.

The *Leader* (Allahabad) of the 27th April, 1918, protests against the language used by Sir Subramania Iyer in reference to the Hon'ble Principal Paranjpye, the Hon'ble Mr. Srinavasa Sastri and the latter's paper, the *Servant of India*. He calls one insincere and the other worthless and declares that the paper brings shame upon the name it bears, merely because Mr. Paranjpye criticised the fond scheme of "national" education in Mr. Sastri's paper. Is "national" education sacrosanct that it is heresy to criticise it, or is it so vulnerable that it cannot stand criticism? More light and less heat is what we all should pray for.

The *Pratap* (Cawnpore) of the 22nd April, 1918, has a lengthy article defending national education against the criticisms of Mr. Paranjpye and condemning his statement that the national education movement is intended to boycott Government educational institutions. The editor enquires if the Home Rule movement has boycotted officials. If not, the national education movement also will not do so. Mr. Paranjpye's criticism is merely an effusion of a man who does not want to work himself and cannot see others working for the good of the country. PRATAP, 22nd April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 16th April, 1918, urges Government to change its present unpopular educational policy before Mrs. Besant's national education scheme gains strength, in order to checkmate the latter. SITARA-I-HIND, 16th April, 1918.

20. The *Sitara-i-Hind* (Lucknow) of the 13th April, 1918, urges that the *Shia* College should be started at once as the capital already in hand is sufficient to defray all its expenses. The Dayanand Anglo-Vedic College and other colleges, which have not so much capital as the *Shia* College has, are running properly, so the shortage of capital should not be put forward as an excuse for delay. SITARA-I-HIND, 13th April, 1918.

The *Shia* College.

21. The *Mashriq* (Gorakhpur) of the 20th April, 1918, commenting on Dr. Mukhtar Ahmed Ansari's pamphlet on the Calcutta University Commission remarks that in writing the pamphlet the doctor has rendered to his community a service which is sufficient to wipe out all his political sins. MASHRIQ, 20th April, 1918.

The Calcutta University and Muslims.

22. The *Sitara-i-Hind* (Lucknow) of the 18th April, 1918, has a contributed article dwelling upon the demoralization of the Aligarh College trustees, who have a craze for the title of Khan Bahadur and who are ready even to trample upon the interests of their community if it serves their purpose. It is startling that there are some persons in the community who create misunderstandings. Their flatteries have led the European staff to believe that they are masters and not servants and so are at liberty to govern the feelings and sentiments of the students. If the community fail to put in order the college machine and to confine the powers of the staff to their proper limits, the college upon which depends the future progress of the community and which has hitherto maintained the reputation of the Muslims will become the home of the selfish and sycophantic and its very existence will be endangered. SITARA-I-HIND, 18th April, 19 18.

The Aligarh College.

The *Zulqarnain* (Budaun) of the 21st April, 1918 (received on the 24th April), defends the English professors of the Aligarh College against the attacks levelled by the *Jamhoor*. ZULQARNAIN, 21st April, 1918.

23. The *Advocate* (Lucknow) of the 24th April, 1918, eulogises the educational policy of the Mysore State and urges the necessity of free secondary education in India which occupied the illustrious position of mistress of the world when education was a free gift from the *guru* to the disciple. ADVOCATE, 24th April, 1918.

Free education.

24. The *Muraqqa-i-Tassawar* (Fatehpur) of the 9th April, 1918, publishes an article by SHER SINGH SHAMIM, *Gorwi*, complaining that papers written in Hindi are not accepted in Government offices and courts, and appealing to Government to give Hindi an equal status with Urdu for the benefit of the Hindi knowing public. MURAQQA-I-TASSAWAR, 9th April, 1918.

Urdu and Hindi.

The *Sitara-i-Hind* (Lucknow) of the 13th April, 1918, regretting the resolution of the Sikh educational conference urging the Punjab Government to exclude Urdu from the primary schools of the Punjab, says that no rustic language like Punjabi, Kashmiri and Dakhani can equal Urdu, and the Urdu-speaking population is the largest, so the exclusion of Urdu teaching would decrease the rate of progress. SITARA-I-HIND, 13th April, 1918.

(b)—General.

25. The *Hamdam* (Lucknow) of the 26th April, 1918, referring to the establishment of associations to encourage the planting of cotton and other raw materials in India HAMDAM, 26th April, 1918.

Indian trade.

and Egypt, says that all associations are trying in all British possessions and in India especially to monopolise all the raw products for the use of British capitalists and traders. No doubt they will render a great service to British industry if their attempts are successful, and the effect will be economically injurious to India. India will have a limited market for the export of raw products. The production of the commodities which Indians require for their daily use will cease in order to make room for those which are not required for India but by England. The salvation of India does not lie only in agitating for Indian demands but in protecting her from the competition of European capitalists. The efforts of Indians alone cannot avert the danger so it is the duty of Government to take precautionary measures to improve the economic condition of India in order to enable her to help in the prosecution of the war.

OUDH AKHBAR, 24th April, 1918.

Currency notes.

26. The *Oudh Akhbar* (Lucknow) of the 24th April, 1918, says that there is a good deal of talk in Lucknow nowadays about the refusal of the local shop-keepers to accept currency notes. Even if they accept them they charge discount and they altogether refuse to accept notes from poor men. Owing to the insufficient supply of silver, salaries are being generally disbursed in paper money and the difficulties of men with small incomes can now be imagined. The Deputy Commissioner should warn offending shop-keepers.

CHHATTRI, 20th April, 1918.

The Bharatpur State.

27. The *Chhattri* (Meerut) of the 20th April, 1918 (received on the 26th April), complains that though the ruler of Bharatpur is a *Jat* most of the important posts in his State are filled by non-*Jats*, and appeals to the Government of India to get this policy of ignoring *Jats* revised and to supply able *Jat* officers from British India.

GARHWALI, 13th April, 1918.

Grievances of Garhwal.

28. The *Garhwali* (Dehra Dun) of the 13th April, 1918, commenting on the discussion in the Provincial Legislative Council on the resettlement of Garhwal, says that the Government arguments were quite weak and unconvincing. The increase in the population of the district does not justify resettlement at an unsuitable time. The seven or eight lakhs of rupees remitted to Garhwal from outside are no indication of the prosperity of the people, especially when there has been an increase of seventy-two thousand souls in the population since the census of 1891. There has been no increase in the area of culturable land. On the contrary the Forest Department has encroached on the village lands. People find it more difficult to-day to make both ends meet than they did twenty-five years ago. If they earn anything by serving in other districts, it is drained away, in the purchase of cigarettes, kerosine, lanterns and other foreign made articles such as cotton and woollen cloth which they formerly manufactured in their own homes. A quarter of a century back their economic condition was much better than it is at the present day. The high prices of grain in the district have not added to their income, since they have been due to scarcity and to the decline in the productivity of the soil. The rights of soldiers at the front cannot be protected in their absence. The people also propose to discuss during the settlement the conditions on which they have to render *coolie bardaish*. It will not be desirable to distract attention from the war by these domestic disputes. Government has now become acquainted with the prevalence of famine in the district. It is therefore hoped that Government will postpone the resettlement of the district till the termination of the war.

LEADER, 22nd April, 1918.

The export of printing ink.

29. The *Leader* (Allahabad) of the 22nd April, 1918, complains that the British Trade department has refused to grant licences for the export of printing inks to India, and urges the Member for Commerce and Industries to make strong representations for the removal of this restriction.

ANAND, 15th April, 1918.

The improvement of Lucknow.

30. Discussing the proposals for the development of Lucknow and Oudh, the *Anand* (Lucknow) of the 15th April, 1918 (received on the 22nd April), says that the western part of the city is very dirty and desolate and the central portion abounds in damp and unhealthy buildings, and that there are no proper arrangements for drainage. If these points are neglected in connection with the removal of the dust nuisance, proper improvement of the city cannot be effected. For the development of Oudh

a college should be opened at Fyzabad, industrial centres should be established, the harmful octroi system should be abolished, municipal and district boards rules should be amended to secure true representatives of the people on those bodies, village *panchayats* should be revived, the *Nazul* and the *Wasiqa* departments should be overhauled. It is hoped that under Sir Harcourt Butler's administration the real, not nominal, progress of Oudh will be secured.

Grievances of agriculturists.

31. The *Azad* (Cawnpore) of the 25th April, 1918, says that though Government professes to be the owner of all land in India and on that basis calls the receipts from agricultural land land revenue instead of land tax, and though it alone is able to effect many agricultural improvements it does little towards the improvement of the land. Of course some canals have been opened and they are highly profitable but they have not been constructed in sufficient numbers. The zamindars though in theory only agents for the collection of Government dues are in practice the owners of the land and make fat profits out of it; still they care only for their *sír* land and not for that of the tenants. The tenants are poor and cannot dig wells in the present insecure state of land tenure.

AZAD, 25th April, 1918.

Muslims in the public service.

32. The *Jadu* (Jaunpur) of the 26th March, 1918 (received on the 6th April), asks the chairman to explain why Mr. Tirbohan Nath has been appointed in place of Maulvi Abdul Hamid Khan as vakil to the local municipality though the latter is far more able and industrious. Is it due to the chairman's anti-Muslim bias?

JADU, 26th March, 1918.

III.—Railways.

Grievances of Indian railway servants.

33. The *Leader* (Allahabad) of the 22nd April, 1918, contains a lengthy letter on the objectionable policy of railway companies regarding the employment of Indians. The writer enlarges on the grievances of Indians and declares that nowhere are distinctions of race and colour more dominant than on the railways, especially on the company-owned lines.

LEADER, 22nd April, 1918.

IV.—Religious and social matters.

Europe and Islam.

34. *Al Bashir* (Etawah) of the 9th April, 1918 (received on the 16th April), says that the present war has proved the soundness of some important Islamic principles. Europe can only recoup its losses by adopting Islamic rules for marriage, and if the present war is prolonged for some considerable time, it will be forced to dispose of its prisoners in accordance with the Islamic orders for slaves. Thus we are justified in foretelling that on the termination of the war Europe will be forced to admit that the propagation of Islam is the only way to keep the world at peace.

AL BASHIR, 9th April, 1918.

Prohibition.

35. The *Oudh Akhbar* (Lucknow) of the 21st April, 1918, regrets that Government while it spends so much on sanitation, and avows itself to be the guardian of the public health, does not prohibit the manufacture and sale of such a fatal poison as alcohol. The temperance agitation is however bound to succeed in time.

OUDH AKHBAR, 21st April, 1918.

The Badrinath pilgrimage.

36. Girja Shankar Pachbhaiya, Deva Prayag, writing in the *Abhyudaya* (Allahabad) of the 13th April, 1918, says that as *rabi* crops have been good in Garhwal pilgrims should be allowed to proceed to the Badrinath temple after April, and expresses the hope that Government will make arrangements to help pilgrims to visit the temple.

ABHYUDAYA, 13th April, 1918.

The *Garhwali* (Dehra Dun) of the 13th April, 1918, urges the withdrawal of the prohibition of the visit of pilgrims to the Badrinath and Kedarnath temples on the ground that it will wound the feelings of religious-minded Hindus and will also cause economic loss to Garhwal. The district authorities appear to have no correct knowledge of conditions in the district, otherwise they would have proclaimed famine long ago and established grain dépôts for the convenience

GARHWALI, 13th April, 1918.

of the people and the pilgrims, and then there would have been no need to prohibit the pilgrimage.

SITARA-I-HIND, 11th April, 1918.

37. The *Sitara-i-Hind* (Lucknow) of the 11th April, 1918, has a communicated article which while praising the presidential address at the meeting of the *Nadwat-ul-ulma* (Nagpur) regrets that it contains no resolution on *Sunni-Shia* union, although attempts are made to unite all other Muslim sects.

Shias and *Sunnis.*

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

AL KHALIL, 24th April, 1918.

The Mesopotamia and Palestine expeditions.

1. In its weekly review of war news, *Al Khalil* (Bijnor) of the 24th April, 1918 (received on the 1st May), says that the questions in the House of Commons regarding the Mesopotamia and Palestine forces are quite in keeping with the events, and their re-call to the Western front will not come as a surprise. Baghdad and Palestine are not important from the military point of view, nor is their possession advantageous to the British, so their evacuation will not affect the British position in the least. These two unimportant places were only occupied to deal a blow at the Turks or to liberate the inhabitants from their iron grip.

JADU, 23rd April, 1918.

The Hedjaz Railway.

2. The *Jadu* (Jaunpur) of the 23rd April, 1918 (received on the 2nd May), saying that the Hedjaz Railway was constructed with public money and for the benefit of the pilgrims only, urges Government to take it under its protection to ensure its safety. It will be absurd to think that, in the presence of the brave British and Arabian forces, the railway will be utilized by the Turks in regaining their lost territory.

ABHYUDAYA, 27th April, 1918.

India and the war.

3. The *Abhyudaya* (Allahabad) of the 27th April, 1918 (received on the 29th April), says it sincerely desires that, at the present critical moment, according to the wishes of the Government of India, people should stop all agitation and concentrate all efforts on winning the war. But Government too should not forget its duties. If it wants Indians to rise like one man in the defence of the Empire, it should follow a liberal policy and act with political foresight. The present policy of Government has caused deep discontent in the country. It is idle to expect full and whole-hearted support from the people so long as the causes of their discontent are not removed. The situation demands that Government should trust the people and convince them that their interests and well-being consist in the safety of the Empire. Such a course will put an end to all controversies and agitation. Repressive laws cannot establish true peace in the country. It is surprising that even at the present crisis Government does not like to respect public opinion. The utter disregard of public opinion and the illiberal and harsh treatment of cultivators in Kaira cannot but grieve the heart of every Indian. Can Government hope for popular co-operation while following such an illiberal policy? We fully hope that in view of the needs of the time Government will change its policy and act with greater wisdom.

ADVOCATE, 28th April, 1918.

The *Advocate* (Lucknow) of the 28th April, 1918, publishes an open letter addressed by Babu Nand of Shahjahanpur to Mr. Lloyd George enquiring what is preventing him from asking India to win the whole war for him and declaring that if he gathers sufficient courage to offer Home Rule to India he can get more divisions from India than from the rest of the Empire.

AVADHBASI, 23rd April, 1918.

The *Avadhbasi* (Lucknow) of the 23rd April, 1918, says that the officials should take steps to bring about a change in the public mind and disabuse the people of the impression that they are a subject people whose rights even in their own country are inferior to those of foreigners. Mutual trust, the first condition of true co-operation, is necessary for winning the whole-hearted support of Indians in the war. Indians should be made to feel that they will not have to fight for principles which cannot be applied to themselves. To inspire confidence in the public mind the Congress-League reform scheme should be accepted by Mr. Montagu at once.

HAMDAM, 18th and 27th April, 1918.

Referring to Sir Auckland Geddes' statement in Parliament on the man-power question, the *Hamdam* (Lucknow) of the 18th April, 1918, says that the Government is more responsible than the public for the insufficiency of India's aid in men as it allowed her martial spirit to disappear and did not, even after the beginning of the war, devise measures to revive it. It is essential that Government should take notice of this at this critical time and that both the Government of India and the people should try to increase India's aid in men to the extent which becomes her position.

The *Hamdam* of the 27th April expresses approval of the *Statesman's* suggestion that Englishmen serving as superintendents, registrars and head clerks in Government offices should be released for military service and be

given commissions, their places being taken by their subordinates, but says that Indians serving in similar capacities should be accorded the same treatment. Government would thus get thousands of men for the commissioned ranks of the Army, but its work would not suffer in the least as most of the work is in reality done by subordinates whom their officers trust implicitly and over whose work they exercise only a general supervision.

HINDI KESARI, 25th April, 1918.

The *Hindi Kesari* (Benares) of the 25th April, 1918, says it is inborn in every man to ask "What am I going to get out of this?" Government want Indians to fight and give money for the war, but will not say, as they said in the case of Ireland, that India will get Home Rule after the war. Sacrifice is necessary for the supreme right, but why should Indians fight? Unless this question is satisfactorily answered by those who have acquired the power to answer, there is very little likelihood that there will be a general attitude of help in India.

KAYASTH HITKARI, 24th April, 1918.

The *Kayasth Hitkari* (Agra) of the 24th April, 1918 (received on the 29th April), urges Indian leaders to suspend all political agitation and to concentrate their whole attention on the supply of men and money for the war. If Indians work in a loyal spirit they will get more than Home Rule after the war.

MASHRIQ, 25th April, 1918.

Dwelling upon India's aid in men and money, the *Mashriq* (Gorakhpur) of the 25th April, 1918, says that the present war, which has converted the paradise of Europe into hell, has proved a veritable blessing for Asiatics, for it shows on the one hand the dishonouring of treaties and shedding of blood by Europeans, and on the other hand the keeping of promises and efforts to prevent bloodshed on the part of Asiatics. These facts go to prove that, in spite of its backwardness, Asia possesses spirituality. Asia is the nursery of spirituality, bravery and generosity. It is our duty to preserve its honour by helping England with men and money and having implicit faith in her victory.

OUDH AKHBAR, 18th and 19th April and 1st May, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th April, 1918, complains that while Sir Alexander Cardew, an official member of the Madras Legislative Council, has been admonishing Indians for their extravagance on the occasion of marriages, none of the Local Governments or even the Imperial Government have thought of being nearer to the people at this most critical period of the war and of reducing expenditure by not moving to the hills this year. Governments and Government officials are as extravagant as ever. It is said that railway stocks are so depleted that travelling cannot be permitted as in pre-war days, but still the saloons of Governors occupy the places of third class bogies which could easily accommodate 150 to 200 passengers. Smaller sheets of paper are now used for Government communications, yet these are sent in big envelopes as before, and one anna stamps are sometimes affixed though the weight of the envelope requires only a half-anna stamp. It would be better if officials were not to admonish the public in matters in which they cannot set a better example, because after all example is better than precept.

In an article entitled "Distrust," the *Oudh Akhbar* of the 19th April regrets that while on the one hand Indians are required to aid more vigorously in the war, on the other hand their leaders are told not to enter Britain. Even distrust has its limits. We ask the Anglo-Indians and their journals why they do not protest now that the Government in England has cancelled the orders of the Government of India, and why they do not say that the Viceroy has been disgraced and it is now difficult for officials to maintain peace in India. Have they forgotten the cancellation of the order relating to Mrs. Besant's internment?

Referring to the Royal message, the *Oudh Akhbar* of the 1st May says that Indians should now redouble their efforts. It is a matter for gratification that neither the Viceroy nor the Delhi Conference recommended conscription, but it is necessary to enlist more men, and the proposals of the Man-power Committee are insufficient. If the people and their leaders are fully trusted and if a promise is made to concede their demands recruitment will be greatly encouraged. As regards aid in money, the people are undoubtedly poor and are oppressed by high prices, still they will not object to fresh taxation provided its incidence falls on those who can afford to pay. We admit that rich and poor alike should make

sacrifices, but no man should go without food and clothing and Government should share only in the savings effected after providing for these indispensable necessities.

The Viceroy appealed for the suspension of all political agitation, but political agitation has never hampered war work and it is therefore superfluous to discourage it. Our political leaders while aiding in the war should continue to press their demands and Government also should not hesitate to satisfy their aspirations so as to create enthusiasm among the people—suspicion breeds distrust but the occasion demands that the rulers and the ruled should trust each other and co-operate.

UTSAH, 19th and 26th April, 1918.

The *Utsah* (Orai) of the 19th April, 1918 (received on the 23rd April), says that India will do all in her power to help England in the war, not only as a subordinate part of the Empire but also because she considers the allied cause to be just and righteous. But if she is unable to render assistance to the extent wished by her or required of her, the narrow policy of Government and its distrust of the people will be responsible. Even now it is not too late and the enthusiasm of Indians can be fully stimulated and taken advantage of by the adoption of a liberal policy and the removal of racial distinctions. Indian youths should have compulsory military training and should be given commissions in the Army on a liberal scale. Indians too should be granted the liberty for which England is making such huge sacrifices. Under the influence of freedom Indians could furnish a colossal army which could crush the wicked and demoniacal Germans not only in Asia but in Europe also even if other allies were to fail England.

Referring to the war economies in England this paper says that no attention is being paid to this in India. No retrenchment has been effected in the expenditure involved in hill journeys, tours and running of special trains. Apparently the bureaucracy here considers it better to enjoy itself and does not care to effect economies. Sir Michael O'Dwyer's construction of a ball room in the Lahore Government House at the cost of Rs. 15,000 in 1915-16 can well be cited in support of this statement. Such things have a very bad effect on the country at the present moment.

The *Utsah* of the 26th April (received on the 29th April) says that, despite her zeal and enthusiasm to render all possible help to the Empire in the war, India cannot do much in this direction as under the existing system of administration she has become incapable of developing her power and resources in a large measure. The policy of distrust of Indians has now proved injurious to Government itself. The Delhi War Conference should discuss how India can be strengthened and made a member of the Empire. The political aspirations of Indians should be fully satisfied to stimulate them to increase their strength to the utmost in the service of the Empire.

ABHYUDAYA, 27th April, 1918.

4. The *Abhyudaya* (Allahabad) of the 27th April, 1918, expresses deep dissatisfaction at the exclusion of Mr. Tilak and Mrs. Annie Besant from the Delhi Conference. The failure to invite such honoured leaders at such a crisis betrays most lamentable narrow-mindedness. We are very doubtful regarding the success of the Conference owing to the absence of these personages. This is a gross blunder and an insult to public opinion.

The Delhi War Conference.

When compulsory military service has not been possible in self-governing colonies like Australia and South Africa and has been opposed in Ireland despite the proposed immediate grant of Home Rule, it cannot be possible in India in view of the difficulties of equipping and officering and training such a large army. Besides this, the measures will create in the country most serious discontent which it will be impossible to allay. The demand for *swaraj* as the condition precedent to India's defence of the Empire is equally worthless. The right to demand *swaraj* is as much our birthright as the right to defend our country. We do not want to bargain about our national rights, nor to base them on our military services to the Empire. Our defence of the country will be the best retort to the argument which seeks to deny self-government to India because of her dependence upon others for her defence: we should be ready to defend our country under any circumstances. The country which is able to defend itself cannot be denied

swaraj for long, but the grant of *swaraj* to unmanly people depends solely upon the favour and choice of the masters. Therefore, laying aside every other consideration, we should be ready to render all possible military service. We hope that the Delhi War Conference will abolish all racial distinctions in military matters, repeal the Arms Act which is a disgraceful memento of the distrust of Indians, make military training compulsory for all students between 16 and 18 years of age, and raise a local militia.

ADVOCATE, 28th April and 1st and 3rd May, 1918.

The *Advocate* (Lucknow) of the 28th April, 1918, reproduces Mr. Tilak's criticisms and declares that the composition of the Delhi Conference is absolutely unsatisfactory. Government have taken care to invite those whose opinion they could be sure of, and if there is a sprinkling of the Congress element it will be outvoted by the extra-loyal majority. But we have no doubt that some home truths will be uttered at the Conference; it is good that our political associations have practically associated themselves with the Madras manifesto.

The *Advocate* of the 1st May attacks the *Pioneer* for revealing the Home Rule resolution episode in the Man-power Sub-Committee and hopes that Government will publicly condemn the *Pioneer's* conduct, lest more of the happenings behind the veil should leak out, with detriment to the cause which Government and people have at heart.

The *Advocate* of the 3rd May says the Hon'ble Mr. Wazir Hasan was the only United Provinces delegate who signed the Hon'ble Mr. Khaparde's resolution asking for the introduction of the Home Rule Bill. It is not known why one or two leading men fought shy of the resolution; they owe an explanation to the public. The Hon'ble Mr. Chintamani was too sensible, the Hon'ble Pandit Madan Mohan Malaviya was not opposed to the principle of the resolution. Neither the Hon'ble Pandit Jagat Narayan nor the Raja of Mahmudabad were asked to sign.

AGRA AKHBAR, 28th April, 1918.

The *Agra Akhbar* of the 28th April, 1918 (received on the 1st May), urges Government to abolish invidious racial and colour distinctions in the Army in order to revive the martial spirit of Indians, who being impoverished by the high prices, can help Government with men only. They should also be freed from the political distractions which keep them uneasy and do not allow them to concentrate their attention and effort on helping Government at this critical time.

HAMDAM, 28th April, 1918.

The *Hamdam* (Lucknow) of the 28th April, 1918, while congratulating the Bombay and Bengal Governments on their happy selection of representatives for the Delhi War Conference regrets the omission of the Hon'ble Mr. Fazl-ul-Haq, Abdul Kasim, Mr. C. R. Das and Mr. Tilak. The Madras Government has exhibited its narrow-mindedness by not nominating Mrs. Besant and Sir Subramania Iyer. It is to be feared that this omission may create some misunderstanding regarding the aims of the Conference. The United Provinces Government nominated people who are fit to represent the province, but we should have liked to see also the names of the Hon'ble Saiyid Riza Ali, Mr. Wazir Hasan and Pandit Moti Lal Nehru. As regards Delhi, Hazimul Mulk, Rai Sultan Singh Bahadur and Dr. Ansari should have been nominated.

Writing in this paper MUHAMMAD AZIM-UD-DIN of Chhindwara urges the Muslim representatives invited to the Delhi War Conference to realize their religious responsibilities. If a Muslim fails to raise his voice against any restriction imposed on Muslims, God will settle with him on the day of judgment. They should stick to truth which is best for this world and the next. The time has gone by when the public used to follow its leaders blindly. The editor hopes that the Muslim representatives will act on this advice and boldly express their opinion, considering the present feelings of their community and the teachings of their religion.

LEADER, 3rd and 5th May, 1918.

The *Leader* (Allahabad) of the 3rd May, 1918, publishes a letter from the Hon'ble Pandit Moti Lal Nehru saying that the *Leader's* comment upon Government's omission to invite him to the Delhi War Conference was not happily conceived. It tries to make a grievance where none exists. The Hon'ble Pandit says he did not suspect that the historic assembly would be used to advertise to the world who are the special favourites of Government, but he is not sorry that it is

being so used, for he is in the best possible company—that of Lok. Tilak and Mrs. Besant, who must, however one may differ from them in matters of detail, be ranked among the immortals. The duty of pointing out where a plentiful supply of water was to be had, to put out the threatened fire in the East and the all-consuming conflagration in the West, has been discharged, and now we must throw ourselves whole-heartedly into the work of extinguishing the fire with such material as we have until Government favours us with that most effective of all extinguishers—trust and confidence in the people.

The *Leader* of the 5th May declares that the *Pioneer's* attack on Sir Claude Hill for his "ill-timed efforts to negotiate peace with those who had no peace in their hearts" is wholly unjustified, and says that if it is an offence to be fair-minded and conciliatory Sir Claude Hill will gladly plead guilty.

OUDH AKHBAR, 28th and 30th April, 1918.

Examining the list of gentlemen invited to attend the Delhi Conference, the *Oudh Akhbar* (Lucknow) of the 28th April, 1918, says that Government has again attempted to rally the Moderates just as it did at the time of the Morley-Minto reforms. The names of a few Home Rulers appear here and there, but they are very few. It is surprising that the president of the oldest, largest and most important political organization, the Congress, was not invited. Mr. Tilak is the leader of a party, yet he was not invited, but Dr. Nair of the anti-Home Rule faction appears. We would not have objected to the nominations if only Moderates had been selected, but while Extremists of one wing have been nominated, those of the other side have not. It is idle to fear that the Indian politicians would have carried the day, for ruling chiefs, officials and their supporters were sufficiently numerous. We have objected only on principle; we do not apprehend that the nominees will not proffer sound advice. We hope that in view of the gravity of the situation their counsel will be for the best interests of the Empire and the country.

The *Oudh Akhbar* of the 30th April says that the people of Oudh will learn with regret that none among their representatives figure either in the Man-power or Resources Committees appointed by the Delhi War Conference.

RAHBAR, 30th April, 1918.

The *Rahbar* (Moradabad) of the 30th April, 1918, advises Indians to give every help to Government in the present struggle. At the same time the editor appeals to Government to relax the provisions of the Arms Act, in favour of Indians of good character at least.

UTSAH, 26th April, 1918.

Referring to the report that the Delhi War Conference will discuss the question of stopping all the present political agitation in the country, the *Utsah* (Orai) of the 26th April, 1918 (received on the 29th April), says that if the report be true Government will be committing a very grievous blunder which will injure not only the people but Government as well. If Government will not hear the grievances of the people and will try to shut their mouth, one will feel compelled to say that Government does not like to pay any heed to the interests of the people. If there was apprehension of any particular trouble in the country owing to the war, has not Government removed it by enacting the Defence of India Act? What more does it want to do to increase the autocracy of the officials?

This paper protests against the policy followed by Government in selecting representatives for the Delhi War Conference on the ground that such real and eminent leaders as Mr. Tilak, Mrs. Annie Besant, Sir Rabindra Nath Tagore and Sir Subramania Iyer were not selected. The people are apprehensive that the decisions of the conference which does not include their real leaders will not be satisfactory. They will not consider Government decisions to be right if they are not arrived at in consultation with their real representatives.

LEADER, 4th May, 1918.

5. The *Leader* (Allahabad) of the 4th May, 1918, says the War Conference at Lucknow will be a thorough success, and expresses the hope that its result will be effort, wisely co-ordinated and energetically pursued, and harmonious co-operation between the officers of Government and the representatives of the people. The people can accomplish all that is reasonably expected of them if Government will facilitate their task by the adoption of a helpful policy and if they themselves approach a big question with a big mind. Government should show that the people of India in rendering

The United Provinces War Conference.

war service are serving their own truest and most enduring interests. At the present moment there is no occasion for anything like active agitation by Anglo-Indians or by any one else.

Compulsory service.

6. The *Abhyudaya* (Allahabad) of the 27th April, 1918, says the Bengal leaders are ill-advised in urging compulsory military service in India. This would produce no substantial good, seeing that the bulk of the population have been unacquainted with the use of arms for the last two generations. We trust Government will duly ponder over the pros and cons of the question before acting upon the advice.

ABHYUDAYA, 27th April, 1918.

The *Hamdam* (Lucknow) of the 18th April, 1918, says that Ireland should accept conscription as it is getting the blessings of Home Rule which are calculated to redress all its grievances. It is incumbent upon Ireland to assist in the extirpation of the dangerous German militarism in the presence of which no young nation can hope to prosper.

HAMDAM, 18th and 30th April, 1918.

The *Hamdam* of the 30th April opposing Mr. Surendra Nath Banerji's proposal regarding the introduction of conscription urges Government not to take any premature steps in the matter as India is not yet fit for conscription. It is, however, necessary that steps should be taken to revive the martial spirit of Indians.

The *Hamdam* (Lucknow) of the 2nd May, 1918, says it will be better to drop the question of compulsion as it threatens to create uneasiness among the public, but measures should be adopted to popularize military service among Indians so that conscription may be introduced easily on any future emergency.

HAMDAM, 2nd May, 1918.

The *Hindustani* (Lucknow) of the 28th April, 1918, says that for some time past the people of Bengal and now the people of Madras have become habituated to pitching their tunes in a very high key, with the result that they sometimes strike jarring notes. As soon as the Premier's message and the Viceroy's reply thereto were published the *Bengalee*, God knows for what reasons, began to pipe the untimely tune of compulsory military service in India.

HINDUSTANI, 28th April, 1918.

The Madras Provincial Congress Committee added to it the condition of the acceptance of the Congress-League reform scheme. We fail to understand whether they have struck this untimely note to deceive Government or to deceive themselves. Can we ask these gentlemen whether it would be a sane act to make military service compulsory for a people who have not been blessed with the sight of arms for at least two generations, who are really becoming weak, crippled and paralysed, and who do not at all realize the principles for which this war is being fought and the effect of the present peril on them? People say that if they are granted Home Rule like Ireland they will be prepared to submit to compulsion. If the Madras Congress Committee means that a few thousand educated youths would gladly accept compulsion we have nothing to say. But if it refers to the people as a whole we are forced to confess that either the committee is off its head or it is indulging in such tall talk because it is sure that Home Rule will not be granted, so there is no possibility of the introduction of compulsory military service. Otherwise does the committee sincerely believe that as soon as the Congress-League scheme is sanctioned the teeming masses of India will develop such enthusiasm and courage that they will volunteer to lay down their lives for their Government? It is comprehensible that after enjoying the best fruits of Home Rule the masses might, after a generation or two, half-heartedly support their country when they perceive it in peril. But it is sheer nonsense to assert that the grant of Home Rule will suddenly inspire the Indian masses with enthusiasm to die for the British cause.

Again, it is not an easy task to enlist lakhs of men within a few months under a system of compulsion and to send them to the front. Is this suggestion at all worth consideration from the practical standpoint? We hope, rather trust, that Government will pay no attention to such senseless drivel and will never be betrayed into the blunder of introducing conscription as the effect of such action on the ignorant millions would be very serious. We are, however, in complete agreement with the suggestion of the *Leader* that the rising generation should be prepared for military service by making military training compulsory in schools and colleges and we hope Government will consider this.

OUDH AKHBAR, 19th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 19th April, 1918, says that Mr. Banerji's proposals regarding conscription do not seem to be practical. If Government were to abolish all invidious racial distinctions in the Army, it would have no difficulty in getting recruits voluntarily. For the future Government should respect the opinions of public leaders, open military colleges, make military training compulsory in schools and colleges and allow all to enlist as volunteers so that a permanent army may be formed in India.

UTSAH, 19th April, 1918.

The War Loan.

7. The *Utsah* (Orai) of the 19th April, 1918 (received on the 22nd April), supports Sir William Meyer's appeal on behalf of the War Loan and exhorts Indians to contribute to the utmost of their power. The editor hopes that in raising the loan Government will give due consideration to the condition of the people and will exercise strict control over the proceedings of subordinate officials engaged in collecting the loan.

HAMDAM, 28th April, 1918.

The Imperial Conference.

8. The *Hamdam* (Lucknow) of the 28th April, 1918, urges Government to nominate, on the recommendation of the non-official members of the Legislative Council, one Muslim delegate to represent India at the forthcoming Imperial War Conference. The Viceroy still has an opportunity of satisfying the public as there is one man more to be nominated. We should like to inform His Excellency that the rights of the Muslims in connection with nominations for the Conference have been ignored for the last two years, and the present Conference will have to consider questions seriously affecting the Muslims.

HINDUSTANI, 28th April, 1918.

The *Hindustani* (Lucknow) of the 28th April, 1918, enquires why the Maharaja of Bikanir was not re-nominated when Sir S. P. Sinha was, and says the Maharaja of Bikanir proved to be in every way better than the Maharaja of Patiala.

OUDH AKHBAR, 27th April, 1918.

The *Oudh Akhbar* (Lucknow) of the 27th April, 1918, expresses surprise that, in a vast country like India, Government could get no one except Sir S. P. Sinha who has been re-nominated to represent Indians at the Imperial War Conference. We do not doubt Sir Satyendra's sagacity and patriotism but the Colonial and British representatives when they see him again attending the Conference will suspect that there is a dearth of statesmen in India and that there is no other Indian possessing the requisite capacity. Even if public leaders were to be excluded and only Government servants could be sent to represent India Sir Satyendra should not have been nominated twice as Mr. Justice Abdur Rahim and Sir Sankaran Nair were available. Similarly, the selection of the Maharaja of Baroda, Mysore, Gwalior or Alwar would have been happier than that of the ruler of Patiala. It is not known whether any of these chiefs were invited and refused or whether none were invited. Anyway, the public cannot be fully satisfied with the nominations.

ANAND, 22nd April, 1918.

Recruiting in India.

9. The *Anand* (Lucknow) of the 22nd April, 1918 (received on the 27th April), suggests that committees should be formed in the different castes to supply recruits from these castes with the help of the caste leader.

LEADER, 28th April, 1918.

Home Rule for India.

10. The *Leader* (Allahabad) of the 28th April, 1918, says that if the pretensions of Ulster to decide what constitution Ireland must have had not been recognized and supported in the past the difficulties of the Irish problem would hardly have arisen. In India there is much jubilation among certain classes whenever there are Hindu-Muslim differences. England and the Empire have derived much assistance from India in the past and need its greatest co-operation in the present. In future even more help may be required than has been possible hitherto owing to well-known disabling political and economic causes, and the condition of such help is national solidarity and goodwill.

OUDH AKHBAR, 30th April and 1st May, 1918.

Referring to the appointment of Mr. Austen Chamberlain as a member of the War Cabinet, the *Oudh Akhbar* (Lucknow) of the 30th April, 1918, says that it has been proved by incidents and by his speeches and writings that the ex-Secretary of State for India does not favour Indian reforms. At the time of Mrs. Besant's internment Mr. Chamberlain gave a good exhibition of his views and ignorance. We do not expect him to support Mr. Montagu's scheme. Besides,

Lord Curzon and Lord Milner were in no way insufficient in the Cabinet to oppose Indian reforms.

The *Oudh Akhbar* of the 1st May referring to the message of the Home Rule leaders to the Delhi War Conference and to the proceedings of the meeting held at Tanjore to protest against the prohibition of the Home Rule deputation, says that if unrest grows among Indians there will be difficulty in securing men and money for the war. The illiterate classes are not so ignorant as to be unaware of the matters under consideration and their sympathy cannot be won unless statesmanlike measures are boldly undertaken. Government would be mistaken in thinking that any severity shown to the Indian leaders would leave the rural population unaffected. The names of Messrs. Tilak and Gandhi are known in every corner of India and are revered by all races and creeds.

Mr. Madhavarao rightly said at the Tanjore meeting that the efforts of the Anglo-Indian papers to create two parties in India by defaming its natural leaders were bound to end in failure. No Indian is fool enough to submit to any insult to his leaders.

11. The *Abhyudaya* (Allahabad) of the 27th April, 1918 (received on the 29th April), publishes an ode to liberty by BHAGWAN NARAYAN BHARGAVA, vakil, who describes the blessings of liberty and says that since she left India everybody has been in distress. The people invoke her once more; if she delays in coming, the country will be ruined. She must come to help afflicted India so that its children may get rid of timidity and indolence and become a brave people who should be self-respecting and wipe off their disgrace, so that there may be no oppression of the weak and the people may firmly express their views on public reforms, so that wrong-doing may be put an end to, and all the people may become stout-hearted patriots.

ABHYUDAYA, 27th April, 1918.

The regeneration of India.

The *Pratap* (Cawnpore) of the 22nd April, 1918, has a long poem entitled *Intense love of country* by NANAK SINGH *Hamdam*. In the garden of India thorns are left in the place of flowers. Thou hast left neither buds, nor leaves, nor fruits. There are no flowers in the garden, only heaps of earth. Have mercy, and leave the few remaining leaves. O Gardener, thou hast passed several years picking flowers. Those who were once so powerful contain now hundreds of thousands of weak and sick persons. Children and young men die in thousands while thousands of others pass their nights crying through starvation. He is bent on oppressing us, let him do so. He still desires to test us, let him do so. He is threatening us with fetters, let him do so. If troubles upon troubles overtake us, let them do so. What do they care who have suffered sorrow and misery for years? The blood of patriotism is coursing in the veins, he should let it course. Why does he stop the tongue, he should let us give vent to our hearts' aspirations. The pain of the love of country is hidden. We are suffering, let us suffer, let him keep his curatives to himself, and let us remain sick. It is our eager desire that we may cry for years with sympathy for the country. We said, "release us," he replied "you are mad." He has discovered a strange excuse for placing restrictions on us. Yes, we are mad, our acts are insane. The love of country is no new passion. Even in childhood we licked the dust of the mother-country for years. A strange charge is laid at our door, that we always quarrel among ourselves during *Dasehra* and *Muharram*. We remind them of Catholic and Protestant disputes. We consider it to be our faith and creed to lay down our lives for them, we consider it to be our duty to sacrifice our heads in battle. But they consider it to be a matter of pride to attack us. They consider the remedy for the pain to lie in the causing of irritation to it. Though we with worn-out bodies prayed for years for balsam we will not care if we lose gold and silver for the sake of a stone of the mother-country. Cheerfully will we sacrifice life for fame and honour. Learning and ability should be valued in place of colour. We will not rest now unless they change this attitude. That promise-breaker made promise upon promise for years.

PRATAP, 22nd April, 1918.

The *Utsah* (Orai) of the 19th April, 1918 (received on the 22nd April), publishes a poem by BENI MADHAVA TEWARI praying God to relieve India of her sufferings. She is in the same plight in which Dranpadi was when wicked Dashasan was trying to disrobe her. May she have liberty once more so that there may be in the country a living nation freed from the fetters of subjection.

UTSAH, 19th April, 1918.

AVADHBASI, 23rd April, 1918.

12. The *Avadhbasi* (Lucknow) of the 23rd April, 1918, says that while on the one hand Home Rule is being granted to Ireland, on the other the Indian Home Rule deputation has been treated with contempt. Do not the authorities realize what will be the effect of such treatment on the minds of Indians or is this treatment due to the inability of Indians to carry on a vigorous agitation? Be this as it may, this is no time for distrusting and alienating the feelings of Indians. The authorities will do well to act with greater circumspection.

The Home Rule deputation.

The prohibition of the Home Rule deputation has caused unparalleled disappointment among Indians. The grounds adduced in support of the decision disclose the fact that the British Government will not allow Indians to agitate in England even in ordinary times. They also threaten that agitation will alienate the British Government's sympathy with Indian aspirations. The statement has caused great pain to us. The British Government has followed a very narrow-minded policy in the matter. In reality the Moderate leaders who deprecated the sending of the deputation at the present time and began to reduce their demands are to blame for this decision. Agitation alone is the remedy for these difficulties. The abandonment of agitation is no doubt desirable at the present moment, but the authorities compel us to carry on our agitation.

UTSAH, 19th April, 1918.

The *Utsah* (Orai) of the 19th April, 1918 (received on the 22nd April), also condemns the decision and says that it is likely to create great discontent in the country. The British Government will do well to take up the question of Indian aspirations at an early date and solve it in such a manner as to make India a more useful part of the Empire.

RAHBAR, 16th April, 1918.

The *Rahbar* (Moradabad) of the 16th April, 1918 (received on the 20th April), says that Indians have already scored a success in the agitation over the partition of Bengal and they should not lose heart over the prohibition of the Home Rule deputation. Mr. Tilak and his colleagues were going to warn the British public of the danger of not granting Home Rule to India, and not to ask any favour. They can now turn their attention to other work in India.

OUDH AKHBAR, 19th and 28th April, 1918.

13. The *Oudh Akhbar* (Lucknow) of the 19th April, 1918, says that the *Pioneer's* suggestion that all political agitation and attempts to discredit laws for maintaining peace should be sternly repressed, means that instead of winning the hearts of the people and obtaining their willing aid in the supply of men and money Government should adopt such a severe attitude that co-operation may become out of the question. Does the *Pioneer* really believe that the Indian bureaucracy is as devoid of reason and foresight as some irresponsible freelances of the journalistic fraternity? It is indeed grievously mistaken if it thinks this.

Government and political agitation.

In the course of a lengthy article reviewing the United Provinces administration report for 1916-17, the *Oudh Akhbar* of the 28th April refers to the remark that there were very few cases of repressive action, and says it is grateful that no special effort was made in the United Provinces to suppress political agitation. Rather our late Lieutenant-Governor gave us special cause for gratification by visiting the 1916 Congress session.

AL KHALIL, 8th April, 1918.

14. Referring to Mr. Bipin Chandra Pal's recent speech in connection with the Home Rule deputation to England, *Al Khalil* (Bijnor) of the 8th April, 1918, expresses inability to understand the reason which led the illustrious Babu to entertain apprehension from Japan which, in spite of the insistence of the British, refused to throw a covetous glance towards Siberia, the territory of treacherous Russia. However, the speech shows that the greatest agitator of Bengal prefers the British Government even to an Asiatic one. The reason for this is that the British Government yielded to the demands of Bengalis and this could not be expected of any other Government.

Bengalis and British Rule.

AL BASHIR, 2nd April, 1918.

15. *Al Bashir* (Etawah) of the 2nd April, 1918 (received on the 9th April), notes with satisfaction that although in the letters seized in connection with the conspiracy engineered by Germany to create revolution in India, the word Hindu or Bengali has often been used, no Muslim except a newly-converted Japanese has been mentioned. The Muslims, in spite of their demoralization, have not taken part in conspiracies of this kind.

The loyalty of Muslims.

16. The *Avadhbasi* (Lucknow) of the 23rd April, 1918, has a lengthy article denouncing the Moderate leaders who have climbed down in their political demands, and who are condemning the ardent Home Rulers. Unless these cowardly leaders who are betraying and injuring their own countrymen are ousted Indians can never hope for success in their struggle for liberty. They have been sufficiently honoured by the people for their previous services. If they can no longer serve the people they should make room for others and not trample on public opinion in their perversity. Public opinion will some day or other assert itself and they will have to bow their heads to it. Public work cannot be postponed to humour a handful of men, eminent in their own estimation and intolerant of the views of others.

Congressmen and Nationalists.

AVADHBASI, 23rd April 1918.

The *Hindustani* (Lucknow) of the 18th April, 1918, referring to the refusal of Mr. Malaviya, Mr. H. N. Kunzru and Mr. Gauri Shankar Prasad to serve on the Executive Council of the United Provinces Congress Committee, and to the keeping aloof of Dr. Tej Bahadur Sapru and Mr. Chintamani from it from the very beginning, says that when such prominent leaders and enthusiastic and selfless workers are compelled to keep away from it, the less said of the committee the better.

HINDUSTANI, 18th April, 1918.

17. Referring to the Commissioner's advice to the Kaira agriculturists to break their passive resistance vow, the *Hindustani* (Lucknow) of the 18th April, 1918, says that Mr. Gandhi's countrymen can never prefer the Commissioner's advice to that of their revered leader. If Government is bent on obstinacy the matter will only become more serious and complications will arise instead of a way being found out of the difficulty.

M. K. Gandhi and passive resistance.

HINDUSTANI, 18th April, 1918.

18. The *Advocate* (Lucknow) of the 28th April, 1918, comments on the suspicions recently expressed regarding Mr. Lloyd George's collusion with a certain section of the British press and says the people believe that a certain section of the press in India receives official inspiration and this impression is intensified by the fact that the Anglo-Indian newspapers are immune from the operation of the Press Act.

Government and the press.

ADVOCATE, 28th April, 1918.

19. Writing in the *Mashriq* (Gorakhpur) of the 25th April, 1918, TAJ-UD-DIN, Superintendent of the Society for the Aid of the Muslim Internés, states that a meeting was held at the house of Mr. Shakir Ali, Barrister-at Law, to establish a branch of the Delhi Central Bureau at Gorakhpur.

The interned Muhammadan leaders.

MASHRIQ, 25th April, 1918.

The editor says none of the Muslims, except three barristers, one graduate and a maulvi attended the meeting. One barrister refused to join the society on account of his deep connections with Government. No formal intimation was given; this was merely a meeting for consultation.

Referring to the Hon'ble Mr. Kerr's reply to the Hon'ble Mr. Fazl-ul-Haq's interpellation in the Bengal Council regarding the Muslim internés, the *Nayar-i-Azam* (Moradabad) of the 12th April, 1918, says that similar answers have been given in other Provincial Councils and in the Imperial Council, and the excuse of "contrary to the public welfare" has been advanced. There is an old Urdu adage to the effect that the stronger subject oppressed the weaker without allowing him to complain. Government's attitude regarding the internés is clear enough. Government is not going to change its policy. The greater the protest the further its strong arm will be stretched. Try as we may to know definitely the number, condition and place of internment of our internés, no answer will be given.

NAYAR-I-AZAM, 12th April, 1918.

20. The *Sitara-i-Hind* (Lucknow) of the 26th April, 1918, has a communicated article complaining of the unlimited powers appropriated by the secretary and assistant secretary of the Muslim League and of the defective organization of that body. Even the recent changes in its organization do not provide for the ventilation of public opinion on important questions. Its attitude towards the Shahabad riot was very objectionable. The League has no regard for public censure and quietly pockets every insult.

The Muslim League.

SITARA-I-HIND, 26th April, 1918.

HAMDAM, 30th April, 1918.

The *Hamdam* (Lucknow) of the 30th April, 1918, exonerating the Muslim League from the charges brought against it by the *Sitara-i-Hind*, says that the accusation that it did nothing to help the victims of the Arrah riots is quite incorrect, and it cannot be held responsible for the Cawnpore mosque fund. It fulfilled its duty by passing the resolution that a sum of Rs. 25 thousand should be given to the Arrah people but it had no control over the fund and cannot be blamed if the trustees of the fund did not carry out the resolution.

RAHBAR, 30th April, 1918.

Local self-government.

21. Referring to a fraças in Lahore over a municipal election dispute, the *Rahbar* (Moradabad) of the 30th April, 1918, says these militant municipal candidates had better volunteer for the front and utilize their military prowess in fighting the common foe—Germany. While Government is clearing the path for Home Rule this state of our educated brethren is really deplorable. It is because of this that we constantly say that we should first deserve and then desire. Even if we get an unmerited boon we cannot retain our hold over it.

When Government takes a step towards *swaraj* it is the duty of Indians to show themselves fit for it. Such incidents show that while Government is well-intentioned it is the incapacity of Indians which sometimes stands in its way.

LEADER, 2nd May, 1918.

Lord Morley's *Recollections*.

22. The *Leader* (Allahabad) of the 2nd May, 1918, says Lord Morley's *Recollections* first publish the truth about the appointment of Sir S. P. Sinha who became the first Indian member of an Indian Executive Council because Lord Morley bore down all opposition by his tact and sympathy.

II.—Administration.

(a)—Education.

LEADER, 1st May, 1918.

Education in the United Provinces.

23. The *Leader* (Allahabad) of the 1st May, 1918, bewailing the backwardness in education of the United Provinces asks whether Sir Harcourt Butler will succeed where his predecessors failed, and hopes His Honour will make a determined effort to remove the stigma.

OUDH AKHBAR, 30th April, 1918.

Reviewing the United Provinces Education report for the five years to the 31st March, 1917, the *Oudh Akhbar* (Lucknow) of the 30th April, 1918, complains that though the report has been delayed so long no explanation is forthcoming to satisfy the public. Again, it is surprising that, contrary to practice, this important report has not been accompanied by a Government resolution.

The Director of Public Instruction says that the progress of a department depends on the funds obtainable, but he still refuses funds which are offered him by non-official members in the Council and does not even spend what he is actually given. Another special feature of this report is that it was compiled by a civilian. We fail to see why an all-knowing I.C.S. officer was wanted here. Are civilians still so plentiful that they have to be posted here and there. Was there no officer in the Education department able enough to do this work ?

MASHRIQ, 25th April, 1918.

Muslim education.

24. The *Mashriq* (Gorakhpur) of the 25th April, 1918, complaining of the inadequate accommodation for Muslim students in town school boarding houses, suggests that either honorary or paid superintendents should be appointed to look after Muslim students and inspecting authorities should be directed to submit detailed reports of the condition of Muslim students. It also urges Government to send for monthly statements showing the number of Muslim boarders.

SITARA-I-HIND, 28th April, 1918.

The *Sitara-i-Hind* (Lucknow) of the 28th April, 1918, praises the action of the authorities of the Hindu University in sanctioning the scheme to start training and technical colleges and urges Muslims to emulate this example.

SITARA-I-HIND, 1st May, 1918.

The *Shia* College.

25. The *Sitara-i-Hind* (Lucknow) of the 1st May, 1918, says that the statement of the Hon'ble Mr. Wazir Hasan at the last budget meeting of the Provincial Council regarding the *Shia* College will reconcile the party which considered him to be the enemy of this college. It is regrettable that no steps have been taken on the advice of His Honour to increase the funds of the college. The members have not only failed to visit Bombay for the purpose but they have also neglected to raise funds from Mr. Wazir Hasan's party.

(b)—Municipal affairs.

26. A correspondent writing in the *Avadhbasi* (Lucknow) of the 23rd April, 1918, complains of the burden of new taxation imposed by the Unao Municipality in this time of war when people suffer so badly from high prices, and urges that the poorer classes should be exempted from the new taxation. The deficit should be met by enhancing the rate of taxation on higher incomes. Incomes less than two hundred rupees should not be taxed.

AVADHBASI, 23rd April, 1918.

The Unao Municipality.

(c)—General.

27. The *Medina* (Bijnor) of the 21st April, 1918, paints a glowing picture of the past industrial condition of India and gives statistics to show how the people have become poor, leaving its readers to guess the future of the unfortunate country. It is not very difficult to fathom this mystery why India has fallen into this deplorable condition. What can be the condition of a country which sells its own raw products dirt cheap, provides every facility for the import of manufactured articles and is devoid of technical schools and colleges, while its Government patronizes its foreign competitors ?

MEDINA, 21st April, 1918.

Indian trade.

The *Rahbar* (Moradabad) of the 16th April, 1918 (received on the 28th April), complains that Government encourages the export of raw material from India and not its conversion into finished products in this country. Cotton sent to Bombay pays higher freights if it is meant not for export but for the use of mill-owners. Wood pulp is being exported from Burma to England and not supplied to Indian paper mills. All this can be remedied only by *swaraj* and Indians should strive for it.

RAHBAR, 16th April, 1918.

28. The *Agra Akhbar* of the 28th April, 1918, wonders that, in spite of the fact that the effects of high prices have made good people commit suicide, Government has taken no preventive measures in the matter. Unless Government gives more consideration to the question of exports and imports, India will not be free from the danger. It is exports which keep India in dire straits. Even literate Indians lead a hand-to-mouth existence as their low salaries are insufficient to cover their expenses. Government should increase the pay of its servants in this time of high prices. It should suspend and postpone all political reforms for the time being, but no delay should be allowed in arriving at a solution of the question upon which depends the lives of all Indians. A Bill should be passed fixing the prices of corn for some time.

AGRA AKHBAR, 28th April, 1918.

The high prices.

The *Bharat Jiwan* (Benares) of the 22nd April, 1918 (received on the 26th April), urges Government to fix the price of kerosine.

BHARAT JIWAN, 22nd April, 1918.

The *Kshattriya Mitra* (Benares) of the 16th April, 1918 (received on the 22nd April), urges the appointment of committees in every town to fix the prices of necessaries of life to save the general public from the avarice of grasping traders.

KSHATTRIYA MITRA, 16th April, 1918.

29. Referring to the growing unpopularity of one-rupee and two-and-a-half rupee notes, and their numerous defects, the *Hamdam* (Lucknow) of the 27th April, 1918, suggests that they should be withdrawn from circulation after the war and should for the time being be printed on sheets of silver instead of paper.

HAMDAM, 27th April, 1918.

Currency notes.

Owing to the suspicions created in the minds of the local shop-keepers by Government's announcement regarding the reduction of the price of gold, they hesitate to accept even five and ten-rupee notes except at a discount. Currency officers should remove these misapprehensions so that the public may not experience any difficulty in using notes.

30. The Honorary Secretary, Lucky Bag, Dholpur, writes to the *Utsah* (Orai) of the 19th April, 1918 (received on the 22nd April), to refute the charge of dishonesty levelled against the managers of the lucky bag by a ticket-holder in a previous issue of the paper. He says that the post office and not the managers of the lucky bag are responsible if here and there ticket-holders have not received their prizes.

UTSAH, 19th April, 1918.

The Dholpur Lottery.

AZAD, 18th April, 1918.

31. The *Azad* (Cawnpore) of the 18th April, 1918, says that none of the amendments to the Agra Tenancy Act at present under consideration in the local Council seem to be designed to benefit agriculturists. During the last sixty years tenancy legislation has only made secure the hereditary rights which the tenants already possessed but which were coveted by the land-owners. But at the same time the position of the tenant has become worse in the matter of enhancement of rents and sub-letting of fields. The amendments now proposed will benefit only the zamindars. The clause empowering zamindars to grant occupancy rights will serve no purpose as zamindars would never act against their own interests. It is surprising that though our Government is fighting for the liberty of the entire world, yet in this unfortunate land the time has not come to release the cultivators from the vicious grip of the landholders. Honourable members of councils object to new settlements on the ground that the condition of the agriculturists is very bad and the incidence of enhancement will really be on them. This is a strange method of improving the condition of the farmer. The evil should be dealt at its source and superficial reforms can serve no purpose. The secret of the sad plight of the farmers is to be found in the excessive power wielded by the zamindars and not in recurring settlements. Resettlements are a source of gain to Government and it is futile to agitate against them. If, however, an attempt is made to safeguard the rights of farmers Government will not oppose it. The amended Tenancy Act should at least empower tenants to sub-let their fields without the zamindar's permission. The period of sub-tenancy should be extended and tenants should be empowered to make a gift of their occupancy rights without compensation. Ejection should be permitted only when rents have been in arrears for two years. The lease should be for ten instead of five years. A break of one year in cultivation should not count and no regard should be shown for leases in the establishment of occupancy rights. If *sîr* land is not generally *khudkasht*, tenants should have rights on it also, though the term of the lease may in this case be left to the choice of the land-owner. These changes will do some good to the cultivator though he will be fully benefited only when he becomes proprietor of his fields. The present position is not in harmony with the spirit of the times and the cultivators cannot make any effort to advance. Labour in mills is more paying than cultivation in these days, and mill hands are freer, more prosperous and more enterprising than cultivators.

Grievances of agriculturists.

AGRA AKHBAR, 28th April, 1918.

32. The *Agra Akhbar* of the 28th April, 1918, regretting that out of twenty-eight seats in the Agra district board only two are in the possession of the Musalmans, urges Government to grant separate representation on district boards. When this system is observed in municipalities and Imperial and Provincial Councils, there is no reason why it should not be introduced in district boards too. If Government fails to take speedy steps in this matter, Muslim members will altogether disappear from those boards as is the case in the Firozabad and other boards in Agra.

Muslims and district boards.

LEADER, 28th April, 1918.

33. The *Leader* (Allahabad) of the 28th April, 1918, reprinting a report of certain proceedings in the Patna High Court, says appeals in criminal cases ought not to be disposed of by a single High Court Judge.

Criminal appeals.

MEDINA, 28th April, 1918.

34. The *Medina* (Bijnor) of the 28th April, 1918, has an article entitled "Indispensable luxury," saying that the prevalent high prices and the heart-rending sufferings caused by the terrible war have forced wealthy Indians as well as thinking Europeans to curtail their luxury, yet they have not affected the officials in the least. Even now they go, as usual, to the hills to enjoy the cool breezes and pleasures of the life-infusing climate there. Officials will come down to Delhi to attend the Conference and this will entail considerable expense to Government.

The hill exodus.

III.—Railways.

OUDH AKHBAR, 1st May, 1918.

35. The *Oudh Akhbar* (Lucknow) of the 1st May, 1918, says that the Railway Passengers' Association, Madras, can do much useful work as the grievances of third class

Grievances of third class passengers.

passengers are very numerous, and the Indian Railway Companies, which have their head offices in far-away London, care much for their profits and little for the comforts of the passengers. Such associations should be started in every province and big city—another method of ensuring the comfort of passengers is to bring all railways under the control of the State so that the public voice may carry greater weight in their administration.

MEDINA, 28th April, 1918.

36. The *Medina* (Bijnor) of the 28th April, 1918, takes exception to the suggestion of the Delhi War Conference regarding the curtailment of railway services, and urges that the number of railway workshops should be increased and more Indian employés should be engaged in order to construct carriages in large numbers. Any reduction in the number of trains would have serious consequences for Indian merchants, who have already suffered much from high freights, and it would also affect the amount of pecuniary assistance expected from Indians in the war.

The shortage of rolling stock.

IV.—Religious and social matters.

MUSAFIR, 26th April, 1918.

37. The *Musáfir* (Agra) of the 26th April, 1918 (received on the 29th April), regrets that though the Hindus are in an overwhelming majority in India and more advanced than any other community in every respect, their voice is not accorded the respect it merits owing to the absence of religious solidarity among them. The Muslims are in a minority and are backward in education, wealth, trade and agriculture, yet owing to their religious solidarity they have secured excessive representation in councils, municipalities and the public services, and special facilities for the education of their children. Contrary to the West, the East recognizes religion as the strongest bond of nationality, and if the Hindus want to live honourably in this world they should recognize the *Vedas* as their chief scriptures and sink their petty religious differences and thus strive to build a compact nation fit to take part in the struggle for existence.

Hindu unity.

MUSAFIR, 26th April, 1918.

38. The *Musáfir* (Agra) of the 26th April, 1918, appeals to the Maharaja of Balrampur to put a stop to the oppressions practised on his Hindu subjects in the Pachharwa Bazar tahsil by the Muslim employés of the Muslim *thekadars*.

Hindus and Muslims.

MASHRIQ, 25th April, 1918.

39. The *Mashriq* (Gorakhpur) of the 25th April, 1918, has an article complaining of the negligence and high-handedness of the members of the Yusufpur Municipality (in the Ghazipur district) and takes exception to the scheme formulated by them before 1914, to dig a drain through the local graveyard. The editor says Government should take action in the matter.

Desecration of graveyards.

MASHRIQ, 25th April, 1918.

40. The *Mashriq* (Gorakhpur) of the 25th April, 1918, complains that Marsden's History of India has certain objectionable passages likely to wound Muslim feelings by attacking their religion. Either the writer has some old grudge against the Muslims or he is influenced by bias. Some teachers hold that this book and all the other historical works of this author are detrimental to the interests of Government. The Muslim public suspect him to be of German origin.

An attack on Islam.

RAHBAR, 30th April, 1918.

41. The *Rahbar* (Moradabad) of the 30th April, 1918, says that though polygamy was a veritable blessing at the time when Islam was at work among the savages of Arabia who had no laws or rules, Indian and European civilization has now opened the eyes of our friends (Muslims) and made them feel the necessity of seeing things in their true light. Many Muslim leaders have begun to recognize that nature has designed only one woman for one man, and only recently the Muslim Ladies' Conference supported this view. There is great agitation and discussion among Muslims over this question but the result is bound to be good. It is strange that while Muslims are renouncing polygamy Europe is inclining towards it.

Polygamy.

V.—Miscellaneous.

OUDH PUNCH, 5th and 19th April, 1918.

The *Oudh Punch*.

42. The *Oudh Punch* (Lucknow) of the 5th April, 1918, publishes a cartoon in which India is represented as a sick man reclining on a couch with Mr. Punch at the foot and a doctor at the head. The following is the letter press :—

India :—" I am so bad that a touch would kill me."

Punch :—" This sick man cannot afford medicine or diet."

Doctor :—The High Prices Enquiry Commission will supply food. Medicine, which after all is not so necessary, has not yet been received from England. Mind reforms the body. God willing, he will recover. I am too busy. Now let me have my fee."

The *Oudh Punch* of the 19th April publishes a cartoon entitled " An exhibition of Indian Arms " in which the Indian people are represented as a woman with a pair of nut-crackers in one hand and a pestle in the other, and other things, such as a hoe, trowel, ladle and tongs, around her. A German is advancing towards the woman who threatens him as follows :—

India :—Come on, O headless trunk, I will throw at thee these nut-crackers with such force that they will smash thy face. O thou ugly cripple, what dost thou think of my power ?

Punch (aside) :—Provided the nut-crackers are not confiscated as " arms."

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal :

The 4th May, 1918.

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I.—Politics.

ADVOCATE, 8th May, 1918.

The war in the Near East.

1. The *Advocate* (Lucknow) of the 8th May, 1918, quotes extensively from a speech by Mr. MacCallum Scott in the House of Commons on the vulnerability of the Empire in the East, and declares that the situation is most gloomy. Government should act with imagination, repeal the Arms Act and start military colleges in the country. The people should respond to the Empire's call with alacrity and enthusiasm. If voluntary efforts fail conscription will have to be resorted to in order to prevent a German invasion of India.

AL KHALIL, 1st May, 1918.

Writing on the friendly relations between Persia and Britain, *Al Khalil* (Bijnor) of the 1st May, 1918 (received on the 8th May), hopes that the British Ministers will make Persia sufficiently strong like Afghanistan for the protection of India.

HAMDAM, 7th May, 1918.

Commenting upon an article in the *Bombay Chronicle* entitled "Turkey and the Allies," the *Hamdam* (Lucknow) of the 7th May, 1918, agrees that the Allies should try to win over Turkey to their side. If the Allies succeed in this it will not only produce a good effect upon the Muslims of the East but it will also enable them to avenge themselves on Germany for seducing Russia. Though the winning over of Turkey is not very difficult as Turkey's aims are less conflicting with those of the Allies than Germany's, it is to be feared that the Allies cannot spare time to consider this question when the war has assumed a serious aspect.

ANAND, 22nd April, 1918.

India and the war.

2. The *Anand* (Lucknow) of the 22nd April, 1918 (received on the 27th April), says that since the Premier sent his message to India a sort of panic has seized some people. Although there was nothing in the message to justify any such inference, a rumour began to circulate in the country that Germany was advancing upon India across Central Asia. Whether Government has or has not been informed of it by its detectives there is certainly a section of the people who, owing to their sympathy with Turkey, appear to be desirous of the success of Germany. Thus there was no difficulty in putting a wrong interpretation upon Mr. Lloyd George's message, and the people, instead of getting ready to help Government, have been dreaming of the invasion of India by Germany. The progress of the Germans in France and the prohibition of the Home Rule deputation in the meantime proved very serviceable to rumour-mongers who have circulated wild reports in the bazaars. Government should take steps to arrest the spread of such a panic and proclaim by beat of drum that the rumour of the invasion of India by Germany is utterly baseless. This will reassure the public. Banks should also be instructed not to refuse to cash notes nor to insist on making payments in notes. Reports are being constantly heard of people refusing to accept notes. If proper arrangements are not made to deal with this matter, the general panic will increase. The demand of heavy discounts on notes should be put an end to.

AVADHBASI, 30th April, 1918.

The *Avadhbasi* (Lucknow) of the 30th April, 1918 (received on the 2nd May), sarcastically moralises on the policy of distrust hitherto followed by Government in India and asks whether Indians are not to be trusted even now. If political agitation is to be stopped repression should be abandoned and Mr. Montagu should announce that the control of the public purse will be granted to elected majorities in Councils. If England will apply to India the principles for which she is fighting in Europe, she will infuse a new spirit into the drooping hearts of Indian youths and thus stimulate them to furnish enormous numbers of troops for the war. True enthusiasm for the war can be aroused among Indians only when the principle that India is for Indians and not for England is sincerely recognized.

HINDUSTANI, 28th April, and 5th May, 1918.

The *Hindustani* (Lucknow) of the 28th April, 1918, regrets that Government's policy has incapacitated Indians, but urges them to help with men and money as far as they can. The educated classes can supply neither men nor money but they can render yeoman's service by their pens, tongues and moral influence. They can allay the uneasiness and distrust among the masses and can set at rest disquieting rumours set afloat by mischievous persons who have their own axes to grind.

But the distrustful policy of Government, its bad habit of forgetting its promises, and its distinctions of colour and creed, have damped their enthusiasm. People have become so distrustful that they do not believe that any reform is possible in the future. The German peril is as yet far off, but we are daily receiving galling treatment and it is quite natural for the peril to be forgotten and the treatment to be resented. It is therefore necessary for Government to adopt a sympathetic policy if it wants to rouse enthusiasm among the people. Invidious colour distinctions should be forthwith abolished from the Army. Indian units should be officered by Indians and military colleges should be immediately started in India. The Arms Act should be at once repealed, and, in addition to the regular Army, a sufficient number of volunteers should be trained in every town and the racial distinctions hitherto observed in this connection should disappear. Political agitation can be stopped, but only after all the internés, except a few dangerous revolutionaries, are released. Government should warn the Anglo-Indian press not to wound the feelings of Indians and should see that poor Indians do not "accidentally" lose their lives at the hands of Englishmen. It should also be announced in clear terms that as soon as the situation becomes satisfactory administrative reforms will be introduced. The army of lame, maimed, crippled and paralysed Indians and the blessings of the starving and naked subjects are always with Government and they can never disobey it.

The *Hindustani* of the 5th May urges Government to repeal the Arms Act and to make military training compulsory in schools and colleges so that Indians may not find themselves unable to defend their hearths and homes. In view of the military danger it is not so urgent to pursue the Home Rule agitation and thus distract attention from the war, and if Indians set aside everything else and insist on the removal of military disabilities Government is bound to hear them.

The *Leader* (Allahabad) of the 10th May, 1918, says there is no difference between Indians of the right, centre and left, between Hindus and Muhammadans, between *raises* and *ryats*, on the supreme question of the hour. It is this unanimity of sentiment and opinion for Britain and against Germany that the enemies of the Empire should reflect upon. But it is never more important than when most is demanded of the people that they should be kept contented by every feasible means. The method by which this can be most effectively done is by Government freely calling into counsel trusted and competent Indians and by keeping the minimum of secrets from them. We ask the people to approach big questions with a big mind, to lay aside for the time being all controversy which can be postponed without permanent disadvantage to the country, to make the maximum effort in war service, direct and indirect, to seek to win by love and service what may or may not be gained in less agreeable ways.

LEADER, 10th May, 1918.

The *Prem* (Brindaban, Muttra) of the 24th April, 1918 (received on the 29th April), says that if the policy of trust had been followed India's economic and military position would not have been weak to-day.

PREM, 24th April, 1918.

The *Rahbar* (Moradabad) of the 7th May, 1918, says that when, according to Darwin and his school, the ape lost its posterior appendage by long disuse, surely it need not cause surprise that martial ardour has become extinct among Indians. Government stands badly in need of martial spirit but it is not a commodity which can be easily bought in the market. To add to the difficulty, Government is not inclined to offer pay which would attract educated youths to the Army. However, Mr. Jitendra Nath Banerji's gift of a lakh of rupees to the Bengali army should encourage youths who want better pay. Other rich men should follow this generous example.

RAHBAR, 7th May, 1918.

The Delhi War Conference.

3. The *Bharat Bandhu* (Hathras) of the 30th April, 1918 (received on the 2nd May), exhorts Indians to lay aside all differences and to help Government to the utmost of their power in the present most critical stage of the war. In order to encourage Indians to make the greatest possible sacrifices for the defence of the Empire Government should assure them that the liberty for which they would sacrifice their life will be granted to them after the war.

BHARAT BANDHU, 30th April, 1918.

CAWNPORE GAZETTE, 8th May, 1918.

Referring to Mr. Gandhi's insistence on the attendance of Mrs. Besant, Mr. Tilak and the Ali brothers at the Delhi War Conference, and Government's subsequent wiring for Mr. Tilak, the *Cawnpore Gazette* of the 8th May, 1918, says that these incidents augur well, and though the Delhi Conference may not lead to any other happy results, it will surely be the harbinger of glad tidings for the internés.

CAWNPORE SAMACHAR, 28th April, 1918.

The *Cawnpore Samachar* of the 28th April, 1918, says that India will be ready to render all possible help to Government in the war, but as the people are poor and unaccustomed to the use of arms, great care and caution should be exercised in raising men and money so as to avoid the possibility of misunderstanding in the public mind. In order to create full enthusiasm for recruitment an announcement should be made assuring Indians that, sooner or later, they will be granted the liberty for which this war is being waged and in the establishment of which their special co-operation has been sought. The proposal to introduce compulsory military service in the country is impracticable and, if given effect to, will be productive of more harm than good.

HAMDAM, 4th and 5th May, 1918.

The *Hamdam* (Lucknow) of the 4th May, 1918, says that if Mr. Khaparde's disallowed Home Rule resolution at the recent Delhi War Conference had been accepted it would not only have led Indians to redouble their efforts to help in the war but it would also have convinced the British Government of their aspirations regarding self-government.

The *Hamdam* of the 5th May expresses disapproval of the provision of special seats for the ruling princes in a public gathering like the War Conference. It also says the inhabitants at Delhi took little interest in the proceedings owing to their inadequate representation at the Conference and the absence of Mr. Tilak, Mrs. Besant, and especially the Ali brothers.

HINDI KESARI, 2nd May, 1918.

The *Hindi Kesari* (Benares) of the 2nd May, 1918, says the Delhi Conference, which begins in mistrust and does not include the country's most respected leaders can never win the sympathy of the people. India has not been given the opportunity to realize that she must fight for the Empire, and when the Empire wants her help it asks for help but begins by insulting her. The manifesto signed by twenty-three prominent men is in the heart of every Indian.

OUDH AKHBAR, 2nd and 10th May, 1918.

In enquiring the motives underlying the holding of the Delhi War Conference at such great expense, the *Oudh Akhbar* (Lucknow) of the 2nd May, 1918, says that the Viceroy's speech contains no new information and does not show that any extraordinary situation has arisen. It only re-states the already well-known fact that a bloody battle is being fought in the West with changing fortunes, and points out that the changes in Russia have opened for Germany a new route to India. Was such a grand Conference required to announce that the relations with the Amir of Kabul were satisfactory? Again, no announcement was made regarding internal matters though it was thought that with a view to encourage the raising of men and money some reforms would be announced. Not even a month has elapsed since the last meeting of the Imperial Council, but no mention was made at it of these things, yet now noted persons from all parts of India are called together.

We believe the Viceroy's statement that there is no immediate danger to India, but we realize that such a danger may arise at any moment and we should be always prepared to face it. But we fail to see how this danger, which did not exist a month before when the Council was in session, has now suddenly sprung into existence. Government may be acting on the ancient eastern maxim that rulers best understand the secrets of their states. But such a principle should not be followed by a twentieth century administration. Government should trust the people and reveal all secrets to them.

This paper congratulates the members of the Delhi War Conference on having discharged their duties with ability and moderation, and says that though Mr. Khaparde's Home Rule resolution expressed the views of a large section of the people, it was practically a foregone conclusion that it would be disallowed.

The *Oudh Akhbar* of the 10th May wonders that while Mr. Khaparde's Home Rule resolution was disallowed because Indian chiefs could not interfere in political matters relating to British India, the President of the Bhawalpur Council of

Regency violated this principle at the Punjab War Conference by unnecessarily declaring in his speech that Indians were not fit for Home Rule. When British Indian publicists do not meddle with the affairs of his state what right had he to ventilate his views on political questions affecting British India? He himself, though not highly educated, has proved an eminently capable administrator; why then are not highly educated British Indians fit to take a part in the administration of their country?

PRATAP, 29th April, 1918.

The *Pratap* (Cawnpore) of the 29th April, 1918, takes exception to the participation of Indian chiefs in the Delhi War Conference, on the ground that it was an unjustifiable interference with the affairs of British India.

SITARA-I-HIND, 28th April, 1918.

Discussing the proceedings of the recent Delhi War Conference, in the *Sitara-i-Hind* (Lucknow) of the 28th April, 1918, MR. HAMID HUSAIN SIDDIQI, proprietor of the *Musawat*, expresses surprise that while it is considered necessary to decide the questions of Home Rule for Ireland and women's franchise at this critical time, India is asked to stop all her political movements. These measures are beyond once's comprehension. Indians are ready to sacrifice everything provided their lawful aspirations are not trampled upon. Mrs. Besant and Mr. Tilak are quite right in their surmise that if Home Rule is granted to India, thousands of patriotic Indians will volunteer. They are not ready to do anything merely in view of promises as the actions of certain Government officials have created such mistrust in their minds that they want every promise to be translated into action. Government will be well advised to grant Home Rule to India and make her free. The postponement of Indian demands side by side with the grant of Home Rule to Ireland, can only mean that racial distinctions are the order of the day. India has sacrificed a great deal for the Government, yet she is not rewarded for all her services; the proverb "might is right" prevails.

The editor says Indians should not be despondent as self-government has been promised and the Secretary of State has come to decide the instalments. Moreover, Ireland has not yet been given Home Rule and there is a vast difference between the condition of India and Ireland. However, efforts to take advantage of Ireland's condition are not at all improper.

ADVOCATE, 5th May, 1918.

4. The *Advocate* (Lucknow) of the 5th May, 1918, says the principle on which people were invited to the Lucknow War Conference will remain a mystery for ever, and urges His Honour to order the Secretariat to return to the plains. The best thing the United Provinces Government can do is to move the Government of India to give immediate effect to the decisions of the Delhi War Conference, for Indians will wait to see how many commissions will be given them.

The United Provinces War Conference.

AVADHBASI, 30th April, 1918.

5. The *Avadhbasi* (Lucknow) of the 30th April, 1918 (received on the 2nd May), thinks that the Irish are opposed to conscription because they appear not to be fully convinced regarding the grant of Home Rule, and expresses regret that the British Empire has lowered its credit to such an extent. Indians will not be to blame if in these circumstances they cannot display adequate enthusiasm to render help in men and money without being given the administrative reforms embodied in the Congress-League reform scheme. When our own brother is not ready to trust us, what can we expect from friends and distant relatives?

Compulsory service.

SITARA-I-HIND, 9th May, 1918.

Referring to the Irish opposition to the introduction of conscription, the *Sitara-i-Hind* (Lucknow) of the 9th May, 1918, asks the officials in India whether they will profit from the bitter experience gained in Ireland. This question has been exercising Indian minds especially because the Government statement in the Delhi War Conference does not clearly explain its intention.

LEADER, 9th May, 1918.

6. The *Leader* (Allahabad) of the 9th May, 1918, hopes that the new War Loan is not to be floated immediately, because present conditions are by no means propitious. There is a scarcity of silver and the ill-informed section of the public is not at ease on that account. The first condition of the success of the new loan is the re-establishment of confidence, which will not be until the expected silver arrives from America and

The War Loan.

gets into circulation. Well-meant effort alone cannot lead to success unless conditions are favourable, and nothing will be lost by the postponement of the issue of the loan for a couple of months.

MASHRIQ, 2nd May, 1918.

The *Mashriq* (Gorakhpur) of the 2nd May, 1918, urges the local wealthy persons to contribute to the War Loan and considers it beneath the dignity of officials to visit every petty shop to collect funds. It is the duty of non-official members of the committees to induce the common people to help Government with money, while District Magistrates can collect money from rich persons according to their income.

HINDI KESARI, 2nd May, 1918.

7. The *Hindi Kesari* (Benares) of the 2nd May, 1918, trusts that Sir S. P. Sinha, who did excellent work last year, will be equally successful this year, but declares that India's representative must be selected by India and not chosen for her.

The Imperial Conference.

PRATAP, 29th April, 1918.

The *Pratap* (Cawnpore) of the 29th April, 1918, says that no Indian can acknowledge Sir S. P. Sinha as his representative, as he has not been elected by the people. It is lamentable that Government has again paid no heed to the wishes of the people in this matter.

GARHWALI, 27th April, 1918.

8. The *Garhwali* (Dehra Dun) of the 27th April, 1918, exhorts the inhabitants of Garhwal and Dehra Dun to enlist in the Army in as large numbers as possible. India has helped and will continue to help Government whole-heartedly in the war, but Government should remove the defects in the system of administration, abolish racial distinctions and cultivate closer relations with the people. Love is more effective than authority.

Recruiting in India.

HAMDAM, 3rd May, 1918.

The *Hamdam* (Lucknow) of the 3rd May, 1918, suggests that Indians of good families should be given the King's commission and the rules for military training should be relaxed. The internés should also be given a chance of serving in the Army or in some other capacity. This will fill them with patriotism and be a means of their reformation. Their employment will also lessen the unnecessary burden on the exchequer.

HINDUSTANI, 2nd May, 1918.

The *Hindustani* (Lucknow) of the 2nd May, 1918, reports that complaints have been received from Jalaun that the Collector requires *mahajans* applying for renewal of arms licences to supply recruits.

OUDH AKHBAR, 3rd and 5th May, 1918.

Referring to rumours regarding the use of harsh measures in securing recruits, a writer in the *Oudh Akhbar* (Lucknow) of the 3rd May, 1918, says that owing to the total absence of martial spirit among the people even a suggestion of compulsion will be strongly resented, and the only way to reach their hearts is by appealing to their mercenary feelings and tempting them by the hope of future gains to risk their necks. In the first place the pay of soldiers should be raised so that educated men also may be encouraged to enlist and the highest post should be open to the humblest soldier. It cannot be gainsaid that the thought of gain can instil courage into the most cowardly hearts, and an announcement that persons of ability who performed military service would be later on given deputy collectorships, tahsildarships, and land, would fill many persons with warlike ardour. It is said that the system of recruiting through zamindars who obtain men by money payments, is a revival of slavery. Government should devise a method by which recruits can be obtained more cheaply and with less difficulty.

The *Oudh Akhbar* of the 5th May suggests that a local militia officered by Indians should be raised in India on the lines of the British Territorial Army and a portion of it at least should not be liable for service outside the province. These militia men need not be required to abandon their usual occupations as a week's training every month would suffice for them. They could preserve internal order wherever the local *badmashes* were inclined to give trouble. Military instruction should also be introduced in colleges to provide for the future.

AL BUREED, 4th May, 1918.

9. Referring to the interview with a representative of Reuter's Agency in England in which Sir James Meston referred to the wealth of India, *Al Bureed* (Cawnpore) of the 4th May, 1918, says it is its duty to remove this misconception by telling the

India's financial contribution.

Government of India clearly that India's aid in the war is due to her perfect loyalty and not to her prosperity. She is poorer than European countries and the British policy has sapped all her martial spirit.

This paper suggests that all Government officials, irrespective of caste and creed, drawing more than Rs. 500 per mensem, should contribute 25 per cent. of their pay to the war fund till the termination of war, and that Government should frame a law compelling Indian beggars under forty years of age, except real religious teachers, to join the military service. They should not necessarily be compelled to fight, but they should be made to work in labour and transport corps.

AVADHBASI, 30th April, 1918.

The *Avadhbasi* (Lucknow) of the 30th April, 1918 (received on the 2nd May), referring to Sir James Meston's statement that India is extraordinarily rich and possesses more than enough food-stuffs, says most retired civilians take to this trade on their return from India. They pay off their debt of gratitude to India by injuring her. Only an insane person can make such statements. According to the poet shamelessness can make a man victorious throughout the world. Sir James Meston should be given the title of "Emperor of such an Indian victory." It is lamentable that Sir James Meston, who holds such views, is coming out to India as Finance Member. He is a dangerous well-wisher of India and deserves to be appointed president of the Sydenham group.

LEADER, 10th May, 1918.

The *Leader* (Allahabad) of the 10th May, 1918, expresses the hope that the Government of India will abandon any idea of increasing India's direct financial contribution to England on account of the war. England is bearing untold sacrifices but she is rich beyond the dreams of avarice while Indians are the poorest people in the world. No one can be sure what India may not have to bear if the war takes an eastern direction Whatever burdens India may have to bear for herself she will shoulder uncomplainingly, but she will be in no similar mood if she should once more be called upon to make a gift or contribution.

LEADER, 10th May, 1918.

The Indian Defence Force.

10. The *Leader* (Allahabad) of the 10th May, 1918, says the arrangements for the Allahabad University Corps, Indian Defence Force, at Dehra Dun, were more or less defective, and the members were put to great inconvenience on account of the deficient arrangements for food. There was gross neglect or mismanagement at the outset which led to much discomfort, but things are better now.

RAHBAR, 7th May, 1918.

Indians in the Colonies.

11. The *Rahbar* (Moradabad) of the 7th May, 1918, asks for the abolition of the cart tax which has been imposed in Natal for providing funds for free primary education for white boys, on the ground that it will fall more heavily on Indians whose boys will not get the benefit of free education. The editor suggests the substitution of a tax which will fall equally on all communities, and urges that primary education should be made free for all communities.

PRATAP, 22nd and 29th April, 1918.

Reforms in Native States.

12. The *Pratap* (Cawnpore) of the 22nd April, 1918, has the first instalment of a contributed article entitled "Gross oppression in Native States," which urges that if the Indian princes ask for greater liberty they should be prepared to grant extended liberties to their own subjects.

In the *Pratap* of the 29th April the writer describes the system of administration obtaining in the Native States and the various oppressive cesses imposed upon cultivators in addition to the ordinary rent. The condition of the people in Native States is worse than in Champaran or in South Africa.

AZAD, 2nd May, 1918.

Home Rule for India.

13. The *Azad* (Cawnpore) of the 2nd May, 1918, publishes a contributed article complaining that Indian agriculturists who form 90 per cent. of the country's population are in a way leading the lives of slaves. The British Government has taken over all land and declared it to be the property of the State. In some places it collects revenue direct, elsewhere it has appointed zamindars who do this work for it. If Home Rule is granted these zamindars who already enjoy great power will become supreme. Therefore it is necessary that the agriculturists should be given full rights over their lands and should be educated. Unless the agriculturists are freed, Home Rule is impracticable.

HAMDAM, 10th May, 1918.

The *Hamdam* (Lucknow) of the 10th May, 1918, says that the interest taken by the English Labour party and the suffragettes in Indian affairs and their sympathy will greatly benefit Indian aspirations owing to the increased representation of Labour in Parliament and the grant of votes to women under the new electoral law.

CAWNPORE SAMACHAR, 28th April, 1918.

14. The *Cawnpore Samachar* of the 28th April, 1918, publishes a poem by SHAKTI exhorting Indians to awaken from the sleep of subjection and work bravely for the attainment of their rights. They are unconscious of their own strength and blame others for their present degradation. How will enemies leave them alone when they are such blind fatalists? They had glorious traditions in respect of the defence of their country, religion and rights in the past, but now their enemies attack them and they behave like cowards. They should display unconquerable enthusiasm and follow the example of men brave in action for the attainment of their rights.

The regeneration of India.

PRATAP, 29th April, 1918.

The *Pratap* (Cawnpore) of the 29th April, 1918, publishes a poem by TRISHOOL who deplores the loss of the wealth, fortitude, courage and learning of India and her lagging behind in the race of nations for progress. The fetters of subjection enchain Indians who have been rendered helpless and effeminate by the Arms Act. They instead of being lovers of truth have become sycophants and look upon the threshold of the houses of officials with greater veneration than the temple and the mosque. The vicissitudes of time dealt such blows to them that they almost lost their position in the world and found corn, money and clothes scarce in the country. They had to go to foreign countries as coolies and were grossly insulted there. Having come to such a pass they begged for their rights but to no effect. Then they determined to get their rights. Their agitation was met by repression, with the result that as their tonguelessness increased their enthusiasm rose higher and higher, their love of rights became such a consuming fire that it could not be put out with douches of trickery and now they insist on getting self-government.

UTSAH, 26th April, 1918.

The *Utsah* (Orai) of the 26th April, 1918 (received on the 29th April), publishes a poem entitled *Warning to Traitors* by BENI MADHAVA TEWARI. Thinking you a friend we took you into our house, and, honouring you in every way, blessed our luck. Various diseases were besetting us and our mind was troubled. You cheered us up by sweet words and assured us of your good faith. Then we entrusted our all to you and made you master of the house. You did without raising the least objection what you were told. But now realizing us to be dependants, you practise oppression. What! Have you really forgotten all your promises and pledges? Beware, mind yourself, be warned even now, otherwise you will be a sinner. This fair face will become blackened and you will be branded as a cheat in the world.

BHARAT BANDHU, 19th April, 1918.

15. The *Bharat Bandhu* (Hathras) of the 19th April, 1918 (received on the 27th April), says it would have been much better if the statement of the reasons for His Majesty's Government's decision against the Home Rule deputation had not been published. The reasons and the cold and unsympathetic language in which they are expressed cannot but greatly disappoint Indians. There is no doubt about the gravity of the war situation and it is our foremost duty to help Government in every way. But Government also owes us some consideration and should keep us satisfied. Could not Mr. Montagu address a few words to us? We do not understand why the deputation could not go to England even in ordinary times. It would have been much better if instead of issuing this statement of reasons the British Government had prohibited Lord Sydenham and others from carrying on their mischievous propaganda against Indians. However, we should forget all this and concentrate all our efforts on securing victory for England in the war.

The Home Rule deputation.

PRATAP. 29th April, 1918.

The *Pratap* (Cawnpore) of the 29th April, 1918, says that the *communiqué* giving the reasons for the prohibition of the Home Rule deputation betrays the fact that the forthcoming administrative reforms are not substantial, otherwise the British Government would not have shown itself impatient of the propaganda of agitators. Twenty-six leaders of the country have issued a manifesto to protest against this attitude of the authorities, to emphasize that unless Indians are

assured of liberty full enthusiasm cannot be aroused among them for the war of liberty, and to point out to Government that it has been mistaken in not inviting such recognized leaders as Mr. Tilak and Mrs. Annie Besant to the Delhi War Conference. It rests with the authorities whether they pay any attention to the manifesto or not, but the Indian leaders have done their duty. Every Indian should support this manifesto, which has indicated the true and right way to serve the motherland and the Empire.

This paper asks for the definition of the expression "Home Rule of their own" used by the British Cabinet in their *communiqué* regarding the Home Rule deputation. The Home Rule deputation had no scheme other than the Congress-League reform scheme. Do the British Cabinet regard this scheme as a "Home Rule of their own?" Are we to think that even this scheme is unacceptable to them?

The *Prem* (Brindaban, Muttra) of the 24th April, 1918 (received on the 29th April), thinks that the British Government was ill-advised in prohibiting the Home Rule deputation. The situation demanded conciliation and not the perturbation of the people.

PREM, 24th April, 1918.

16. Referring to the defection of some United Provinces leaders from the Home Rule League, the *Avadhbasi* (Lucknow) of the 30th April, 1918 (received on the 2nd May), says that such leaders deserve to be condemned, as they want to conceal their weakness by devoting all their ability to proving the "new patriots" devoid of judgment and discretion. It will be a suicidal step to support such leaders who far from being recognized as leaders deserve to be turned into beggars on the Tribeni banks.

Congressmen and Nationalists.

AVADHBASI, 30th April, 1918.

17. The *Oudh Akhbar* (Lucknow) of the 4th May, 1918, says that Mr. Webb's suggestion that Indian newspapers should eschew politics for the period of the war is not at all feasible as the circulation of any paper venturing to do this would rapidly decline. Even the *Pioneer*, whose good faith regarding help in the successful prosecution of the war cannot be questioned, finds it necessary to cry down Indian reforms and abuse the Home Rulers in order to make its columns palatable. Mr. Webb is simply wasting time by making such absurd proposals which Government cannot be expected to accept.

Political agitation during the war.

OUDH AKHBAR, 4th May, 1918.

The *Pratap* (Cawnpore) of the 29th April, 1918, says that political agitation cannot be suspended by general consent since the Anglo-Indians will not cease indulging in venomous attacks on Indians and the latter, in order to put an end to this disagreeable traffic, will not cease aspiring for *swaraj*. If Government issues any order prohibiting agitation it will be acting altogether arbitrarily. It will be futile to seek a truce on the basis of any decision of the Delhi War Conference as the Conference is not a representative body.

PRATAP, 29th April, 1918.

18. The *Leader* (Allahabad) of the 10th May, 1918, asks how much longer the indefinite prolongation of Lord Pentland's term of office is to continue; what has Madras done to deserve Lord Pentland's long-drawn out regime?

Lord Pentland's term of office.

LEADER, 10th May, 1918.

19. The *Hamdam* (Lucknow) of the 4th May, 1918, while praising the presidential address of the Bengal Muslim League, says that the president's advice to refrain from controversial questions and to keep silence would have been effective if he had not failed to ventilate boldly the real feelings of the Muslims regarding the future of their holy places.

The Bengal Muslim League.

HAMDAM, 4th May, 1918.

20. Qazi Abdul Ghaffar, editor, *Jamhoor*, in a long letter in *Al Khalil* (Moradabad) of the 1st May, 1918 (received on the 8th May), denies the interpretation put upon his declaration regarding the attitude of the Deoband *Ulama* towards Maulana Mahmud Hasan and warns Maulvi Murtaza Hasan to beware of the thorns in the path of a newspaper controversy which the Maulvi has started, saying that he should be prepared to clear his position in regard to the rumours that the Maulvi placed before the officials a false statement against Maulana Mahmud Hasan and that he considers the Maulana's internment to be justifiable.

The interned Muhammadan leaders.

AL KHALIL, 1st May, 1918.

HAMDAM, 3rd May, 1918.

The *Hamdam* (Lucknow) of the 3rd May, 1918, publishes a letter by A MUSALMAN who gives the history of the life of Qazi Abdul Wali and says that he has been now interned in the North-West Frontier Province as he told the Chief Commissioner that he would not like to be freed so long as the Ali brothers, *Hasrat* and Abul Kalam *Azad* were in internment. He appeals to the Muslim Internés Relief Society not to discontinue its help owing to his transfer from Betul as he has not been freed and his financial difficulties are increasing.

MEDINA, 1st May, 1918.

The editor who is now paying a visit to Maulana Abul Kalam *Azad* at Ranchi writes in the *Medina* (Bijnor) of the 1st May, 1918, that the internment of their leaders has proved advantageous to the Muslims from the religious standpoint. The Ali brothers are constructing a beautiful mosque at Chhindwara, Maulana Mahmud Hasan is trying to complete his unfinished commentary on the *Quran*, Maulana Abul Kalam *Azad* is busy enlightening the ignorant Muslims of Ranchi and adjoining places.

OUDH AKHBAR, 10th May, 1918.

The press.

21. Referring to the remark in the last United Provinces Administration report that journalism is still in its infancy here, the *Oudh Akhbar* (Lucknow) of the 10th May, 1918, says that as the papers do not wield sufficient influence even in internal politics they consider it unnecessary to discuss foreign affairs. When the opinion of the press becomes a potent factor in determining internal and external questions, and when Indians become richer and more educated, the press will naturally progress.

II.—ADMINISTRATION.

(a)—Education.

CAWNPORE GAZETTE, 1st May, 1918.

National education.

22. The *Cawnpore Gazette* of the 1st May, 1918, says that *Arya Samaj* colleges, the Fergusson College and the Central Hindu College have played an important rôle in furthering the cause of national education and it cannot be said that they are now no longer needed. Our energies would not be misspent if we were to develop such colleges and try to reform the existing universities, and probably greater success would attend such efforts than the establishment of national universities. If the question were properly taken up, correct histories would replace the present inaccurate books.

AL BASHIR, 30th April, 1918.

Muslim education.

23. *Al Bashir* (Etawah) of the 30th April, 1918. in a lengthy review of the quinquennial report on education in the United Provinces, deplores the numerical superiority of Hindus on the inspecting staff as well as in the number of scholars, and thinks that the Education department is swamped by one community. It is regrettable that although the Director of Public Instruction is a very experienced and talented officer, he has only looked at numbers and not at the national characteristics and the past history and traditions of the Musalmans. His view that the increase in the number of Hindu scholars is nothing more than an attempt on the part of Hindus to take their place according to population is a fallacy. As a matter of fact we should compare the respectable classes of Musalmans with similar sects of Hindus and exclude the lower classes whose number is exploited by Hindus for political reasons only. According to this standard the percentage of Musalmans should be 36 and we cannot be satisfied until our community obtains this percentage in political as well as educational matters. The Brahmans are only one-eighth of the non-Brahmans but they have fully one-half in the educational institutions. Why are the Brahmans receiving this preferential treatment at the expense of non-Brahmans? If their importance in the community is an argument the importance of Musalmans should also be taken into consideration.

ITTIHAD, 1st May, 1918.

The *Shia* College.

24. Writing in the *Ittihad* (Amroha) of the 1st May, 1918, SAIYID ZAINUL ABDIN warns the *Shia* community against electing for their college such trustees as Khan Bahadur Bashir-ud-din (Editor, *Al Bashir*), who betrayed his nation in the Cawnpore mosque affair and trampled upon its rights. The community should be very cautious and circumspect in making its selection as the *Shia* College is not only a educational institution but it is going to be an important centre of national activities.

25. The *Avadhbasi* (Lucknow) of the 30th April, 1918 (received on the 2nd May), publishes a lengthy contributed article complaining that, contrary to the practice in other districts, the registers of leaving certificates and other registers and forms in the district board schools of Lucknow are now printed in the Urdu script only. This is an insult to the Hindi-knowing public and causes serious inconvenience to those teachers who have learnt Hindi as a first language and Urdu as a second language. This exclusive patronage of Urdu has been begun only since Muhammadan Deputy Inspectors of schools have been posted in the district.

Hindi and Urdu.

AVADHBASI, 30th April, 1918.

Writing in the *Cawnpore Gazette* of the 1st May, 1918, LALA LAJPAT RAI suggests as a solution of the Hindi-Urdu controversy that while the Persian script should continue to be used in courts and schools in Sindh, the Punjab and the North-West Frontier Province, the Nagri script should be introduced in the United Provinces. Advocates of Urdu and Hindi should continue their respective propaganda without introducing any element of bitterness, and in course of time some way out of the present impasse will of itself appear.

CAWNPORE GAZETTE, 1st May 1918.

The *Vaishya Hitkari* (Meerut) for April 1918 (received on the 3rd May), says that no nation can progress unless it cultivates its mother-tongue, and regrets that unfortunate India, which was once under the sway of the Persian language, has now fallen under the spell of the English language.

VAISHYA HITKARI, April 1913.

26. The *Hamdam* (Lucknow) of the 4th May, 1918, suggests that the Hon'ble Mr. Shah Din is the fittest man for the Vice-Chancellorship of the Punjab University in view of his deep learning and his great interest in education, and hopes that the Chancellor will not disappoint the public who are eager to have an Indian Vice-Chancellor.

The Punjab University.

HAMDAM, 4th May, 1918.

(b)—Municipal affairs.

27. The *Cawnpore Gazette* of the 8th May, 1918, publishes a complaint from A RESPECTABLE MUSLIM LADY to the effect that the octroi officials at Benares harass lady passengers arriving by rail so much that it is difficult for them to protect their honour. These officials try to see the faces of all women and detain passengers for hours examining their luggage. Their objectionable attitude, especially towards unprotected women, is highly exasperating.

The Benares Municipality.

CAWNPORE GAZETTE, 8th May, 1918.

The editor says that the tale if true is a sad one and the Benares officials should give early attention to the matter.

(c)—General.

28. The *Pratap* (Cawnpore) of the 29th April, 1918, asks whether the cultivator has no right beyond plodding for others and whether it is just that even if he dies he should be considered to be feigning. If the country is to make any progress, this state of things cannot last for long.

Grievances of cultivators.

PRATAP, 29th April, 1918.

The *Prem* (Brindaban, Muttra) of the 24th April, 1918 (received on the 29th April), has a contributed article dwelling upon the deplorable condition of cultivators brought about by famines, exportation of wheat, decay of indigenous industries, tenancy laws, oppression by zamindars, patwaris and chaukidars, demand of enhanced land revenue, decline in the productivity of the soil, decrease in the number of cattle and the consequent enormous rise in their prices. Only God can remove these difficulties of the Indian cultivators.

PREM, 24th April, 1918.

The *Utsah* (Orai) of the 26th April, 1918 (received on the 29th April), has a contributed article in which the writer BENI MADHAVA TEWARI draws a very gloomy picture of the condition of cultivators in the Bundelkhand division owing to the partial failure of crops added to the prevailing high prices, and urges Government to make arrangements beforehand to help them to tide over the impending distress. It is reported that official records show a full sixteen-anna crop but Government will soon know the truth, for the cultivators, unable to meet their liabilities, may have recourse to plunder and looting in their distress and affliction.

UTSAH, 26th April, 1918.

HAMDAM, 4th and 9th May, 1918.

29. The *Hamdam* (Lucknow) of the 4th May, 1918, says that the currency question is of immense importance to a country like India where the great majority of people are illiterate and even ordinary educated people cannot understand economic principles. The slightest difficulty in the exchange of paper currency is sufficient to create misunderstanding among them. Now Indians are converting all their paper money into silver, and this will cause a dearth of silver in the markets. Government officials should send for influential *shroffs* and make them understand the situation in order to avert this danger.

Paper currency.

The *Hamdam* of the 9th May regrets that in his speech at the United Provinces War Conference His Honour did not refer to the important problem of paper currency. His Honour should have explained to the money-lenders the reasons for the temporary dearth of silver and dissuaded them from burying metallic money. However, district officials should try to redress the grievances of the public by dealing with this all-absorbing question.

HINDUSTANI, 5th May, 1918.

The *Hindustani* (Lucknow) of the 5th May, 1918, refers to the uneasiness caused in the market by the scarcity of silver and the introduction of one-rupee and two-and-a-half rupee notes and to the serious inconvenience caused to the public by the refusal of traders to accept currency notes, and says that while the educated public can be assured by the hope that American silver will be received in India in a few months, Government should take immediate action to reassure the uneducated public.

INDIAN DAILY TELEGRAPH, 8th May, 1918.

B. NAND, writing in the *Indian Daily Telegraph* (Lucknow) of the 8th May, 1918, complains that at Shahjahanpur notes are not accepted in the courts and can only be cashed at the treasury after payment of a heavy commission.

OUDH AKHBAR, 4th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 4th May, 1918, appeals to the Local Government to take immediate action to remedy the inconvenience caused to the local public by the refusal of shopkeepers to accept notes, especially the one-rupee and two-and-a-half rupee notes.

ZUL QARNAIN, 28th April, 1918.

The *Zul Qarnain* (Budaun) of the 28th April, 1918 (received on the 2nd May), says it is a general complaint in the town that the treasury does not give silver in exchange for paper money and that postmen also are generally given notes for paying money-orders. This is causing unrest among the people and is also affecting trade, as shopkeepers and *banias* insist on payments being made in silver.

OUDH AKHBAR, 7th May, 1918.

30. Referring to the serious increase in the prices of necessaries of life, the *Oudh Akhbar* (Lucknow) of the 7th May, 1918, urges Government to appoint a committee of officials and non-officials which should thoroughly investigate local conditions and fix reasonable prices.

The high prices.

SAUDAGAR, 1st May, 1918.

The *Saudagar* (Meerut) of the 1st May, 1918 (received on the 8th May), appeals to Government to fix through municipal boards the prices of wheat at 12 seers a rupee, *ghi* at 12 chhataks a rupee, longcloth at 6 annas per yard, and muslin at 4 annas a yard so that the poor labourers may be able to subsist.

CAWNPORE GAZETTE, 1st May, 1918.

31. MAHATMA HANSRAJ makes a strong appeal in the *Cawnpore Gazette* of the 1st May, 1918, for grain, money and volunteers to help the starving Hindus of Garhwal whose women and children are being bartered to Christian missionaries for money and grain.

Grievances of Garhwal.

GARHWALI, 27th April, 1918.

The *Garhwali* (Dehra Dun) of the 27th April, 1918, publishes a contributed article refuting the arguments of the Hon'ble Mr. Holms in favour of the resettlement of Garhwal. If Mr. Holms, instead of supporting his proposition by indefensible arguments, had simply stated that Government wanted to have the district resettled, there would have been an end of the matter and nobody could have raised any objection.

HAMDAM, 7th May, 1918.

The *Hamdam* (Lucknow) of the 7th May, 1918, praising the activities of the *Arya Samaj* for the relief of famine-stricken people of Garhwal of their sufferings urges Government to help these people in their distress.

32. The *Pratap* (Cawnpore) of the 29th April, 1918, publishes a letter complaining that contrary to the Champaran Agrarian Act the uncultivated land in village Dakhawa, police station Shikarpur, is not allowed to be used by cultivators by Nathan Shukla and Gadhadhar Prasad, tahsildars of the Auraiya estate, who oppress the tenants in other ways also.

PRATAP, 29th April, 1918.

The condition of tenants in Champaran.

33. The *Hindustani* (Lucknow) of the 5th May, 1918, refers to the disquietude caused in Lucknow, Cawnpore, Benares, etc., by the issue of forms requiring most extraordinary details regarding business and income which people are disinclined to reveal. Such action on the part of Government at such a critical moment is giving rise to undesirable suspicions of various sorts; the income tax department should not ask for inconvenient particulars.

HINDUSTANI, 5th May, 1918.

The Income tax.

34. The *Vaishya Hitkari* (Meerut) for April 1918 (received on the 3rd May), says that the Usury Act is on the whole very rigorous and while showing little regard for the rights of money-lenders it gives wide powers to courts.

VAISHYA HITKARI, April 1918.

The Usury Act.

35. The *Agra Akhbar* of the 7th May, 1918 (received on the 10th May), publishes, with an approving note, a letter from MUHAMMAD AHSAN, Veterinary Assistant Surgeon, Agra, praising the members of the *Sewa Samiti* for their help to the plague-stricken people, and recommending them to Government for some suitable honour.

AGRA AKHBAR, 7th May, 1918.

Plague.

III.—RELIGIOUS AND SOCIAL MATTERS.

36. The *Agra Akhbar* of the 7th May, 1918 (received on the 10th May), regrets that the *Haj* Committee has ignored the religious feelings of the Muslims. It could have obtained ships for pilgrims without the least difficulty but it never asked any company to provide them. It was announced when the King of the Hedjaz ascended the throne that *hajis* would be provided with more facilities, but no opportunity is afforded to the Muslims to test this assertion. The poor, however, should act on the advice of the committee on account of the prevailing high prices.

AGRA AKHBAR, 7th May, 1918.

The *Haj* pilgrimage.

The *Oudh Akhbar* (Lucknow) of the 3rd May, 1918, advises Muslims not to undertake the journey this year.

OUDH AKHBAR, 3rd May, 1918.

37. The *Mashriq* (Gorakhpur) of the 2nd May, 1918, complains of the anti-Muslim policy of Government which has made the Hindu element predominant in every department. The Hindus are so actuated by religious prejudice that every Hindu official, from a judge down to a patwari, tries to oppress the Muslims. We admit that every community must strive for its existence but at the same time we are compelled to say that this attitude of the Hindus is detrimental to the interests of India. It is necessary that both the sister communities should progress side by side. It is no good for the Hindus to take such undue advantage of their predominance. In the Gorakhpur and Azamgarh District Boards the rights and interests of the Muslims are totally ignored and trampled upon. The Deputy Inspector of schools and other officials have devised such injurious rules that no Muslim student can be made a free scholar. Even roll-call registers have been printed in Hindi.

MASHRIQ, 2nd May, 1918.

Hindu-Muslim relations.

The *Punjabi Gazette* (Bareilly) of the 28th April, 1918 (received on the 6th May), publishes the protest of the local Muslim League, against the proposed bye-laws of the local municipality regarding the regulation of the *kabab* shops, which says that these regulations will embitter the feelings of the Hindus and Muslims who have already been estranged by the *Dasehra-Muharram* tension.

PUNJABI GAZETTE, 28th April, 1918.

38. The *Hamdam* (Lucknow) of the 3rd May, 1918, deplores the conversion by Christian missionaries of immature and inexperienced children. Government should not grant aid to missionary institutions in which religious education is compulsory. It should recognize the control of the guardians over the religious beliefs of their wards and penalize the proselytization of minors.

HAMDAM, 3rd May, 1918.

Christian missions.

ARYA SAMACHAR, April 1918.

India and Western civilization.

39. The *Arya Samachar* (Meerut) for April 1918 (received on the 3rd May), publishes a contributed article denouncing the increase of deception in Indian religious propaganda and says that the adoption of a policy of deception can never give peace of mind. The greatest politicians never enjoy peace of soul. Uneasy lies the head that wears a crown. People say that civilization is growing in Europe and the people there are free and prosperous, but we think that they are immersed in the ocean of care and disquietude, and India is a prey to uneasiness only because the policy-mongers of Europe have cast their influence over it; India was once renowned for its love of truth.

ARYA SAMACHAR, April 1918.

The *Arya Samaj*.

40. The *Arya Samachar* (Meerut) for April 1918 publishes an article which says that while Europeans fraternise only with people of their own country and do not evince any sympathy with the coloured races, and while Muslims recognize only the bond of religion, the *Arya Samaj* strives at establishing an universal brotherhood of the whole of mankind in which there would be no distinction of country or creed.

VAISHYA HITKARI, April 1918.

Insults to *Vaishyas*.

41. The *Vaishya Hitkari* (Meerut) for April, 1918 (received on the 3rd May), has a contributed article complaining that theatres stage farces in which the *Vaishya* community is grossly libelled, and suggesting that legal action should be taken against the offending theatrical companies or legislation should be initiated to prevent such libels.

IV.—Miscellaneous.

OUDH PUNCH, 26th April, 1918.

The *Oudh Punch*.

42. The *Oudh Punch* (Lucknow) of the 26th April, 1918, has an article assuring Government of the loyalty of Indians and of their promptness to render every assistance for the successful prosecution of the war. But there are two great impediments in the way of the spread of martial enthusiasm in the country, the Anglo-Indians and the C. I. D. officials. The former are intoxicated with the pride of their white colour and think that in the absence of the Arms Act Indians will not tolerate their foul language. The latter, in spite of their ignorance, have been entrusted with the surveillance of patriots, and have disgraced many respectable persons by their reports. They obtain rewards by exaggerating their reports which are accepted as gospel truth.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:

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I.—Politics.

LEADER, 16th and 17th May, 1918.

General Maurice's allegations.

1. The *Leader* (Allahabad) of the 16th May, 1918, supports Mr. Asquith's motion for the appointment of a committee of the Commons to enquire into the serious allegations contained in General Maurice's letter. The Premier laid great stress on General Maurice's breach of discipline; this argument may be a condemnation of the gallant General, but it is certainly not a vindication of the Premier himself. The number of votes for Mr. Asquith's motion shows that the Premier's speech left many members of the House unconvinced.

The *Leader* of the 17th May says the remark in Lord Curzon's characteristic oration, that "the country was sick of unpatriotic attacks on Government under cover of eminent soldiers and sailors" is petty party criticism in the grandiloquent name of that much-abused and tortured word patriotism. Mr. Lloyd George showed himself an adept at manipulating opinion in the press. He has laboured hard in connection with the war, but mistakes have been made since he stepped into Mr. Asquith's shoes. His long speech and the action of the Army Council have not finally disposed of the serious allegations made by General Maurice. The vote of the House of Commons proves no more than that there is no present inclination to change the Government, necessitating a general election.

OUDH AKHBAR, 12th May, 1918.

Germany and the East.

2. Referring to Mr. Hailey's statement that if the Germans were to enter Delhi there would be no talk of politics or constitutional reforms but *nadirshahi* (despotic) rule would be established, the *Oudh Akhbar* (Lucknow) of the 12th May, 1918, says that high officials should carefully weigh their words, especially at the present moment of anxiety, as ignorant Indians are likely to think that Mr. Hailey means that the Germans can reach Delhi. The *Pioneer* embellishes Mr. Hailey's remarks by saying that with the advent of the Germans in the Indian metropolis India would disgorge its hidden treasures. We assure the *Pioneer* that every son of India is aware of this peril and is more anxious than its editor to defend India. As to the buried wealth of India, the *Pioneer* is welcome to unearth it if it knows anything about it, but the attempt to prove Indians to be disloyal to Government by indulging in such flights of imagination is highly disgraceful, especially at the present juncture.

ABHYUDAYA, 11th May, 1918.

India and the war.

3. The *Abhyudaya* (Allahabad) of the 11th May, 1918, publishes a long exhortation in stirring and forcible language urging Indians to defend the Empire and the holy land of India from German oppression. Rights involve corresponding duties. If they are anxious to get *swaraj* they should make all possible sacrifices in the cause of the Empire.

ANAND, 6th May, 1918.

The *Anand* (Lucknow) of the 6th May, 1918 (received on the 11th May), says that Indians are not trading upon their loyalty but require the removal of restrictions so that they may be better able to help England in the war. The officials should pay no regard to the interests of any particular class, but to encourage recruitment they should clearly declare that greater freedom will be allowed to Indians for the time being and that after the war they will be put on a footing of equality with other citizens of the Empire. So long as the Anglo-Indian papers oppose Home Rule it is impossible that agitation in its favour could be stopped.

AVADHBASI, 7th May, 1918.

The *Avadhbasi* (Lucknow) of the 7th May, 1918, notes with satisfaction that the Delhi War Conference neither discussed the question of suspending political agitation nor that of compulsory military service, and says that the authorities deserve thanks for this. The unsatisfactory feature of the Conference was the disallowing of the Hon'ble Mr. Khaparde's resolution. The Viceroy did not throw any fresh or particular light on the question of the invasion of India by Germany. Even in the present crisis either we are not fully trusted or the Premier has had recourse to an improper stratagem. There is need for men, money and material on the western front. But the Prime Minister did not state this in explicit words and tried to achieve his object in a roundabout way. Mr. Lloyd George himself can best know why he tried to play this trick to serve his purpose. We only know that it has made clearer the fact that even at the present critical moment the bureaucracy and the Cabinet are not inclined to deal frankly and

trustfully by Indians. How is India to recognize this war of the Empire as her own war? Has the Empire so far treated India as a partner? Even to-day she is a comrade of the Empire only so far as the war is concerned and not in other matters. Her frame of mind can be made most suitable for the war by improving the present state of affairs in the country. There is a vast difference between the help given by a helpless slave and a dear friend. Under British rule we have no enthusiasm in the heart, no brain inside the skull, no food in the belly and no strength in the body. We never experienced, either in student-life or in after-life, that we too are citizens of the freedom-loving British Empire. In these circumstance the Viceroy himself should say how we can be fired with the same enthusiasm as Englishmen, Canadians or Australians. We are slaves and can render service only like slaves.

We do not say all this in a complaining mood, but shed tears of blood on our helpless condition. Even to-day we wish such conditions to be brought about that we should consider the Empire's war to be our war and take pride in our sacrifices at the altar of freedom in Flanders. What India is doing she is doing unwillingly or under compulsion or because of the loyalty and far-sightedness of those leaders or educated classes whom the officials regard as their enemies or seditionists. Even now narrowness should be abandoned and the angle of vision changed. Let India realize that this war is a war of freedom and that the victory of the Allies and the freedom of India are synonymous. Let them have colonial self-government to-day. This is not the time for political chicanery, self-conceit, selfishness and bargaining. We sincerely desire the bonds of union between India and England to be strengthened for the crushing of German militarism. The concluding portion of the Viceroy's speech is extremely disappointing and might have been left out. So long as our fetters are not removed, how can we fight in the struggle for freedom? When India is herself not free, what value can liberty have in her eyes? What can be a better illustration of bargaining than the attempt at introducing conscription in Ireland for the grant of Home Rule? If all agitation in England and Ireland is stopped, then it will be proper to stop it in India.

However, we should have patience for two or three months and give all possible help in the war. The day for the final test of British statesmanship has arrived.

OUDH AKHBAR, 8th May, 1918.

Discussing Sir Michael O'Dwyer's speech at the Punjab War Conference, the *Oudh Akhbar* (Lucknow) of the 8th May, 1918, is gratified to note the change in his views regarding Home Rule. What was detestable and reprehensible six months ago is now admitted to be a noble and natural idea. Mr. Lloyd George has rightly said that the lessons of centuries are in these days learnt in a single night and it may be that events have wrought this marvellous change in Sir Michael. Still His Honour does not seem to trust Indian leaders fully even now as he has taunted them for assuming that they know the inner thoughts of the people and has poohpoohed their idea that the liberal grant of commissions to Indians would encourage recruiting. If commissions are thrown open to Indians without any distinctions of race and nationality, and if Indian soldiers are given the same pay, allowances and privileges as their British comrades-in-arms the requisite half million men would be forthcoming in a few months. Indian leaders are right in asserting that they know the thoughts of their countrymen best. If they do not know their own people can the all-knowing members of the Civil Service be expected to?

ABHYUDAYA, 4th May, 1918.

The Delhi War Conference.

4. Referring to Mr. Khaparde's resolution in the Delhi War Conference the *Abhyudaya* (Allahabad) of the 4th May, 1918, expresses regret that the Viceroy did not make any announcement which could catch the heart and imagination of the people. It is lamentable that even at the present critical moment there is no palpable change in Government's policy which has hitherto been based on unreasoning distrust. We, too, like the Irish, have now no faith in Government promises. Will Government, instead of making promises, extend loving treatment towards us? England is fighting for the principle of self-determination, why is hesitation shown in accepting the same principle for India? The recommendations of the Conference do not make it clear whether Indians will now be employed in the artillery or not. So long as there are such insulting racial distinctions

it is difficult for Indians to believe in the sincerity of promises. While it is our supreme duty to help Government the latter should not forget the duties which it owes to us.

The Delhi War Conference symbolized the idea that the days of autocratic administration in India were numbered. In convening the Conference Government admitted that not only the officials but also the Indian leaders were the arbiters of the destinies of the country. The Viceroy's speech showed that there was no need for panic but Indians should be ready by all means to give a fitting reply to Germany. If she turns her face towards India we fully trust that we shall all lay aside our domestic differences and do all in our power to help Government.

HAMDAM, 14th May, 1918.

The *Hamdam* (Lucknow) of the 14th May, 1918, hopes that leaders of Indian public opinion will be included in the various war committees proposed to be appointed to carry out the recommendations of the Delhi War Conference. There should be some influential Indians to act as intermediaries between the officials and the public.

HINDI KESARI, 9th May, 1918.

The *Hindi Kesari* (Benares) of the 9th May, 1918, says His Excellency's speech was full of platitudes and aroused dread of a German invasion through Afghanistan. He asked for help without promising anything to satisfy the aspirations of Indians. The Press Act, Defence of India Act, Regulation III of 1818, which are a few among the many unjust methods of governance of India are still on the Statute book. Many presses and many young men are groaning under the drastic operations of these laws. No enthusiasm can be evoked with platitudes when the people know that they are still suffering even after their splendid effort for the successful ending of the war. Ireland will not have conscription unless Home Rule is granted to her. Why should India help the Empire when she is denied equal partnership in the Empire? The Viceroy must promise that India will have the whole of the Congress-League scheme as the first instalment towards the full realization of responsible government which is to come within a reasonable time to be declared by him. Unless this is done the Conference will be a total failure like the Indian Defence Force. The Viceroy said he thought it well to take the Conference into complete confidence, but he said nothing which can be marked as said in confidence. He said there is no apprehension, but he gave himself away when he said there was a road open for the Germans to come to India. Indians are duped in many ways; would it not have been well to tell them straight that they should do these things and they must do them, instead of telling them all sorts of empty platitudes meaning nothing?

LEADER, 13th May, 1918.

The *Leader* (Allahabad) of the 13th May, 1918, urges that Indians should be appointed to serve on all the committees and boards which are to do war work in association with the Government of India. It also suggests that the number of the various provincial committees should be reduced and their activities co-ordinated by placing them under one supreme direction subject to the control of Government. The United Provinces War Board might be entrusted with every variety of war work in these provinces and the branches of the work might be handed over to committees of the board each with its own chairman.

MASHRIQ, 9th May, 1918.

The *Mashriq* (Gorakhpur) of the 9th May, 1918, expresses gratification at the rejection of Mr. Khaparde's resolution at the Delhi War Conference. Otherwise Mr. Khaparde, Mr. Tilak and their party would have been placed in a false position as they could never have supplied recruits. Indians of to-day are not what their ancestors were. Even the jingle of weapons frightens them. It is surprising that these patriots hazarded advice calculated to cause unrest among Indians.

MEDINA, 9th May, 1918.

The *Medina* (Bijnor) of the 9th May, 1918, says that when the Premier's message stirred the Indian atmosphere and when the news of the holding of the Delhi War Conference was heard, it was expected that before broaching the subject of Indian military and pecuniary aid some announcement concerning Indians' demands would be made so that they might heartily welcome the Government's appeal. This led the Indian leaders and the press to demand the release of the internés and the promise of Home Rule after the war. Britain herself is sacrificing her sons to protect the liberty and freedom of the world, so it is no wonder if India imitates its ruler and exhibits its readiness to bargain for its liberty with the

lives and wealth of its sons. We are at a loss to understand the meaning of His Excellency the Viceroy when he said that nobody in the Conference had come to strike a bargain, as in our opinion there was not a single soul there who did not remember the lesson of liberty taught by England.

PRATAP, 6th May, 1918.

The *Pratap* (Cawnpore) of the 6th May, 1918, does not consider the Delhi War Conference to be representative of all classes. There was no need for such a grand conference. The Viceroy lost a great opportunity of completely winning the hearts of the people, which he could have done by adopting a frank, trustful and generous attitude. His speech was cold and unsympathetic. The King-Emperor's message, though brief, was more impressive and inspired by greater generosity and loftier ideas. We wonder how far the Conference fulfilled the concluding words of His Imperial Majesty's message. If the Conference did not stir up the high feelings of the people the officials are to blame. The Viceroy's speech can satisfy neither his friends nor his opponents. When nothing is being done to arouse the enthusiasm of Indians for the war, the appeal to them to fight in the name of the motherland is futile, seeing that their connection with the country is merely geographical and they possess no rights in it. Those who have made large profits in trade as a result of the war should be taxed to meet the extra expenditure. But the poorer classes cannot bear any further taxation owing to the prevailing high prices. The Viceroy's condemnation of those who are charged with taking advantage of England's adversity and of bargaining is not justifiable. To demand one's birth-rights is not bargaining. Even if it be bargaining, it will not be disadvantageous to England.

UTSAH, 3rd May, 1918.

The *Utsah* (Orai) of the 3rd May, 1918 (received on the 6th May), considers the Viceroy's speech at the Delhi War Conference to be wholly disappointing in that it gave no definite assurance to the people regarding India's future position in the British Empire. The people have come to realize that Government does not consider it necessary at the present moment to pay any attention to their disabilities. It does not care for them to be strong enough to render any substantial help to the Empire. Disarmed and hungry Indians can render no effective help. It is idle to expect any substantial help in money from such a poor country as India. Government wants help from them without taking any steps to make them fit to render help: Government acted wisely in not introducing compulsory military service in the country.

HINDUSTANI, 9th May, 1918.

The United Provinces War Conference.

5. The *Hindustani* (Lucknow) of the 9th May, 1918, hopes that Sir Harcourt Butler's appeal to young Indians in his War Conference speech will not be wasted. If the Government of India and Local Governments were to revise their ordinary policy in the light of the pleasing manner adopted by Sir Harcourt in addressing young Indians and were to begin to trust the people and the educated classes, no appeal or advice of Government would go in vain.

NAIYAR-I-AZAM, 12th May, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 12th May, 1918, complains that the public were not allowed to take a prominent part in the United Provinces War Conference. The Conference should have been held in a public place instead of at Government House and it should have been open to the public as it concerned every individual.

AGRA AKHBAR, 7th May, 1918.

Compulsory service.

6. The *Agra Akhbar* of the 7th May, 1918 (received on the 10th May), opposing the introduction of conscription in India says it would drain away all loyal feelings from Indian hearts and breed discontent in certain parts of the country. First of all Government should encourage Indians and create a passion for military service.

HAMDAM, 11th May, 1918.

Referring to Sir Michael O'Dwyer's declaration in his opening speech at the Lahore War Conference that conscription will be resorted to if the province fails to give the 200,000 men required for the war, the *Hamdam* (Lucknow) of the 11th May, 1918, echoes the views of the *Modern Review* that a Government which cannot introduce compulsory education for fear of causing unrest among the people cannot hazard the introduction of conscription. The best way to encourage recruiting is to increase the pay of soldiers and make them eligible for promotion to higher ranks.

ADVOCATE, 12th May, 1918.

7. B. NAND writing in the *Advocate* (Lucknow) of the 12th May, 1918, says there has been a general impression that title-holders, honorary magistrates and other recipients of official favours gave but nominal support, while the comparatively poor classes contributed to the War Loan. Officials save about half their salary but they do not invest their savings in cash certificates. How can the general public have confidence when they find people who should know better abstaining from investing in the War Loan ? No person should be given a place of privilege if he has not honestly done his duty ; the door of official patronage should be closed to him.

The War Loan.

HAMDAM, 11th May, 1918.

The *Hamdam* (Lucknow) of the 11th May, 1918, publishes an article by SHAIKH MALIK MUHAMMAD, *Ahlmad*, Chief Court, Jhind State, suggesting various small deductions from the salaries of subordinate Government servants for the war fund. The annual income of money-lenders should be examined and a portion of it should be taken monthly for the war fund and a tax of annas four per bottle of wine, in addition to existing taxes, should be realized from wholesale dealers. The editor supports the last two suggestions, but says that any deduction from the salaries of servants in these days of high prices would be very improper.

LEADER, 12th May, 1918.

The *Leader* (Allahabad) of the 12th May, 1918, while expressing disappointment that the arguments for postponing the issue of the loan did not prevail, urges non-official Indians to do their utmost to obtain the largest possible voluntary subscriptions from people who are in a position to help. This is the surest guarantee against the undue official pressure to which the strongest objection is rightly taken.

TOHFA-I-HIND 4th and 11th May, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 4th and 11th May, 1918 (received on the 16th May), publishes a glowing panegyric on the administration of the district by Mr. Stubbs and says that the people are prepared to memorialize the Local Government against his transfer at such a critical moment when new war loan and recruiting schemes have to be carried out.

ABHYUDAYA, 4th May, 1918.

8. The *Abhyudaya* (Allahabad) of the 4th May, 1918, exhorts the people to help Government in recruitment, but urges that no improper methods should be employed in this connection. Complaints against recruiting methods have been received from several quarters. Such complaints, irrespective of their genuineness or otherwise, can prove an obstacle to recruitment. We still hope that Government will reconsider the questions of "local militia" and compulsory military training of students. Government should not neglect any of the means which can develop the military strength of the country.

Recruiting in India.

AL BASHIR, 14th May, 1918.

Al Bashir (Etawah) of the 14th May, 1918 (received on the 16th May), says that neither conscription, nor the grant of Home Rule, nor the fear of a German invasion are sufficient to make enlistment successful in India. Indians are so constituted by nature and tradition that nothing but a lucrative job can attract them. Therefore Government should immediately announce an increase in the pay of soldiers and publish its scheme for the education of soldiers' children.

LEADER, 17th May, 1918.

The *Leader* (Allahabad) of the 17th May, 1918, says the grant of temporary honorary commissions as a reward for recruiting work is good so far as it goes, but it goes a very little way. When will Indians who satisfy the usual requirements be eligible for commissions equally with Englishmen : when will they be taken into the Indian Army Reserve of Officers and admitted to the training colleges at Quetta, Wellington and Saugor ? If the Indian Government bears the cost of these institutions the non-admission of Indians must be regarded as a positive scandal.

PRATAP, 6th May, 1918.

The *Pratap* (Cawnpore) of the 6th May, 1918, cites two instances at Cawnpore of recruiters attempting to enlist people by force and says such proceedings are calculated to cause unrest among the people. It is to be hoped that Government will not allow recruiters to practise such high-handedness.

RAJPUT, 30th April, 1918.

The *Rajput* (Agra) of the 30th April, 1918 (received on the 6th May), urges the grant of commissions in the Army to selected members of the fighting races, the relaxation of the provisions of the Arms Act and the introduction of

permanent settlement of land, or at any rate some reduction in the rates of rent and revenue, to stimulate recruiting among the martial races.

The *Surma-i-Rozgar* (Agra) of the 8th May, 1918 (received on the 13th May), says that the members selected at the Delhi War Conference for the work of enlistment have no influence over the illiterate classes, and suggests that District Magistrates and Commissioners should convene meetings in their districts and divisions inviting zamindars and others to help in recruitment. SURMA-I-ROZGAR, 8th May, 1918.

Referring to the complaint that in some districts arms are being confiscated or licences are not renewed for failure to supply recruits, the *Utsah* (Orai) of the 3rd May, 1918 (received on the 6th May), expresses regret that subordinate officials without properly understanding the intentions of Government unnecessarily cause estrangement between the rulers and the ruled. Government should at once take suitable notice of such officials to prevent misapprehension in the public mind. UTSAH, 3rd May, 1918.

India's financial contribution.

9. The *Advocate* (Lucknow) of the 17th May, 1918, says India, the poorest country in the world, has been exposed to the severest of hardships by the war and she has borne more than her share of the financial burden. The second War Loan is another demand for sacrifice. The *Madras Review* said it is *probable* that India will be asked to make a fresh direct financial contribution, but is it *possible* for poor India to bear any further financial burden? Have the Colonies been asked to bear the same burdens as India? The colonials are fighting for self-determining freedom—a principle which they enjoy but which has yet to be applied to India. The impression should not be allowed to grow that England is taking tribute from India because India is a dependency. The whole country, including the temperate politician who does not believe in bargaining and who is ready to suspend all political activities even when Anglo-Indians are conducting their fiery crusade against us, is entirely opposed to any fresh free gift. ADVOCATE, 17th May, 1918.

Mistakes have been made by the bureaucracy which adopted a repressive policy resulting in the killing of Indian industries—the wealth of a nation in peace as well as in war. Indian money is pouring into Japanese pockets. The Government are responsible for India's lot which would have been a hundred times better to-day had they listened to the leaders of Indian opinion. Now that we are poor we can bear no increased taxation. But some money has to be found; the most proper way of imposing taxation in the present juncture is by taxing war-profits—this should be done even though Anglo-India may raise a howl. Anglo-India is making money and those who make money must pay.

The *Arya Mitra* (Agra) of the 2nd May, 1918 (received on the 6th May), says that India has never been and never will be behind hand in rendering all possible help to the Emperor, but this does not justify Sir James Meston's statement that India is extraordinarily prosperous; especially when the bulk of Indians have to subsist on one meal a day. It is surprising that Sir James Meston should have forgotten Indian famines so soon. ARYA MITRA, 2nd May, 1918.

Indians abroad.

10. The *Tyagi Brahman* (Meerut) for March 1918 (received on the 13th May), has a poem entitled "The voice of an Indian in a strange land," which complains that Indians are in a miserable condition in foreign countries to which they have been allured by high hopes. Their only sympathiser has returned to the motherland. How are they to call him back? TYAGI BRAHMAN, March 1918.

Home Rule for India.

11. In reviewing Lala Lajpat Rai's *Evolution of Japan*, the *Advocate* (Lucknow) of the 12th May, 1918, says the Chinese are determined to raise their country in the comity of nations. They have decided to introduce conscription and if China can keep herself afloat for a few years more she may yet startle the world with her formidable strength. This is possible because China has control of her destinies. Freedom alone is the guarantee of growth. China has freedom. India resembles China in her wide extent, vast resources, thrifty, hardworking and intelligent people, but India has a Government which is yet to become responsive and responsible. ADVOCATE, 12th and 15th May, 1918.

The *Advocate* of the 15th May emphasises the importance of the Madras Provincial Political Conference at which Mrs. Sarojini Naidu presided and Rao Cunnan Chettiar Sahib, a wealthy non-Brahman merchant, and Sir Subramania

Iyer, the *rishi* of Mylapore, spoke against the so-called non-Brahman anti-Home Rule movement.

AL BASHIR, 7th May, 1918.

Al Bashir (Etawah) of the 7th May, 1918 (received on the 13th May), says that Sir Subramania Iyer ought not to have sent to President Wilson at such a critical juncture a letter detailing the so-called oppressions of the British in India. Such correspondence with foreign powers is indefensible and might injure the cause of Indian freedom.

HAMDAM, 11th and 12th May, 1918.

The *Hamdam* (Lucknow) of the 11th May, 1918, referring to Sir Subramania Iyer's letter to President Wilson expresses gratification at the success of his appeal which has created many sympathisers among influential Americans. It is said that the letter has been sent to the American Ambassador in London who presented it to the British Ministers.

Commenting upon the address delivered by Sir Michael O'Dwyer at the Lahore War Conference, the *Hamdam* of the 12th May expresses satisfaction that after all Sir Michael admits Indian aspirations to be natural and noble. Is it not a remarkable change in his policy?

OUDH AKHBAR, 12th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th May, 1918, says that, following Mr. Curtis, another doughty champion of bureaucratic interests in India has appeared in the person of Mr. Coutts with a fresh reform scheme. Mr. Coutts has been throughout anxious to protect the vested interests of the Anglo-Indian bureaucracy against any inroads by the Indian literati, and therefore suggests that the officials and their nominees should represent the uneducated Indian masses so that they may be in an overwhelming majority in the Councils. No self-respecting, educated Indian can brook the insult that he is so selfish, narrow-minded, untrustworthy and dishonest that he cannot be trusted to represent his ignorant brethren, and that his morals are low as compared with Europeans. Is this scheme only designed as a deliberate affront to educated India? When the people of every country in the world manage their own affairs there is no fear of disaster in according the same treatment to Indians. Nothing less than the Congress-League scheme will satisfy Indians and they will not look at any scheme which does not give Indian leaders a share in the administration. We pray that the Montagu-Chelmsford scheme may not be a replica of the Coutts creation as otherwise instead of satisfaction there will be despondency in the country.

PRATAP, 6th May, 1918.

The *Pratap* (Cawnpore) of the 6th May, 1918, describes what it calls the venomous campaign of Lord Sydenham, Sir John Hewett and others of the British Indian Association in England against Indian Home Rule. Is this not productive of harmful results at the present crisis? This shows how far the decision against Mr. Tilak's Home Rule deputation to England is just.

UTSAH, 3rd May, 1918.

The *Utsah* (Orai) of the 3rd May, 1918 (received on the 6th May), publishes a contributed article by LALTA PANDE, who urges the editor to remain stedfast in his mission of devotion to truth and not to mind any sacrifices in its cause. The writer sneers at the villainy of a man who, taking shelter under a just principle, practises oppression on others and ruins them for his own passing pleasure. He hypocritically proclaims his cause to be just and asks others to put down injustice and oppression in the name of right. When those others ventilate their grievances they are asked to keep quiet and to represent their grievances afterwards. They become disappointed and blame themselves for being led astray by selfish men.

BHARAT BANDHU, 7th May, 1918.

12. The *Bharat Bandhu* (Hathras) of the 7th May, 1918 (received on the 10th May), publishes a poem by GOKUL CHAND SHARMA who says that the man who is not moved by the piteous wails of his fellow-countrymen is a disgrace to his motherland, that the man who does not love his country, who does not long to destroy her enemies, who is afraid of adopting passive resistance (*or*, being firm in devotion to truth) inflicts much pain on his motherland, that the man who has no faith in his soul-force and who loves the honeyed words of others causes fatal pain to the earth, that the man who falls into a swoon at the mention of the principle of equality, who never dreams of rights and who is afraid of obstacles in the path of freedom causes untold grief to the world, and that the man who is a believer in the doctrine of the

The regeneration of India.

brotherhood of man, who embellishes his life with patriotism and who devotes himself heart and soul to the service of truth, is a source of glory to the world.

LEADER, 18th May, 1918.

13. Writing in the *Leader* (Allahabad) of the 18th May, 1918, AN INDIAN bewails the tendency of the extremists to caluminate and abuse their own countrymen whose only sins are sobriety, steadiness, reasonableness and just-mindedness.

Congressmen and Nationalists.

AL BASHIR, 7th May, 1918.

14. *Al Bashir* (Etawah) of the 7th May, 1918 (received on the 13th May), advises the people of these provinces to follow Sir Harcourt Butler's friendly advice regarding the postponement of the ventilation of grievances till after the war, but at the same time informs the Anglo-Indian press that its threatening articles are not suited to the occasion, and instead of doing good will only aggravate racial hatred. It is neither wise nor just to ignore the loyalty of Indians because of a few individuals.

Political agitation during the war.

BHARAT BANDHU. 7th May, 1918.

The *Bharat Bandhu* (Hathras) of the 7th May, 1918 (received on the 10th May), expresses gratification at the success of the Delhi War Conference, approves of the recommendation of the Conference regarding voluntary enlistment and says that the situation does not call for the introduction of compulsory military service in the country. It is gratifying that the Conference made no recommendation regarding the suspension of political agitation. We do not want to embarrass Government at such a critical time, but the people will become entirely quiet only when Anglo-Indians like Lord Sydenham and Mr. Welby of the *Madras Mail* are not allowed to attack Indian interests.

HAMDAM, 12th May, 1918.

15. The *Hamdam* (Lucknow) of the 12th May, 1918, publishes a long letter addressed to Mr. Gandhi by MAULANA ABDUL BARI of Lucknow, who says that the last portion of Mr. Gandhi's letter to the Viceroy has forced him to write a letter of thanks from his sick bed. The Imperial War Council contained many official and non-official Muslims and the local War Council was attended by Muslim leaders, including the *mujtahids* of Lucknow and the *ulama* of Deoband; but none of them expressed the feelings of the Muslims. God left this for Mr. Gandhi, who deserves the thanks of the whole Muslim community.

Government and Muslims.

The Maulana then recounts his loyalty, political faith and sincerity of purpose and urges Government to act on his sincere opinion that a policy of conciliation towards Muslims would add to the strength of the Empire. As a Muslim he had to oppose things detrimental to Muslim interests and to keep the State from interfering in religious affairs. There is a party in the country who do not want to help Government without obtaining self-government, which, they consider, would be a source of strength to the Empire. Government tries to conciliate this party. Similarly, the Maulana says he has a right boldly to express his views which are calculated to strengthen the Empire and ensure the co-operation of Muslims, and he trusts that Government will treat him as it treated the self-government party. Muslims are permitted to help the State so long as Government cares for Muslim feelings. According to the Muslim creed the killing of human beings is not permissible unless it be to carry out God's commandments or to defend the honour of Islam, so he is against political wars, whether they be waged for conquest or to uphold European civilization and liberty, whether the warriors be Muslims or non-Muslims. Muslims of other countries as well as India have offered their lives and their wealth in the service of the British Empire. Although the war was waged against the Muslim Caliphate and the sacred places were involved in the struggle, the Punjab alone supplied 124,000 Muslim warriors. It would be loss in this world as well as in the world to come if in view of this service Muslim feelings were not respected. The co-operation of the Muslims, especially against Muslims, is not due to force and coercion; it has been voluntary service to please the British Government.

The Maulana then offers prayers for the forgiveness and salvation *(maghfarat* and *najat)* of Muslims who have rendered service to the British Empire and says that Mr. Gandhi's letter has strengthened his views on self-government. Unless the Musalmans become a strong community it is no use giving them half the seats or even more in the Councils. There were many Muslims in the War Councils but their weakness of character prevented them from representing

Muslim feelings. If the Muslims do not attain the necessary strength, self-government will be desirable only when the distinction between Muslims and non-Muslims is obliterated and unity based on sincerity established. Then one brother would be ready to defend the interests of the other as Mr. Gandhi has done on this occasion and proved himself better than the Muslim representatives.

JADU, 7th May, 1918.

Muslims and Home Rule.

16. Referring to Mr. Gandhi's letter to His Excellency the Viceroy, the *Jadu* (Jaunpur) of the 7th May, 1918 (received on the 13th May), says that Mr. Gandhi's sympathy with the Muslims has been proved by his views on cow-sacrifice and Hindi and his silence regarding the slaughter of the Arrah Muslims by Hindus. These are the deeds which will secure for him an elevated and honourable position among his fellow-*dhoti-wearers*, but for God's sake he should not try to pose as a representative of the unfortunate Muslims. The way in which the rights and interests of the Muslims have been safeguarded in the Home Rule scheme is such that they should either return to their original homes or live in this country, as in Spain, like bondsmen or serfs. The Muslims will have nothing to do with Home Rule nor is any Home Ruler entitled to represent them. As to the release of the Muslim internés, the leaders have invited the attention of Government to the effect which it would produce on the enlistment of recruits, but even if Government insists on maintaining its previous policy, Muslims would not like to entrust their individuality, importance and characteristics to the hands of a non-Muslim, especially after the bitter lesson taught by Mrs. Besant in the matter of the Ali brothers.

MEDINA, 9th and 13th May, 1918.

The interned Muhammadan leaders.

17. The *Medina* (Bijnor) of the 9th May, 1918, regrets that the Muslims are showing little enthusiasm for their internés, and though some of their internés are very important persons they have collected much less money than the Hindus for their relief. The editor appeals to his co-religionists to be more liberal in their contributions.

This paper publishes the letter addressed by the editor of the *Jamhoor* to the editor of *Al Khalil* in which the former said that the Deoband *ulama* should not have relied on the promise of Sir James Meston in the matter of M. Mahmud Hasan as Muslims have been deceived many times. By going as supplicants before Sir James the *ulama* acted in an undignified manner unbecoming their exalted position. By appealing for mercy they acted as enemies instead of friends of the Maulana. By accepting the title of *Shams-ul-ulama* Maulana Muhammad Ahmad has put fetters round his feet. We do not condemn Government titles, but we cannot see Muslim *ulama*, on whose doorsteps kings once used to rub their foreheads, now bowing down to officials.

Commenting on the above and referring to a statement in *Al Sabah* (Lahore) that it was widely rumoured that *Shams-ul-ulama* Hafiz Muhammad Ahmad, manager of the Deoband *Madrasa*, used to make reports of various kinds against Maulana Mahmud Hasan and his associates, the editor says the day of judgment is not only for people engaged in wordly pursuits but also for those who have donned the garb of piety. On that day every one will know whether the wily moves of proud men have succeeded or not. We sincerely trust that if the wrongs of the oppressed *Imam* of Karbala could upset the magnificent throne of the *Umias* and if Umiate gold and official diplomacy all proved of little avail, then surely will there be vengeance for the wrongs of the prisoner of Malta, and God Himself knows best whither His hand of vengeance will be extended. If the Deoband *ulama* and their associates are not prepared to consider the controversy closed by the letter of the editor of the *Jamhoor*, and still persist in dissociating themselves from the popular agitation in favour of Maulana Mahmud Hasan's release, their opponents are not averse to a trial of strength.

The *Medina* of the 13th May praising Maulana Abul Kalam *Azad's* strict observance of the commandments of Islam says that the Maulana's stay at Ranchi has awakened the local Muslims and created a religious spirit in them. Government does not give any allowance to the Maulana, and whatever he gets from the Society for the Relief of the Muslim Internés he transfers to a *madrasa*. This self-sacrifice has endeared him to the public.

This paper publishes an advertisement on behalf of the Muslim Internés Relief Society to the effect that as the society has taken upon itself the payment of *Hasrat's*

debts, it is the duty of every Muslim to help the society by purchasing *Hasrat's* book *Diwan* for Rs. 3. This is the test of how far the sacrifices and services of the martyrs of liberty are valued.

Indians in the public service.

18. The *Oudh Akhbar* (Lucknow) of the 11th May, 1918, referring to the rumoured appointment of Mr. P. O. Narain Iyer as Commissioner of Baghdad, says that he is the first Indian to be entrusted with a responsible office in a conquered country during the British period. At the very beginning of their rule the Moghal Emperors made the Hindus true supporters and devotees of the empire by appointing them governors of Kabul and Bengal and there seems no reason why some experienced Indian should not be appointed Governor of Mesopotamia.

OUDH AKHBAR, 11th May, 1918.

Europeans and Indians.

19. The *Hindustani* (Lucknow) of the 12th May, 1918, admits that in the light of the Punjab Government's *communiqués*, the European sergeant was not to blame for the Wazirabad shooting tragedy, but says that it is deplorable that incidents in which Indians lose their lives at the hands of Englishmen and the accused are let off under some pretext or other occur every week or month. How can the public believe that the dying person is always to blame and that Indians have contracted the habit of dying suddenly and accidentally? The question arises why Englishmen do not die accidentally at the hands of Indians. To reassure the public Government should, instead of publishing such *communiqués*, make some arrangements to put a stop to such accidents.

HINDUSTANI, 12th May, 1918.

M. K. Gandhi and passive resistance.

20. The *Advocate* (Lucknow) of the 17th May, 1918, says the situation in Kaira is becoming gloomier daily, thanks to official high-handedness. The good villagers are ill-treated by agents of the bureaucracy; cattle are taken away forcibly; even women are not chivalrously dealt with. This is not the rule of love—it is the rule of the mailed fist. The Government of India should at once interfere and settle the matter in a way that will satisfy Mr. Gandhi who represents the will of the villagers. If this running sore is kept unhealed the people will have their attention distracted from the Hun menace in the East. We do not want a fiery agitation in this crisis of the Empire, but the crisis in a corner of India can be avoided only if Government learn to establish there the principle for which we are fighting the Germans.

ADVOCATE, 17th May, 1918.

The Anglo-Indian Press.

21. The *Leader* (Allahabad) of the 12th May, 1918, says it is useless to look to the Government of Madras for sensible and courageous action against an Anglo-Indian newspaper, so it asks the Government of India to consider the leading article in the *Madras Mail* of the 6th May, 1918, which criticised Government's attitude to the bargaining disloyalists at the Delhi Conference. Nearly every capable and serious-minded publicist who considered the question in Delhi would have gladly acquiesced in the suggestion that political agitation should be suspended if only he could have been sure of such rabid Anglo-Indian papers as the *Madras Mail* and of such anti-Indian politicians who run amok as Lord Sydenham. It is outrageous that a prominent Anglo-Indian paper like the *Madras Mail* should be allowed to indulge in the unedifying and mischievous pastime of provoking angry passions and lowering the prestige of Government. Will it be taught a lesson?

LEADER, 12th May, 1918.

Referring to the *Pioneer's* taunt that though plague mortality was recently so high, educated Indians did little to teach their ignorant brethren how to combat it, the *Oudh Akhbar* (Lucknow) of the 8th May, 1918, says if educated Indians are so very selfish, what has the *Pioneer*, the true friend of India, done? Has it supported the movement to combat Indian ignorance by spreading primary education? It is because of this that Indians have become convinced that without the establishment of self-government education will not be universal and ignorance will not be dispelled, and have turned their attention to the roots instead of the leaves and branches.

OUDH AKHBAR, 8th May, 1918.

The Arms Act.

22. *Al Bureed* (Cawnpore) of the 11th May, 1918, says that the Indian public will not be satisfied with the amendments in the Arms Act rumoured in official circles. India has passed its infancy, therefore any superficial change will not do. Government

AL BUREED, 11th May, 1918.

should relax the rigours of the Act in a substantial manner if it really wants to pacify Indians.

HAMDAM, 14th May, 1918.

The *Hamdam* (Lucknow) of the 14th May, 1918, says that not even five per cent. of the population can benefit from the rumoured changes and they can never lead to any material revival of martial spirit. Either the Arms Act, which breathes distrust of Indian loyalty, should be immediately annulled to enable the people to defend their hearths and homes, or at the least all educated and genteel Indians should be free to bear arms and no distinctions should be made between Europeans and Indians.

MASHRIQ, 9th May, 1918.

Referring to the complaints that applicants for arms licences are required to supply recruits, the *Mashriq* (Gorakhpur) of the 9th May, 1918, says that such measures are beneath the dignity of Government. It would have been much better if officials had adopted a different policy. Government should exempt all warlike Indian races and some selected non-military races from the Arms Act in order to test their public spirit. The Arms Act should be amended to produce a good impression on the public and to remove the ever-growing misunderstanding that Government tolerates invidious distinctions between Indians and Europeans.

RAHBAR, 14th May, 1918.

The *Rahbar* (Moradabad) of the 14th May, 1918, says that if wealth is to be the only criterion for the grant of exemptions under the Arms Act, there will be no redress of Indian grievances. The claim of poor but genteel people is no whit less, and all persons who are not of bad character should be exempted.

ZUL QARNAIN, 14th May, 1918.

The United Provinces Legislative Council.

23. The *Zul Qarnain* (Budaun) of the 14th May, 1918 (received on the 16th May), publishes a letter addressed by WAHID ABBASI of Gorakhpur to the Hon'ble Mr. Abdul Majid, C.I.E., and Saiyid Raza Ali exhorting them not to make efforts to secure re-election at the expiry of their terms of office as they have failed to satisfy the public.

ADVOCATE, 15th May, 1918.

A Madras Judge's outburst.

24. The *Advocate* (Lucknow) of the 15th May, 1918, calls upon Government to punish Mr. S. G. Roberts, I.C.S., Sessions Judge of South Arcot, for indulging in scurrilous personal remarks against Sir Lawrence Jenkins, whom he called "a despicable scoundrel" and "a disgrace to our race" in the course of a case in which the vakil for the defence quoted a decision of the Calcutta High Court.

LEADER, 16th May, 1918.

The *Leader* (Allahabad) of the 16th May, 1918, says if the report is only partially true no sane man can have any hesitation in describing Mr. Roberts' language and conduct as scandalous, contemptible and insufferable, and in saying that it will be an act of public propriety and personal kindness for Government to relieve that hare brained officer of his duties as a judge.

II.—ADMINISTRATION.

(a)—Education.

SITARA-I-HIND, 7th May, 1918.

National education.

25. The *Sitara-i-Hind* (Lucknow) of the 7th May, 1918, deplores the educational policy of the Government and says it is the misfortune of Indians that restrictions are imposed upon their education at a time when an eager desire for it has sprung up among them. This is why Mrs. Besant has opened the portals of national education for all.

AL BASHIR, 7th May, 1918.

Muslim education.

26. *Al Bashir* (Etawah) of the 7th May, 1918 (received on the 13th May), says that a correct estimate of the relative educational progress made by Hindus and Muslims in the United Provinces cannot be arrived at by considering as a whole the statistics relating to educational institutions of various kinds and grades. The Director of Public Instruction ought to have dealt with every branch of education separately in his review and should have given a satisfactory explanation of the backwardness of Muslims. Whatever the causes of this backwardness, it cannot be denied that both Government and Muslims are equally to blame. Government does not show any regard for their special requirements, and even if it does so, it cannot achieve its real object as the Hindus are supreme in the offices, on district and municipal boards and in the Education department, and it puts forward the excuse that Muslims are apathetic. The numerous complaints

regarding the difficulties experienced by Muslims in securing grants for special primary schools show that the little effort they do put forth is nullified by obstacles placed in their path. It is gratifying to read that the number of Muslim college students is two-sevenths that of Hindus, yet this pleasure is changed to pain when it is found that the total number, 1,150, includes the 800 students of the Aligarh College who do not all belong to this province, and the proportion of Muslims is really less than one-sixth. It is regrettable that Muslim youths, who talk so much of political liberty, do not aspire to the independent professions by acquiring technical, industrial, agricultural and commercial education. In the law colleges our number is about one-fourth that of the Hindus. This proportion, though not satisfactory, is tolerable as compared with other branches. In medical, agricultural and forest institutions the proportion of Muslims is in no way satisfactory.

We wonder why, in spite of Government's paying every attention to the advancement of Muslim primary education and appointing special inspecting officers to satisfy Muslims, there has been no check in their downfall. Will the Director be pleased to state how many new special *maktabs* have been established in each district under the new rules and how much has been spent by each district board on this object? The proportion of Muslim students in technical and industrial schools is almost as highly deplorable as in colleges, though the fact that higher education is not necessary for admission into the former has had a palliating effect.

27. The *Shia College News* (Lucknow) of the 10th May, 1918 (received on the 14th May), has an article saying that the *Shia* College is not the enemy of any other institution. In reality the Aligarh College and the *Shia* College are branches of the same tree.

The *Shia* College.

SHIA COLLEGE NEWS, 10th May, 1918.

28. The *Medina* (Bijnor) of the 9th May, 1918, referring to the proceedings of the recent meeting of the Muslim University Association regrets that though popular desires were sacrificed for the sake of the Government grant the grant has not as yet been received nor has the University Bill been passed. If Government cannot take up the question during the war why was the resolution to postpone the decision of the University question rejected in April last?

The Muslim University.

MEDINA, 9th May, 1918.

29. *Al Khalil* (Bijnor) of the 8th May, 1918 (received on the 11th May), says that it is the foremost duty of those who want a common nationality in India to bring Urdu to the summit of glory as the common language. If Hindus and Muslims are Hindustanis in nationality, their national tongue is no other than Urdu.

Urdu and Hindi.

AL KHALIL, 8th May, 1918.

(b)—General.

30. Referring to the prevailing high prices, the *Hamdam* (Lucknow) of the 12th May, 1918, says that if the drug-making industry had been developed in India, which abounds in raw medicines, it would not only have satisfied its own wants but it would have supplied the demands of many other countries. The paper giving statistics for the import of wines says that while England is renouncing alcoholic drinks India, which was once famous for its abstinence, has had to waste a large amount of money.

Indian trade.

HAMDAM, 12th May, 1918.

The *Hindi Kesari* (Benares) of the 9th May, 1918, says Mr. Subedar, Professor of Economics at the Calcutta University, has done yeoman's service to India by showing the various ways in which Indian merchants suffer at the hands of the Indian Government. The Government have forfeited the name of equal justice to all. India has been exploited from the time of the East India Company. An attempt is made to maintain the monopoly in favour of the English merchants by nefarious favouritism. India's old society has been undermined by artificial education: she has been bled white, and even in the present crisis the Government are formulating new schemes of exploitation. One begins to stagger when one thinks quietly what India has been and what she is in spite of all the good intentions of the benign Government. We are tired of their good intentions; let us be given a chance to find out the way of improving our circumstances.

HINDI KESARI, 9th May, 1918.

LEADER, 12th May, 1918.

The *Leader* (Allahabad) of the 12th May, 1918, says if the Munitions Board will state the quantities of textiles purchased since its creation, the amounts spent and the firms from whom the purchases were made the country will know whether the suspicion that purely Indian firms have not had justice done to them is even partially well founded. If, as we are prepared to assume, the suspicion is unfounded, is it not to the interest of the board itself that it should be dissipated ?

MASHRIQ, 9th May, 1918.

The *Mashriq* (Gorakhpur) of the 9th May, 1918 (received on the 11th May), suggests that the public should be allowed to manufacture salt as the method adopted by Government to reduce the price of salt does not benefit the villagers.

OUDH AKHBAR, 9th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 9th May, 1918, discussing Mr. Findlay Shirras's recent report on Indian industrial concerns says that as it is based mostly on statistics supplied by European mill managers, it cannot be as reliable as it would have been if the information had been collected directly by Government. The editor condemns, as an undesirable aspect of the law of division of labour, the concentration of certain industries in certain localities, and regrets that owing to the reduction in the railway services the Bombay cotton mills cannot with facility meet the demands of other places. In times gone by the weaving industry was universal, raw cotton was not exported, and as a result cloth was everywhere cheap.

PREM, 1st May, 1918.

Grievances of cultivators.

31. The *Prem* (Brindaban, Muttra) of the 1st May, 1918 (received on the 6th May), tries to establish that the cultivator is the proprietor of land, and says that neither Government nor the landlord should have any title to the extra income accruing to the cultivator from his improvements. To safeguard the interests of cultivators it would be desirable to declare all land to be occupancy holdings.

This paper has a contributed article which regrets that Mr. Montagu did not personally enquire into the condition of peasants, and dwells on their grievances in order to bring them to the notice of the Secretary of State. Officials on tour generally waste their time shooting and do not ascertain for themselves the condition of peasants. The *chaprasis* and constables accompanying the officials take away crops for fodder for the officials' horses, take milk, gram and fowls for themselves without any payment and impress villagers for carrying loads.

AL BASHIR, 7th May, 1918.

Paper currency.

32. *Al Bashir* (Etawah) of the 7th May, 1918 (received on the 13th May), regrets that *mahajans* and *sahukars*, who have benefited most from British rule, have not given men and sufficient money in this war and are now adding to Government's difficulties by refusing to cash notes. Government should immediately take action under the Defence of India Act so as to obviate the difficulty caused at present to the general public in exchanging notes.

AVADHBASI, 7th May, 1918.

The *Avadhbasi* (Lucknow) of the 7th May, 1918, says that all banks should be compelled to pay out silver for at least a proportion of the amount of notes tendered, and urges the public and traders not to discredit the paper-money in any way.

HINDUSTANI, 12th May, 1918.

The *Hindustani* (Lucknow) of the 12th May, 1918, says that the complaint that banks pay cheques mostly in notes and that these even though they may be of smaller denomination cannot be cashed in the market, except with difficulty and at a heavy discount, is growing very general and troublesome. A discount of one anna or even more is demanded on ten-rupee notes and sometimes encashment is absolutely refused. This is producing a disastrous effect on the masses and is damaging Government's prestige and credit besides hampering trade. The Lucknow public especially are agog with excitement on the subject; still Government seems to be unmoved. Of course the Viceroy announced that a sufficient amount of silver was expected from America, but our every-day experience tells us that the announcement has been effective neither in lessening the difficulties of the public nor in reassuring traders. If the present situation is the result only of the actions of a few selfish and wicked shopkeepers, the local authorities should not hesitate to take immediate action. We, however, think otherwise, and would advise Government to maintain an adequate supply of silver rupees at Government treasuries and banks till the arrival of silver from America, as otherwise the situation may become serious.

The *Oudh Akhbar* (Lucknow) of the 14th May, 1918, says that its last year's prophecy that one-rupee and two-and-a-half rupee notes would be popularized with difficulty has been fulfilled to the letter. One-rupee notes, which pass through numerous hands every day, should not have been made of flimsy paper which can be destroyed by constant handling and wetting by sweat or water. It is because of these difficulties that villagers and ordinary shopkeepers refuse notes and prefer coin. To make matters worse the post offices refuse to cash one-rupee notes, and, according to the *Indian Daily Telegraph*, treasuries and other Government offices refuse notes. When Government treasuries and departments openly refuse notes, surely poor labourers and shopkeepers are quite justified in doing the same, on the ground that they have no change. We realize the difficulties in which Government is placed owing to the shortage of silver, but this attitude of Government departments is objectionable and should be altered.

OUDH AKHBAR, 14th May, 1918.

33. The *Jain Pradip* (Deoband, Saharanpur) of the 10th May, 1918 (received on the 13th May), thanks Government for its plague circular, and urges that as rich men would not care to visit plague-stricken villages, philanthropically inclined people belonging to such villages should be appointed to plague committees and relief should be distributed through them; at the same time better police arrangements should be made for guarding property.

JAIN PRADIP, 10th May, 1918.

Plague.

34. The *Musafir* (Agra) of the 10th May, 1918 (received on the 13th May), cries shame on the Hindus and Aryas of the United Provinces for not helping the famine-stricken Garhwalis, while the people of another province, the Punjab, have promptly come forward with relief.

MUSAFIR, 10th May, 1918.

The famine in Garhwal.

The *Oudh Akhbar* (Lucknow) of the 11th May, 1918, while advising intending pilgrims not to proceed to Badri Nath, appeals to Government to make special arrangements for the supply of grain in the famine-stricken areas and to order the railway authorities to despatch a larger number of goods waggons to these sectors.

OUDH AKHBAR, 11th May, 1918.

III.—Religious and social matters.

35. *Al Bashir* (Etawah) of the 7th May, 1918 (received on the 13th May), publishes an appeal by the Muslims of Ram Das (district Amritsar) to the Government of the Punjab for the redress of their grievances caused by the high-handedness of Mahant Rughbir Singh, honorary magistrate.

AL BASHIR, 7th May, 1918.

Hindu-Muslim relations.

36. The *Arya Patra* (Bareilly) of the 18th May, 1918 (received on the 15th May), urges the Arya public all over India to agitate in the matter of the Dholpur temple and says the Maharana should personally enquire into the case.

ARYA PATRA, 18th May, 1918.

The *Arya Samaj* in Dholpur.

The *Cawnpore Gazette* of the 8th May, 1918, regrets that the Rana of Dholpur has not fulfilled his promise to give a certain plot of land for the *Arya Samaj mandir* and has thus been guilty of a grave injustice. It appears that Muslim influence is very great in the state and even the Rana cannot help being affected by it. The only remedy for all this is that the *Samaj* should undertake propaganda work on a huge scale in the state. The *Arya Pratinidhi Sabha* should immediately send a deputation to the Rana and close this disagreeable affair.

CAWNPORE GAZETTE, 8th May, 1918.

37. The *Musafir* (Agra) of the 10th May, 1918 (received on the 13th May), notes with concern the rapid conversion of Burmans to Islam and Christianity and appeals to the Aryas to sink their petty differences and enter this fertile field of proselytisation.

MUSAFIR, 10th May, 1918.

Conversion of Burmans.

38. The *Mashriq* (Gorakhpur) of the 9th May, 1918, referring to the *Haj* committee's announcement says that Muslims should, if possible, make their own arrangements to obtain ships, and maulvis should issue *fatwas* directing the pilgrims to adopt the course prescribed by their religion under such circumstances. The newspapers should not meddle in religious matters.

MASHRIQ, 9th May, 1918.

The *Haj* pilgrimage.

MEDINA, 13th May, 1918.

The *Medina* (Bijnor) of the 13th May, 1918, says at the announcement of the independence of the King of the Hedjaz it was believed and promised that pilgrims would be provided with more facilities. But, alas ! this world-wide war has reached such a pitch that the promise could not be kept, as is manifest from the advice of the *Haj* committee. Muslims should bear in mind that the severer the hardships endured in a pilgrimage, the greater the reward, and we hope that the perils will not deter them. The committee should say clearly if there are some other motives behind this prohibition.

HAMDAM, 14th May, 1918.

Social reform.

39. Referring to the demand of the Indian ladies of Madras for equal political rights with men, the *Hamdam* (Lucknow) of the 14th May, 1918, says that all sections of the Indian population should be first brought to a common social level and undesirable social distinctions should be removed before women can demand their rights.

IFADA, April 1918.

A *Shaikh-ul-Islam* for India.

40. The *Ifada* (Agra) for April 1918 publishes the views of a number of Muslims regarding the proposal of the Deoband *ulama* for a *Shaikh-ul-Islam* for India. The proposal is supported by MUHAMMAD HAYAT, who thinks however that it would be impossible to select a man acceptable to all sects; SAIYID AHMAD HASAN of Mainpuri, who thinks that the *ulama* might make the selection; MUHAMMAD ABDUL GHAFUR of Bareilly; WAHID YAR KHAN of the defunct *Nai Roshni* (Allahabad), who says there should be *qazis* in every district under the control of the *Shaikh-ul-Islam;* ZAFAR-UL-MULK of *Al Nazir* (Lucknow), who says India should be given Home Rule and the *Shaikh-ul-Islam* should be a member of the Cabinet; MAHMUD ALI of Kapurthala, who says the *Shaikh-ul-Islam* should be legal adviser to the High Court; SAIYID ABDUL KADIR of the Islamia College, Lahore. One anonymous correspondent says Government should appoint and pay the *Shaikh-ul-Islam*, and another urges that the Muslim states of Hyderabad and Bhopal should set the example.

The suggestion is opposed by KARIM-UD-DIN of Majetha, Amritsar, who thinks the various sects would each claim separate spiritual rulers and these would clash with the non-Muslim Government; KHWAJA FAYAZ HASAN of Agra, who says the proposal is made by the Deoband *ulama* only in order to get one of themselves elected; MUHAMMAD INTIZAM-ULLAH KHAN and INAM-ULLAH KHAN; HAKIM MUHAMMAD ABDUS SATTAR KHAN, *Mulla Fazil;* MUHAMMAD UNUS of Dataoli, Aligarh, who thinks the interests of Musalmans would not be safe in the hands of one person in these democratic days; MUHAMMAD SHAFI ANSARI, who says the proposal was rejected at a meeting of the *ulama* of Firanghi Mahal, Lucknow; ABDUL WADUD of Bareilly, who thinks it would be a useful tool for Government to suppress political agitation among the Muslims; HAJI MUSA KHAN of Aligarh, who says Muslims should support the Congress-League scheme of reforms, the sure remedy for all the ills of Muslims as well as Hindus.

The editor says the term *Shaikh-ul-Islam* is a misnomer, as the post is peculiar to the Ottoman Empire and is only an administrative appointment made by the Sultan. A religious leader competent to settle all questions is needed in India, but all sects could not be satisfied by any person elected, and it would be a mistake for Government to make a selection. The best course would be to wait until a learned and pious man arises among the *ulama* who would be acknowledged by the people as their spiritual head.

IV.—MISCELLANEOUS.

OUDH PUNCH, 10th May, 1918.

The *Oudh Punch*.

41. The *Oudh Punch* (Lucknow) of the 10th May, 1918 (received on the 13th May), has a cartoon entitled " Happy, fortunate, prosperous, tranquil, wealthy, delighted India " in which India is represented by a terrified man, clutching at a tree and surrounded by a pack of wolves who are snapping at him. The wolves are labelled " external calamities, decline of handicrafts, financial anxiety, distrust of present-day officials, dependence on strangers, apprehension from wicked countrymen, plague, famine, nakedness and poverty." The letter-press is as follows:—There is one heart and a hundred suitors, to whom should I offer myself ?

This paper has an article entitled "Petition to the British Premier" complaining of the treatment which Indians receive at the hands of Anglo-Indians. It is regrettable that certain officials in India are very ignorant of Indian conditions. There should be a training school to develop manners and etiquette among the members of the Civil Service. There are thousands of things which demolish the popularity of the British Government. For instance, there is a department which demands the supply, free of charge, of copies of all books. The police harass proprietors of presses while carrying out the orders of this department. Government is held responsible for the acts of its white or black officials, but India is not so devoid of sense as to ascribe all these mal-practices to Government. She is loyal and will remain so if she is not hurt by being called "prosperous, delighted, fertile India." If in the presence of plague, high prices and the prevailing ignorance she is called prosperous, we must find some other name for adversity. To call India by this name is to mock her.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ADVOCATE, 24th May, 1918.

The Near East.

1. The *Advocate* (Lucknow) of the 24th May, 1918, reproduces from the *Amrita Bazar Patrika* an article which declares that the real menace in Central Asia is not Germany but Islam, and that what is to be feared is the working up of the Pan-Islamic sentiment through Turkish inspiration among the principalities and peoples of Central Asia.

MEDINA, 17th May, 1918.

Referring to the cablegram stating that the new Persian ministry is more pro-British than its predecessor, the *Medina* (Bijnor) of the 17th May, 1918, prays that the hope expressed in the cable may prove true as British policy in Persia has in the past led to great harm and every effort is now being made to make amends for the past. In reality the sick man of Turkey was looked down upon owing to confidence in the friendship of strong Russia and it was the blandishments of wily Russia which led Britain to change its policy in Persia. The baneful results of British policy in Turkey have been demonstrated, and the *Daily News* says that Germany would have abandoned all its plans of eastern conquest if Persia had been pro-British. However, it is now no use crying over spilt milk and we should calmly await developments.

LEADER, 24th May, 1918.

The Irish problem.

2. The *Leader* (Allahabad) of the 24th May, 1918, says the case of Ireland furnishes British statesmen with a lesson and a warning for future guidance. Drastic measures have been taken to put an end to the state of lawlessness that has existed in Ireland for some time past. The Irish parliamentary party does not seem to have been at all impressed by the proclamation calling upon all loyal subjects to help in crushing the German conspiracy, and it seems doubtful whether outside the ranks of the Ulsterites and northern Unionists there are many loyal subjects left. The past policy of the British Government cannot be absolved from responsibility for the growth of a bitteriy hostile feeling.

UTSAH, 10th May, 1918.

In the course of an article on the Irish problem, the *Utsah* (Orai) of the 10th May, 1918 (received on the 13th May), says that just as the Indian bureaucracy is to-day evading the grant to India of *swaraj*, its birth-right, in the same way the selfish British bureaucracy has been for the last fifty years not only postponing but openly opposing a decision regarding the fate of Ireland. The great war has now opened the eyes of British statesmen who have begun to understand what Mr. Gladstone anticipated thirty years ago. A double-faced policy always fails in the hour of need.

ABHYUDAYA, 18th May, 1918.

India and the war.

3. The *Abhyudaya* (Allahabad) of the 18th May, 1918 (received on the 20th May), warns the people against the seducements of a handful of persons who, taking advantage of the troubles of England, want to cause a rebellion in India. The people have their differences with the bureaucracy, but the Empire is above the bureaucracy and they should do their utmost to help the Empire in its adversity. India's heart is sound and we are sure that the revolutionaries will never succeed in their vile aims. The people should never bow their head before the German army. If they are enslaved by Germany in this twentieth century, they will be disgraced for ever. The best proof of their fitness for freedom will be their readiness to accept the burden of the defence of the country. When the Empire and the country are in danger they should not lag behind, but make a supreme effort to crush the enemy. Only cowards will want to take advantage of the unsatisfactory political situation in the country to excuse themselves from the performance of their duty. Such men are traitors to the country and enemies of *swaraj*.

AVADHBASI, 14th May, 1918.

The *Avadhbasi* (Lucknow) of the 14th May, 1918 (received on the 16th May), says that if the Imperial and Provincial Governments act upon the advice of the Hon'ble Pandit Madan Mohan Malaviya that no oppression should be allowed in connection with war work, they can do much good to the country and the Empire. Otherwise troubles will multiply and the wails of the oppressed poor will not go in vain. The work of finding five lakhs of recruits, in the absence of the enthusiasm which would have been created by giving an assurance of the grant of *swaraj* to Indians after the war and by the acceptance of the Congress-League reform scheme for the present, is very difficult. The question of

financial help is equally difficult. India has been suffering for a long time the troubles which other countries undergo now owing to the war. If Indians had not by nature been forbearing and blind fatalists disturbances and revolutions would have long ago proclaimed to the world their country's poverty. In these circumstances the authorities, zamindars and taluqdars should not oppress the poor people. Such oppression was much practised last year by subordinate officials. Nothing should be done which is likely to cause disaffection among the people at this critical moment.

AZAD, 16th May, 1918.

The *Azad* (Cawnpore) of the 16th May, 1918, appeals to Indians to put aside their grievances and rise as one man to defend their country, but says that to make this feasible it is necessary that the people should be armed and made partners in the Empire.

LEADER, 20th May, 1918.

The *Leader* (Allahabad) of the 20th May, 1918, publishes figures showing how the strength of the American Army grew from 212,000 to nearly 1,500,000 between the 1st April, 1917, and the 1st January, 1918, and says that as regards officers the Government of India have done their best with the available British population, but this best is comparatively little because they are not prepared to trust the people of India. Is there deep down in the hearts of British statesmen a self-reproaching feeling that they have not governed India so as to warrant confidence that the result of a policy of trust will be beneficial? The remedy is to alter the system of Government, not to refuse the services as officers of numerous men who are badly needed, in order to persist in the error which amounts to a negation of avowed principles. A great Empire and little minds go ill together. A bold policy of wise and liberal statesmanship should be inaugurated and pursued with single-minded vigour.

OUDH AKHBAR, 17th, 19th and 21st May, 1918.

The *Oudh Akhbar* (Lucknow) of the 17th May, 1918, says that there will be wars so long as there are weak and unprepared nations to tempt the stronger, just as disarmed people are exposed to attacks by armed dakaits. Though German greed was primarily responsible for this war, the controllers of Indian official policy cannot altogether escape responsibility, for if they had developed the military resources of India in men and material Germany would not have dared to challenge the British Empire.

In order to prevent future wars, India should be given Home Rule so that its youths may feel while they are fighting for the liberty of Belgium, Servia, Roumania and Northern France that they are themselves free, and that their colour, race, religion or language is no bar to their promotion to the highest military offices for which they are fitted by their liberty, and to the enjoyment of all privileges open to European youths.

The *Oudh Akhbar* of the 19th May assures the British Government that Indians will not throw off its yoke if it makes them strong militarily as they realize full well that their membership of the British Empire is their best protection. People will eagerly come forward to co-operate in the defence of their country if their leaders are consulted in all defence measures and if the policy of repression is abandoned. The Empire has now a unique opportunity of securing the permanent and sincere friendship of populous and productive India by satisfying her aspirations.

The *Oudh Akhbar* of the 21st May says that in view of the gigantic preparations and enormous forces of the Germans on the western front the five hundred thousand men to be enlisted in India are insufficient to avert the danger of the threatened German invasion. Instead of five lakhs the number should be fifty. There is no doubt that every frontier clan will accord a ready welcome to the Turks who are sure to be with the Germans as the Sultan of Turkey still retains his old religious influence.

At this critical time it was advisable to arouse enthusiasm among Indians, but the autocratic policy of Government has caused great dissatisfaction and a majority of Indians now think that they have no country of their own to protect. The present system of administration is responsible for these baneful ideas. Every Indian will come forward to join the Army and protect his country with the enthusiasm and zeal befitting the occasion if Home Rule is granted to his motherland. It is a golden opportunity and Government should not allow it to slip.

RAHBAR, 21st May, 1918.

The *Rahbar* (Moradabad) of the 21st May, 1918, says that no one can say that the numerous new taxes recently levied in England may not in the near future be levied in India also. Indians should pray for the speedy conclusion in favour of the Allies of this ill-fated war, as in this and this alone lies their salvation.

ABHYUDAYA, 11th May, 1918.

4. The *Abhyudaya* (Allahabad) of the 11th May, 1918 (received on the 16th May), notes with satisfaction that the Delhi War Conference made no recommendation for any further financial contribution to the war, and trusts that in view of the poverty of the country and the fact that it has already given all possible monetary help Government will not think of making any further demand for money.

The Delhi War Conference.

AL BASHIR, 14th May, 1918.

Al Bashir (Etawah) of the 14th May, 1918, says it is a strange and memorable event in the history of India that the representative of the King-Emperor and the highest official in India, forgetting all sense of dignity, specially invited a mere nobody like Mr. Gandhi, who propagates anti-Government feelings among the people and always travels in a third class compartment. This special favour towards a man who leads a life of renunciation has some significance. Is it due to the fact that the Viceroy and the members of his executive council think that the safety of India depends upon the sweet will of Mr. Gandhi? If this is the reason for this extraordinary treatment, we are forced to say that Lord Chelmsford and his councillors are not capable of ruling a country like India; their places should at once be taken by men of strong character and foresight. But we think that this kindness has been accorded by the Viceroy in order to teach a lesson to Indians, who are slaves of their desires, who profess to be advocates of liberty but who have never been introduced to self-sacrifice and self-abnegation though they pose as self-sacrificing, that such persons are no good to the country or to Government. Those who are men of principle and can undergo any hardship in order to achieve their aims deserve real honour and respect. We cannot help praising the Viceroy for this sagacious act which will create a new spirit among the people. Our leaders who can never bring themselves to endure any hardship for their country should follow the laudable example of this great Indian whom we respect.

AVADHBASI, 14th May, 1918.

The *Avadhbasi* (Lucknow) of the 14th May, 1918 (received on the 16th May), disagrees with Mr. Gandhi's inference that the Viceroy's remarks on administrative reforms recognize the principles of the Congress-League reform scheme, and says that Mr. Gandhi was not justified in assuring the Viceroy that, so far as lay in his power, he would not allow the question of *swaraj* to be raised till the end of the war. Mr. Gandhi's South African experiences should have convinced him that performance of duty does not necessarily confer rights. When the officials object to grant us *swaraj* at present, who knows what they will do later on?

PRATAP, 13th May, 1918.

The *Pratap* (Cawnpore) of the 13th May, 1918, urges Government to pay particular attention to the recommendation of the Delhi War Conference regarding the need for helping cultivators to improve their condition and increase the produce of the land by the adoption of improved methods of cultivation. Such a course is highly desirable not only for the maintenance of ample stocks of grain for war purposes but also to prevent the loss caused by the diversion of agriculturists to the Army.

RAHBAR. 21st May, 1918.

The *Rahbar* (Moradabad) of the 21st May, 1918, says that the Viceroy need not have said in his speech at the Delhi War Conference that Indians should prove true to their salt. Indians have never now or before tasted the salt of any one. On the other hand England has eaten the salt of India. Englishmen should search their hearts to find out whether they themselves are true to their salt or not. However, the Viceroy really meant Indian loyalty, and Indians have proved themselves to be consistently loyal and true to their promises. India is not proud of this as it is her characteristic to be true to her word.

Those, however, who try numerous devices to evade the fulfilment of their promises and whose written agreements, not to mention spoken words, sometimes prove no better than scraps of paper, should learn a lesson from the attitude

of poor and helpless India. It is a pity that there are such men even among Indians and they are responsible for the calamities of their country.

The United Provinces War Conference.

5. The *Advocate* (Lucknow) of the 24th May, 1918, says it took the Government thirteen days to publish the proceedings of the committee meetings held on the 5th May in connection with the Lucknow Conference. Government have done well to obtain more honorary district assistant recruiting officers to go round and get recruits. We expect the Rev. Mr. Davies, the Hon'ble Pandit Madan Mohan Malaviya. the Hon'ble Mr. Chintamani, Shaikh Shahid Husain and other spirited gentlemen who have cultivated the art of public speaking to go to the villages and towns and show the people the great peril with which India is faced and tell them to give up their lives for the country. There is nothing like telling the mob that the Germans are coming and they should shoulder arms to defy them.

ADVOCATE, 24th May, 1918.

The *Hindi Kesari* (Benares) of the 16th May, 1918 (received on the 20th May), says Sir Harcourt Butler called upon all Government pensioners, honorary magistrates and title-holders to do their duty and then appealed to those who are generally critical of Government. Sir Harcourt has evidently forgotten that India is fighting not to make the position of the sun-burnt bureaucracy secure but to upset that body and establish her own rule over the land. She will fight to defend herself and not to protect bureaucratic tyranny.

HINDI KESARI, 16th May, 1918.

Compulsory service.

6. The *Bharat Bandhu* (Hathras) of the 14th May, 1918 (received on the 17th May), takes exception to the resolution in the Punjab War Conference embodying the threat that if voluntary recruitment is not successful Government should not shrink from taking the steps necessary to secure better results, on the ground that such a question was beyond the province of the Conference. There was no need to offend public feeling when the people were cheerfully supporting Government. Such a resolution casts an altogether undeserved slur on the loyalty of the Punjabis. The Viceroy should advise the Lieutenant-Governor of the Punjab to act with great caution and deliberation on such occasions.

BHARAT BANDHU, 14th May, 1918.

The War Loan.

7. The *Abhyudaya* (Allahabad) of the 18th May, 1918 (received on the 20th May), exhorts the people to subscribe liberally to the second War Loan. By doing so they will secure imperial, national and personal interests equally.

ABHYUDAYA, 18th May, 1918.

The *Hindustani* (Lucknow) of the 16th May, 1918, concludes a lengthy article exhorting the people to contribute liberally to the new War Loan with a warning against the employment of pressure or coercion in the raising of subscriptions. Such methods will only discredit the loan and prejudice its success. It has become necessary to refer to this matter because complaints in this connection have been frequently received.

HINDUSTANI, 16th May, 1918.

Recruiting in India.

8. The *Cawnpore Gazette* of the 15th May, 1918, publishes a contributed article urging Government to encourage the oppressed and depressed races of India so as to fit them for military service. The political offenders should be released on their undertaking to work for the good of Government and the people. Military training should be compulsory for all able-bodied men between the ages of 16 and 45 and optional for those above the age of 45. Women and children should be given military training. Physical culture and agriculture should be encouraged among the people so as to make them healthy.

CAWNPORE GAZETTE, 15th May, 1918.

The *Hamdam* (Lucknow) of the 22nd May, 1918, expressing gratification at Government's recent sanction of special Oudh regiments, says that the best way to make recruiting successful is for jagirdars and zamindars to send their relatives to the Army and induce their tenants and servants to emulate this example.

HAMDAM, 22nd May, 1918.

The *Mashriq* (Gorakhpur) of the 16th May, 1918 (received on the 18th May), praising the action of Government in appointing a man-power committee, says a very small number of recruits from our vast country are required, and urges Indians to enlist in great numbers and prove that they are not only agriculturists but that their country is the home of many fighting races. If the Home Rule League

MASHRIQ, 16th May, 1918.

tries to prejudice the success of recruiting efforts at this time, it will mean that it teaches sedition to the country.

MURAKKA-I-TASUWAR, 19th May, 1918.

The *Murakka-i-Tasuwar* (Fatehpur) of the 19th May, 1918 (received on the 22nd May), has a contributed article which suggests that military training schools should be opened in every district. This measure will be more successful than the present system of recruitment as it will attract the attention of illiterate villagers. No extra funds should be required for the opening of these schools as they could be run with the money now spent on recruitment.

RAJPUT, 15th May, 1918.

The *Rajput* (Agra) of the 15th May, 1918 (received on the 18th May), exhorts all Indians, especially the *Kshatriyas*, to render all possible help to Government at the present critical moment. When no racial distinctions are observed in making appointments to commissioned ranks in the Army, great enthusiasm will be awakened among well-to-do *Kshatriyas* for military service.

SITARA-I-HIND, 17th and 22nd May, 1918.

The *Sitara-i-Hind* (Lucknow) of the 17th May, 1918, complains that tahsildars issue peremptory orders to zamindars to supply a certain number of recruits within a specified time. Zamindars, who have no legal power to force people to join the Army, are placed in an awkward position. Government should instruct patwaris to do the work of enlistment and spare zamindars this unnecessary trouble.

Referring to the case filed against Mr. Bhaiya Lal of Damoh in respect of his speech ventilating the indignation of the public at the cancellation of Mr. Tilak's passports, the *Sitara-i-Hind* of the 22nd May urges all Home Rule Leagues to publish his speech in the current languages, in order to help the people to arrive at a decision regarding the reality or falsity of the case and also to acquaint them with the intricate rules of enlistment.

PRATAP, 13th May, 1918.

The Indian Defence Force.

9. Referring to the discomforts of the Allahabad University Corps at Dehra Dun, the *Pratap* (Cawnpore) of the 13th May, 1918, expresses surprise that the Military Department could not make, for the convenience of student soldiers, even the arrangements which it makes for common soldiers.

LEADER, 19th and 25th May, 1918.

Home Rule for India.

10. The *Leader* (Allahabad) of the 19th May, 1918, sketches the recent history of India to show the slowness of her progress as compared with that of Japan, and the reasonableness of the Congress-League reform scheme, and urges Government to trust the people implicitly.

The *Leader* of the 25th May recommends to the attention of Anglo-Indian journals of the type of the *Englishman*, *Statesman* and *Madras Mail*, whom it is idle to expect to take a sane and broad view of India's political problems which are of the greatest imperial importance, the wise statements of Senator Reid in the Australian Senate regarding the increase in the strength and solidarity of the Empire which would result from the grant of self-government to India. It is a matter of great gratification to find in the self-governing dominions supporters of Indian national claims for justice and freedom. With such support and with India's own exertions for political emancipation increasing every day, the day cannot be far distant when India will be mistress in her own house and become an equal partner in the Empire.

NAWA JIWAN, February 1918.

The *Nawa Jiwan* (Allahabad) for February 1918 publishes an article by KUMAR CHANDER KARAN SHARDA, who says that according to the *Vedas* it is the duty of man to gain freedom. Without freedom he cannot remove difficulties which come in the way of his education and prosperity. Indians should work for freedom and never shrink from this duty. God will help them.

OUDH AKHBAR, 21st May, 1918.

The *Oudh Akhbar* (Lucknow) of the 21st May, 1918, says, on the authority of the *Times of India* (Bombay), that the Indo-British Association will try to show that Indians are not unanimous in the demand for Home Rule, and it will lay before Parliament the substance of the anti-Home Rule memorials that were presented to Mr. Montagu during his stay in India.

This paper agrees with the *Times of India* in opposing the acceptance by Mr. Edwards, who is retiring from the Indian Civil Service, of a post under the

Indo-British Association, and asks how can he repay India without trampling upon its aspirations.

PRATAP, 13th May, 1918.

11. The *Pratap* (Cawnpore) of the 13th May, 1918, publishes two poems voicing the heart-felt aspirations of Indians for *swaraj* and their determination to attain it by all possible self-sacrifice.

The regeneration of India.

VISHWA VIDYA PRACHARAK, March 1918.

The *Vishwa Vidya Pracharak* (Lucknow) for March 1918 publishes a poem by JAGDISH JHA BIMAL, asking God to inspire a new spirit in the hearts of Indians so that they may remove the calamities of India. After describing the evils of dependence he exhorts Indians to awaken from sleep and conquer their enemy. India is regretting the loss of her brave and great men and asks us to break the chains of dependence from her feet.

MARYADA, February 1918.

12. The *Maryada* (Allahabad) for February 1918 (received on the 18th April), criticises the cancellation of the passports of the Home Rule deputation and says that the British Government is now bent on doing injustice to Indians whom it does not want to go to England to show the British people the real state of India.

The Home Rule deputation.

RAHBAR, 21st May, 1918.

The *Rahbar* (Moradabad) of the 21st May, 1918, refers to the latest anti-Home Rule activities of the Sydenham party, and says that in view of these it was manifestly unfair to forbid the Home Rule deputation.

ABHYUDAYA, 18th May, 1918.

13. The *Abhyudaya* (Allahabad) of the 18th May, 1918 (received on the 20th May), condemns the opposition of a section of the delegates at the Madras Provincial Conference to Mrs. Besant's resolution on the duty of the people to help in recruiting. The opponents of Mrs. Besant betrayed a lamentable lack of political wisdom and mistook uncontrolled licence for freedom.

The Madras Political Conference.

ADVOCATE, 22nd May, 1918.

The *Advocate* (Lucknow) of the 22nd May, 1918, reproduces from the *Hindu* letters by V. A. KRISHNA MURTI, N. ANANTA RAMAN and SIR SUBRAMANIA IYER, and says Mrs. Besant's speech and attitude at the Madras Conference have caused amazement and confusion even among her great admirers in these provinces. The decisions of the All-India Congress Committee are not necessarily binding on the provincial conferences. Mrs. Besant's article "To Arms," which advocated something quite different in tone and temper from the leaders' manifesto, startled some of her best friends and admirers. She is said to have sent advance proofs of this article to certain moderate gentlemen, but she did not care to consult or even inform certain Home Rule leaders of the new position that she was taking up. Perhaps this is why some of her collaborators had to cross swords with her in open conference.

Sometimes Mrs. Besant becomes carried away when she ought to convince by persuasion and reasoning those who differ from her. She did not do things properly at the conference. If the conference would not agree to certain matters which she was determined to carry through she was prepared to appeal to the presidency. This was quite constitutional but it meant a fight and stiffened those who did not want to surrender to those who missed no opportunity of stifling their aspirations, thwarting their agitation and jeopardising the national interests. The president's casting vote gave Mrs. Besant a technical victory, but the United Provinces will consider it a magnificent defeat of the president of the last Congress. She was at first in a minority of twenty-two, and demanding a poll served no other purpose than helping the C. I. D. men who are said to have noted down the names of the extremists.

We appeal to the Madras leaders to work unitedly, forgetting the unhappy incident at the Conference. Differ by all means, but do not carry personal differences and recriminations too far lest they injure the common cause. There is no hope for the country from the party who seek personal aggrandisement, bureaucratic favour, power and position, and who might be satisfied even by an appearance of concession which they might try to construe as "substantial." The Indian people, at least a large section of them, have been driven to desperation by Government's unsympathetic attitude and policy of pin pricks. The turning back from Gibraltar of the Home Rulers, who, braving the perils of the deep, went to speak to the British democracy, has embittered popular feeling. Do the war

Cabinet want to convert India into another Ireland? Timely concessions avert great disasters. Mr. Montagu should remember that he gives twice who gives quickly.

HINDUSTANI, 19th May, 1918.

The *Hindustani* (Lucknow) of the 19th May, 1918, regrets that there was so much discussion over Mrs. Besant's most opportune resolution at the Madras Provincial Conference. The present is the time not to bargain with Government but to lend it a helping hand.

LEADER, 22nd and 24th May, 1918.

The *Leader* (Allahabad) of the 22nd May, 1918, deplores the spirit of intolerance manifested at the Madras Conference and elsewhere in recent times, and regrets that prejudice and passion should have gone so far as to accuse Mrs. Besant of unworthy intentions. Harmony, co-operation and discipline in public life among all classes is necessary if the constitutional struggle is to be successfully fought.

The *Leader* of the 24th May says since the Madras Conference a vigorous campaign against Mrs. Besant has been started by her quondam admirers, some of whom have suggested that she is in league with the Government, while others have rated her for having betrayed the cause of the country. She has been accused of backsliding, of want of wisdom and fairness, and pathetic appeals have been made to Mr. Tilak to come to the country's rescue. The man whose courage and patriotism are lauded to the skies when he finds himself called upon to attack the Government, must be prepared, when he differs from the popular opinion, to be told that he is an office-hunter or a title-seeker or that he is in league with the Government. The man with a superabundance of vocabulary and the minimum of thought, who can go into hysterics over some shibboleths, in whose case the lime light of public gaze does duty for the dry light of reason, and who is prepared to give all to party, forgetting the country at large, is the man who claims the attention of the hour. We do not pose as followers of Mrs. Besant, but we believe that in the matter of aiding the Empire at this crisis she is right and her critics are wholly wrong.

OUDH AKHBAR, 22nd May, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd May, 1918, says that the voting on Mr. Satya Murthi's amendment to Mrs. Besant's recruitment resolution at the Madras Provincial Conference shows that the views of young Indians are even more advanced than those of the leaders who are wrongly dubbed extremists. They believe that while their leaders demand sacrifices from them they are helpless to secure their rights. In these circumstances Government should surely do something to win the confidence of the rising generation which is passing out of the control of even the most popular leaders.

PRATAP, 13th May, 1918.

14. The *Pratap* (Cawnpore) of the 13th May, 1918, publishes the fourth instalment of a contributed article describing the oppressive cesses on the people in Native States.

Reforms in Native States.

AL BASHIR, 14th May, 1918.

15. Referring to Sir Subramania Iyer's letter to President Wilson, *Al Bashir* (Etawah) of the 14th May, 1918, says it is a strange policy that while Government interns Muslims on the mere suspicion of being in communication with foreign States. it connives at the glaringly disloyal actions of the Hindus. Is not the despatch of this letter at this critical time sufficient to stigmatise Government and to produce an unpleasant effect on the friendly relations of the two States? Government always yields to the demands of the Hindus who openly conduct a violent agitation against it and do not hesitate to crave the interference of a foreign power to achieve their ends. But the demands of the poor Muslims, who are loyal to the backbone and who never cared to bring about the intervention of Muslim States for the redress of their grievances, are ever ignored. This is the policy which is alienating the Muslim youths from the Government.

Government and Muslims.

We never protested against the internment of our Muslim brethren because we did not want to embarrass Government in the successful prosecution of the war. But with our sense of nationality and loyalty to Government we cannot willingly observe Government maintaining silence in regard to the actions of Iyer, Tilak and Bipin Chandra Pal.

AL BUREED, 18th May, 1918.

16. *Al Bureed* (Cawnpore) of the 18th May, 1918 (received on the 20th May), notes with pleasure that Mr. Wahidyar Khan, manager of the defunct *Nai Roshni*, has dedicated

Muslim leaders.

his life to the service of Islam and has begun the propagation of his religion by ventilating his views in leaflets.

Referring to the account of the lives of the Muslim internés recently published by the Society for the Aid of the Muslim Internés, the *Mashriq* (Gorakhpur) of the 16th May, 1918 (received on the 18th May), says that this booklet contains an account of Maulana Mahmud Hasan's life which is calculated to cause a storm of religious enthusiasm among Muslims. The Maulana spent some seventy years of his life in India without ever violating his predecessors' code of loyalty to the British Government. Is it not surprising that at the end of his life he should have entertained disloyal ideas? MASHRIQ, 16th May, 1918.

There is an astonishing discrepancy between the statements of Sir James Meston and Government's answer to the question of Mr. Raza Ali in the Council. The mere fact that the Maulana refused to endorse the *fatwa* pronouncing the Turks to be apostates, in the absence of any other evidence, does not prove his anti-British views. It is a religious matter and disobedience to the Sharif in this connection does not amount to a conspiracy against the British Crown.

The *Medina* (Bijnor) of the 17th May, 1918, thanks Mr. Gandhi for having advocated, in his letter to the Viceroy, the protection of the holy places of Islam and the safeguarding of the rights of Muslim States, and points out that it was these very sentiments which Muslim representatives feared to voice. We hope Mr. Gandhi's wise, bold and opportune declaration will not only promote Hindu-Muslim unity but also induce Government to act, seeing that Hindu feeling is in consonance with Muslim sentiments. MEDINA, 17th May, 1918.

The *Rahbar* (Moradabad) of the 15th May, 1918 (received on the 20th May), while crying shame on the Muslim leaders, urges Muslims to thank Mr. Gandhi for ventilating the real Muslim feelings regarding the protection of the holy places. RAHBAR, 15th May, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 19th May, 1918 (received on the 21st May), says it cannot help agreeing with the views of the *Jamhoor* that Zafar Ali Khan is not a man of principle, nor does he stick to any policy. He is a time-server. NAIYAR-I-AZAM, 19th May, 1918.

The *Rohilkhand Gazette* (Bareilly) of the 16th May, 1918 (received on the 22nd May), says that the pamphlet entitled *The Political Chameleon* published by the well-known pamphleteer, Mr. Ziaul Haq, exposing Zafar Ali Khan's true nature, will serve to destroy the very little confidence Muslims had in this socalled leader. ROHILKHAND GAZETTE, 16th May, 1918.

The *Nadwat-ul-Ulama*.

17. Maulana Abdul Bari writing in the *Hamdam* (Lucknow) of the 11th May, 1918, complains that the *Nadwat-ul-Ulama* has failed to achieve its main object, the unity of the *ulama*, and that certain resolutions passed by it during the Turco-Italian war were not in harmony with its ideals. The early days of Islam should not be looked to for precedents, for in those days there was no question of non-Muslim interference with affairs of the Hedjaz. That in defending their religious rights the *ulama* of Firanghi Mahal have never cared for the powers-that-be is proved by the martyrdom of Maulana Amir Ali Shahid, and the examples of the *Mawayid-ul-Islam* during the Russo-Turkish war and Maulana Abdul Majid during the recent Balkan wars. The commandments of religion are binding at all times and in all circumstances. The noble deeds of great men, not their failings, should be emulated. The *Quran* and the traditions of Muhammad should always be kept in view. HAMDAM, 11th May, 1918.

M. K. Gandhi and passive resistance.

18. The *Advocate* (Lucknow) of the 19th May, 1918, eulogising the action of the Allahabad Home Rule League in holding a meeting to express sympathy with the Kaira sufferers, declares that the insincerity and selfishness of the Anglo-Indians who profess profuse love for the masses are well known. If the peaceful efforts of Mr. Gandhi and other leaders have failed to convince Government of the crying need for immediate relief, it is time that the irresponsible authorities were made to realize the intensity ADVOCATE, 19th May, 1918.

of the situation by pressure from outside, by public meetings throughout the country.

ARYA PATRA, 16th May, 1918.

The *Arya Patra* (Bareilly) of the 16th May, 1918 (received on the 21st May), says that the respect and honour accorded to Mr. Gandhi by the Viceroy is due to his passive resistance and self-sacrifice.

HINDI KESARI, 16th May, 1918.

The English portion of the *Hindi Kesari* (Benares) of the 16th May, 1918 (received on the 20th May), contains the following :—"Mahatma Gandhi is the prophet and messenger of true liberty and exalted freedom. He cannot tolerate tyranny against people in whatever form that might come out. He was fighting against Government, an organized tyranny not by any physical weapon but by the soul force of an aggrieved people determined to win their battle against all odds. What he has written to the Viceroy is matter-of-fact, truthful and outspoken statement which every Indian feels; he knows perfectly well how poor India is and how much India has already contributed to the war in spite of her being so poor. India has freely given donations and is contributing even to-day the expenses in many battle fronts. She cannot give any more and this Mahatma Gandhi has said in frank language."

PREM, 8th May, 1918.

The *Prem* (Bindraban, Muttra) of the 8th May, 1918, says that as without genuine grievances the cultivators of Kaira would not have chosen to undergo the sufferings involved in passive resistance, the Bombay Government should concede their request for remission of rent. If it is the right of Government to levy rent, it is equally its duty to save the lives of the people. If it refuses to take notice of their grievances they can refuse to pay the rent.

OUDH AKHBAR, 19th May, 1918.

19. The *Oudh Akhbar* (Lucknow) of the 19th May, 1918, referring to the recent attacks by anarchists on policemen, says that the Bengali anarchists are really injuring their nation and country by their criminal acts while they fondly believe that they are acting patriotically. Robbing and murdering one's own countrymen can in no way fall within the category of patriotism and can only injure common national interests.

Political crime.

AL BUREED, 18th May, 1918.

20. *Al Bureed* (Cawnpore) of the 18th May, 1918 (received on the 20th May), referring to the anti-Indian views expressed by the Anglo-Indian press in connection with the Delhi War Conference, says that the Anglo-Indians should bear in mind that their foolish writings create hatred and contempt in Indian minds instead of evoking enthusiasm and loyal feelings. The attempts of the Indian press to create friendly relations between rulers and ruled will never be successful so long as the Anglo-Indian press continues its vituperations. This attitude will shake the foundation of British rule in India instead of consolidating it.

The Anglo-Indian press.

HAMDAM, 16th May, 1918.

Referring to the *Madras Mail's* objection to the Government of India's conciliatory attitude towards the Indian leaders at the Delhi War Conference, the *Hamdam* (Lucknow) of the 16th May, 1918, agrees with the *Leader* that so long as the *Madras Mail* enjoys the patronage of Lord Pentland adequate action will not be taken against it. The editor of the *Madras Mail* may be scolded privately for his impertinence, but this will not satisfy Indians nor remove the complaint resulting from the making of unpleasant distinctions between Indians and Anglo-Indians in the application of the Press Act. It is essential that steps should be taken against the impertinence of this paper in order to maintain the dignity and prestige of the representative of the King in the eyes of the public.

OUDH AKHBAR, 19th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 19th May, 1918, complains that the *Madras Mail* has indulged in vituperative language against the Viceroy simply because he consulted the Home Rule leaders in the Delhi War Conference, and agrees with the *Madras Times* that such language can only work harm. If an Indian paper had been guilty of such impertinence towards the Viceroy it would have fallen into the clutches of the Press Act long ago.

LEADER, 25th May, 1918.

21. The *Leader* (Allahabad) of the 25th May, 1918, reproduces a letter addressed by MR. CASSAMALLY JAIRAZBHOY to the *Times of India* (Bombay) urging the need for providing facilities for the education and training of Indian seamen, who at present are practically obliged to remain always lascars; even those who hold foreign-going certificates are treated differently from their European comrades and insurance companies refuse to insure ships captained by Indians.

Indians in the public service.

The *Rohilkhand Gazette* (Bareilly) of the 16th May, 1918 (received on the 22nd May), suggests that an experienced Indian should be appointed as Governor of Mesopotamia in order to win the hearts and confidence of the inhabitants. The Moghals appointed Hindu governors in Bengal and Kabul. ROHILKHAND GAZETTE, 16th May, 1918.

22. The *Maryada* (Allahabad) for February 1918 (received on the 18th April), referring to the confinement of Swami Satya Deva at Motihari, describes the defects of the internment rules and requests Government to refer old internment cases to the committees recently appointed. MARYADA, February 1918.

The Defence of India Act.

23. The *Mashriq* (Gorakhpur) of the 16th May, 1918 (received on the 18th May), says that the rumoured amendment in the Arms Act will not serve as an incentive to the fighting races. Government should exempt all warlike races from the Arms Act. MASHRIQ, 16th May, 1918.

The Arms Act.

The *Sitara-i-Hind* (Lucknow) of the 18th May, 1918 (received on the 20th May), urging that a reasonable amendment should be made in the Arms Act, suggests that the relatives of Government servants, proprietors of newspapers, cattle-dealers, merchants, and, in order to maintain the balance of power between Hindus and Muslims, the community in a minority, should be exempted from the Arms Act. Indians should be allowed to manufacture arms as all amendments in the Act will prove futile unless cheap weapons are procurable. SITARA-I-HIND, 18th May, 1918.

II.—Administration.

(a)—Education.

24. The *Utsah* (Orai) of the 10th May, 1918 (received on the 13th May), has a contributed article which institutes a comparison between the American and the Indian systems of education. While the aim of education in India is to fit boys for service [*lit.*—slavery] and deprive them of manly powers, education is imparted in America on such lines as to develop both mental and physical faculties. The rulers in India have no regard for the interests of the people. The extent of the spread of education in this country as compared with other countries during the last century shows how far the rulers have made Indians fit. UTSAH, 10th May, 1918.

Government's educational policy.

25. The *Leader* (Allahabad) of the 20th May, 1918, says students' conferences are generally useful, but in disciplinary matters the students cannot be judges. We note with concern that recently a students' conference at Palghat passed a resolution affirming the necessity of strikes by students as a means of redressing their grievances. Save in the most exceptional circumstances students' strikes are utterly indefensible. It was also unfortunate that in the same conference Mr. Arundale severely criticised the conduct of the Principal in connection with the recent disturbances at the Victoria College, Palghat. LEADER, 20th May, 1918.

Discipline in colleges.

26. The *Sitara-i-Hind* (Lucknow) of the 16th May, 1918, says that Mr. Wazir Hasan's statement in his speech at the budget meeting that the *Shia* College is a rival of the Muhammadan Anglo-Oriental College has added to the existing unpopularity of the Muslim League as it has filled the hearts of *Shias* with anger and indignation. SITARA-I-HIND, 16th May, 1918.

The *Shia* College.

27. The *Sammelan Patrika* (Allahabad) for January 1918 (received on the 4th April), says that though it is well known to Government that in India Hindi is known by more people than any other language, yet Government does not use the Hindi script on coins and new notes. The public should not accept coins or notes which do not bear Hindi script, and if Government punishes them for this they should be ready to suffer. If this procedure were adopted it would have some result and the Government would repent of its lack of foresight. SAMMELAN PATRIKA, January 1918.

Urdu and Hindi.

The *Veda Prakash* (Meerut) for April 1918 urges the publication of the *Meerut District Gazette* in Hindi also; court summonses of the district should be published in the Hindi papers and not only in the *District Gazette*. VEDA PRAKASH, April 1918.

(b)—General.

HAMDAM, 21st May, 1918.

Indian trade.

28. The *Hamdam* (Lucknow) of the 21st May, 1918, expresses gratification at the establishment of a national industrial college at Madras, and congratulates the founders of the college on securing the services of able men. It is sincerely to be hoped that it may inaugurate a new era in the industrial life of the country.

OUDH AKHBAR, 16th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 16th May, 1918, urges the Government of India to abandon their policy of free trade and to save the raw materials of India from going to foreign countries after the war; but this will be possible only when the Congress-League scheme is passed and Indians get responsible government.

ARYA PATRA, 1st May, 1918.

The famine in Garhwal.

29. The *Arya Patra* (Bareilly) of the 1st May, 1918 (received on the 15th May), referring to the serious havoc wrought by the famine in Garhwal, says that a number of Christian missionaries have arrived there and are securing children for their fold dirt cheap. This place, which previously did not contain even a single Christian or Muslim, now teems with people who are selling their faith for a mess of pottage.

CAWNPORE GAZETTE, 15th May, 1918.

The special correspondent of the *Cawnpore Gazette* gives, in its issue of the 15th May, 1918, a touching description of the sufferings of the famine-stricken people in Garhwal. Many starving Rajputs of ancient descent shut themselves in their houses to preserve their self-respect and quietly laid themselves down to die. Women flung themselves into the Ganges to escape the pangs of hunger. People have sold their ornaments and houses, borrowed, and taken *takavi*, but still the grey wolf of famine stalks at their door. Alas! the pride of the nation, Lala Lajpat Rai, is not in the country now or he would not only have moved your hearts but would have made you weep copiously.

HAMDAM, 21st May, 1918.

The *Hamdam* (Lucknow) of the 21st May, 1918, has a letter from HAJI RIAZ-UD-DIN AHMAD, manager of the Islamic Propagation Society, Amroha (Moradabad), urging Muslims to help the famine-stricken Muslims of Garhwal and to protect the Muslim orphans there from falling into the hands of missionaries.

OUDH AKHBAR, 18th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th May, 1918, while thanking Government for distributing relief gratis in Garhwal, appeals to Government to issue orders forbidding all religious organizations to take advantage of the famine to further their propagandist work.

UTSAH, 10th May, 1918.

Grievances of cultivators.

30. PANDIT BENI MADHAVA TIWARI writing in the *Utsah* (Orai) of the 10th May, 1918 (received on the 13th May), describes the deplorable condition of cultivators in Bundhelkhand owing to the highly unfavourable prospects of their crops. They are extremely anxious about how they are to meet their liabilities. Their sufferings are rendered all the more unbearable by the harshness of subordinate officials and the ill-treatment of the police and the prevailing high prices of the necessaries of life.

AGRA AKHBAR, 14th May, 1918.

Paper currency.

31. The *Agra Akhbar* of the 14th May, 1918 (received on the 17th May), complains that money-lenders refuse to accept notes and the railway booking offices hesitate to take them.

AL BASHIR, 14th May, 1918.

Al Bashir (Etawah) of the 14th May, 1918, urges Government to take action against those who refuse to accept notes and suggests that rupees now in existence should be melted down and new coins should be minted containing seventy-five per cent. of alloy.

ARYA MITRA, 16th May, 1918.

The *Arya Mitra* (Agra) of the 16th May, 1918 (received on the 20th May), urges Government to make satisfactory arrangements for the encashment of currency notes, to prevent the growth of widespread dissatisfaction among the people owing to the existing currency difficulties.

HAMDAM, 22nd May, 1918.

The *Hamdam* (Lucknow) of the 22nd May, 1918, says that unless bars of silver come into the market for sale, the market will not resume its normal state, nor will people cease to think that a rupee is more valuable as metal than as a coin.

PREM, 8th May, 1918.

The *Prem* (Bindraban, Muttra) of the 8th May, 1918 (received on the 13th May), asks Government to take steps to relieve the uneasiness caused among the

villagers by the currency trouble. The practice of charging discount on currency notes should be put a stop to and Government should announce when the public may expect to get silver coins.

The high prices.

32. The *Azad* (Cawnpore) of the 16th May, 1918, says that Government's action in regard to the sale of salt has been unprecedented and one-sided and favours only those who believe that businessmen should carry on trade without any prospect of profit. Government should, in the first instance, have made arrangements for selling salt at a fixed price, with those merchants who had deposited money in the treasuries for buying salt. Again, when Government was aware that waggons were not available it should not have accepted payments in advance for salt.

AZAD, 16th May, 1918.

The *Mashriq* (Gorakhpur) of the 16th May, 1918 (received on the 18th May), saying that the peace and tranquillity of the country depend upon the supply of grain, salt, cloth and kerosine oil, urges Government to attach as much importance to this as it does to the supply of recruits and collection of money.

MASHRIQ, 16th May, 1918.

Writing in the *Sitara-i-Hind* (Lucknow) of the 19th May, 1918, MIRZA SULTAN AHMED, of Lucknow, enquires whether the recent increase in the price of opium is in accordance with the orders of Government, and urges officials to take action to redress the grievances of opium-eaters as the increase is causing serious dissatisfaction among them.

SITARA-I-HIND, 19th May, 1918.

The income tax.

33. The *Avadhbasi* (Lucknow) of the 14th May, 1918 (received on the 16th May), says that the new income tax forms have caused serious dissatisfaction among the people, and asks the authorities to take measures to reassure the public mind. Nothing should be done at this time which might prove injurious in any way to the war work.

AVADHBASI, 14th May, 1918.

Grievances of Kumaun.

34. The *Vishwa Vidya Pracharak* (Lucknow) for March 1918 contains an article by BADRI DAT PANDEY, publisher of the *Almora Akhbar*, describing the calamities of the Kumaun people caused by the coolie system and the forest administration and criticising the behaviour of officers towards the people. It is thought that because the hills are healthy the English trouble the poor villagers in order to make them vacate their villages so that they may reside there.

VISHWA VIDYA PRACHARAK, March 1918.

Police and public.

35. RAMESHWAR PRASAD PATHAK of Patora writing in the *Pratap* (Cawnpore) of the 13th May, 1918, complains that the local police arrested an ascetic in the neighbourhood on the suspicion that he was an absconded offender, although there was not the least similarity in the descriptive rolls of the two persons. The ascetic was ultimately released but this shows how the police do their work.

PRATAP, 13th May 1918.

The *Rahbar* (Moradabad) of the 21st May, 1918, admires the American method of securing public co-operation in police work by allotting different police circles to girls, and suggests that similar measures should be taken in India.

RAHBAR, 21st May, 1918.

The Jaipur State.

36. The *Bharat Bandhu* (Hathras) of the 14th May, 1918 (received on the 16th May), refers to the grievances of local employés on the Sikar estate (Jaipur State) arising from the system of the official *bania* supplying provisions to them in part payment of their salaries, and urges that they should be paid their salaries wholly in cash.

BHARAT BANDHU, 14th May, 1918.

The United Provinces Administration Report.

37. The *Rajput* (Agra) of the 15th May, 1918 (received on the 18th May), says that the remarks in the United Provinces Administration report regarding the descent of Chamars are misleading, inasmuch as the book of Mr. Udaibir Singh, on which these remarks are based, is written in a humorous and sarcastic vein, and the statements in the book are not to be taken literally. It is surprising that the able author of the report should have committed such a mistake. Necessary alterations should be made to prevent any misconception in the public mind.

RAJPUT, 15th May, 1918.

Muslims in the public service.

38. The *Hamdam* (Lucknow) of the 19th May, 1918, urges that the newly-created temporary judgeship in the Calcutta High Court should be given to a Muslim. Half the Indian Judges should be Muslims in accordance with their proportion of the population in Bengal.

HAMDAM, 19th May, 1918.

III.—Religious and social matters.

HAMDAM, 19th May, 1918.

39. The *Hamdam* (Lucknow) of the 19th May, 1918, urges Government to provide ships for a few weeks to carry pilgrims from Bombay to Jeddah as the inability of pilgrims to perform their religious ceremony will not only make them uneasy but will also cause great loss to the people of Jeddah and Mecca who earn their livelihood from these pilgrims.

The *Haj* pilgrimage.

HAMDAM, 22nd May, 1918.

40. The *Hamdam* (Lucknow) of the 22nd May, 1918, says our Hindu brethren have no right to criticise the propagandist efforts of the missionaries so long as they do not set themselves to reform the depressed classes, the conversion of whom to Christianity undoubtedly raises their social status.

Social reform.

MUSAFIR, 17th May, 1918.

41. The *Musafir* (Agra) of the 17th May, 1918 (received on the 20th May), says that new architects will be required in the social and religious reconstruction of Europe after the war as materialism and Christianity have proved to be failures. The *Arya Samaj* should arrange to establish missions in the West as it alone can assuage the spiritual thirst of grieved and uneasy Europe.

Western civilization.

RAHBAR, 21st May, 1918.

The *Rahbar* (Moradabad) of the 21st May, 1918, says that might and not right is the guiding principle of the present-day civilization and even the advanced Americans who can grant self-government to the Philippines cannot bring themselves to adopt an attitude of tolerance towards the aborigines of the United States. The present war between the highly civilized British and Germans shows that in the principles of modern civilization there is some flaw which can be remedied by religious and moral education alone.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:

The 25th May, 1918.

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I.—Politics.

MEDINA, 25th May, 1918.

General Maurice's allegations.

1. Referring to General Maurice's allegations, the *Medina* (Bijnor) of the 25th May, 1918, says that the critical nature of the situation demands that England should be united, as anything less than this would lead the enemy to think that his underhand machinations have borne fruit.

AL KHALIL, 16th May, 1918.

The Near East.

2. *Al Khalil* (Bijnor) of the 16th May, 1918 (received on the 22nd May), says that the defection of Roumania is less serious than that of Russia which has resulted in the supremacy of the Turks in the Caucasus. The Germans have advanced to the Crimea in order to effect a junction with the Turkish army and to fulfil their dreams of a Baghdad railway by securing the Trans-Caspian Railway. The Turks have concentrated all their attention on the conquest of this country which they are subjugating speedily but they do not know that the British advance in Mesopotamia threatens their own empire.

In its weekly review of the war news the same paper referring to the sensational accounts of Turkish activities in the Caucasus says that if British statesmen had not made a serious mistake in diagnosing the malady of the sick man of Europe the world would have been spared all these troubles. Turkey would not have thrown over the Allies as shamefully as Russia has done.

HAMDAM, 17th and 23rd May, 1918.

The *Hamdam* (Lucknow) of the 17th May, 1918 (received on the 27th May), hopes that the generosity of the Shah of Persia in purchasing American War Bonds will attract the special attention of the Allies and induce them unselfishly to assist the progress of Persia.

The *Hamdam* of the 23rd May (received on the 27th May) says that the pan-Turanian movement will fail to win the sympathy of Muslims as it is not purely religious. The confidence of the Turks in their selfish and crafty German ally is now lessening. It is to be hoped that the effects of this suspicion will soon appear provided the Allies offer the Turks a helping hand.

MEDINA. 28th May, 1918.

The *Medina* (Bijnor) of the 28th May, 1918, says that the views expressed by Mr. M. Scott in his statement in Parliament regarding the possibility of a German advance towards India, are not in harmony with those expressed by His Excellency the Viceroy in his speech at the Delhi War Conference. It is, therefore, only natural that one should think his fears groundless.

AL BASHIR, 28th May, 1918.

The Irish problem.

3. *Al Bashir* (Etawah) of the 28th May, 1918, says that the leniency shown by Government towards the Irish rebels has given Indians a chance to complain against its harsh treatment of Indian political suspects. It is no justice to punish Indians on mere suspicion while shutting the eyes to the treasonable activities of the Irish.

CAWNPORE SAMACHAR, 26th May, 1918.

The *Cawnpore Samachar* of the 26th May, 1918 (received on the 28th May), says that every lover of peace will deplore the unrest in Ireland, but it is also equally lamentable that though the Home Rule Bill has not been passed repression has again begun in that unfortunate country.

HAMDAM, 24th May, 1918.

Referring to the German conspiracy in Ireland, the *Hamdam* (Lucknow) of the 24th May, 1918, regrets that even the Irish nationalist party has expressed suspicion of the British Government at this grave crisis in the war. Mr. Dillon, the leader of this party, has accused the Government of having no intention to grant Home Rule while trying to dupe the Irish and American public.

OUDH AKHBAR, 24th and 29th May, 1918.

Referring to the recent disclosures regarding the German-Irish conspiracy, the *Oudh Akhbar* (Lucknow) of the 24th May, 1918, says that the Irish know from experience that such rebellions can lead only to disaster. The *Oudh Akhbar* of the 29th May condemns the recent Sinn Fein conspiracy in Ireland and says that the Sinn Fein demand for an independent Ireland cannot be accepted by England which would never like to create an hostile independent state in close proximity to itself. No anti-British element should be allowed to exist in Ireland to distract the attention of England at this critical phase of the war.

4. The *Medina* (Bijnor) of the 28th May, 1918, regrets that no Muslim has been appointed to the Imperial War Conference, and enquires what offence Indian Muslims have committed to merit this treatment.

MEDINA, 28th May, 1918.

The Imperial Conference.

5. *Al Bureed* (Cawnpore) of the 25th May, 1918 (received on the 28th May), urges the holding of district war conferences and says that Shaikh Shahid Husain's suggestions regarding recruitment should be applied to districts outside Oudh also.

AL BUREED, 25th May, 1918.

India and the war.

The *Avadhbasi* (Lucknow) of the 21st May, 1918 (received on the 27th May), admits that, as remarked by the King-Emperor, Indians have not helped to the best of their power and capacity, but says that under the existing conditions full help cannot be expected from them. They would have shown what they could achieve if the irresponsible bureaucracy had not rendered them utterly helpless during the last hundred and fifty years. India is neither strong and powerful nor does she love the Empire and the Indian bureaucracy. For this not she but the bureaucracy is to blame. The history of the last hundred and fifty years is a history of broken promises, the destruction of Indian industry, recurring famines, visitations of disease, growing impoverishment of the people, distrust and repression. To crown all is the order of the War Cabinet against the Home Rule deputation. How in these circumstances can full help be expected from India? Will not the irresponsible bureaucracy be ashamed of such a state of things? The King-Emperor rightly remarked that the Empire's need was India's opportunity, and it is satisfactory that India has taken full advantage of it by her sacrifices on the battlefields of Flanders, Mesopotamia, Egypt and Palestine.

AVADHBASI, 21st May, 1918.

Now the authorities should deal generously by India and prove by deeds that England's angle of vision has changed towards India. The King-Emperor should at once ask the authorities to change their policy. It is impossible that the authorities should continue their narrow-minded and selfish treatment of Indians and that the latter should remain unaffected by it. The King-Emperor's message is heartily welcome to us, but the authorities should bring about such conditions in the country as may help us in taking the best advantage of the opportunity. We take the concluding words of His Majesty's message to be meant as a delicate hint to the authorities to discharge their duty by India. The fixing of the time-limit for the grant of full *swaraj* and the immediate acceptance of the Congress-League reform scheme as the first instalment would bring about the consummation desired by the King-Emperor. But the authorities are silent on the point and the Viceroy's speech at the Delhi War Conference which lacked the least assurance to the people is the most obvious illustration of it. What can be worse short-sightedness than this? However, the King-Emperor's concluding words have cheered us up and we fully trust that we shall be ultimately victorious despite these intermediaries and the Sydenham group, provided our leaders do not waver on account of obstacles and difficulties. The authorities will do well to note the changing mentality of India and not hesitate to allow their narrow interests to be sacrificed to some extent for the defence of the Empire. The authorities should note that with a few exceptions all Indians believe that *swaraj* alone can stir up cordial and whole-hearted enthusiasm among Indians for the war. Unless Government change their policy, the people will not be willing to sacrifice their lives for the bureaucracy.

While regarding the *Pioneer's* suggestion for the establishment of a war cabinet in India as worth consideration, the *Hamdam* (Lucknow) of the 24th May, 1918 (received on the 27th May), says the Indian public cannot repose any confidence in any such cabinet which does not contain influential leaders. The present system of Government should first of all be reorganized and then such proposals should attract the attention of Government. We heartily support the *Pioneer's* suggestion that India should imitate England not only in this matter but in all important affairs also and thus Indians should be allowed to have a full share in the management of their country.

HAMDAM, 24th May, 1918.

The *Hindustani* (Lucknow) of the 23rd May, 1918, appeals to Government to abandon its distrustful military policy immediately in view of the gravity of the situation. In view of the frequent non-fulfilment of the pledges of Government Indians now attach little value to promises until they are fulfilled. So Government

HINDUSTANI, 23rd May, 1918.

should forthwith announce the increase in soldiers' pay and the number of commissions to be given to Indians. There is still time for Government to adopt a trustful policy otherwise it may have to repent bitterly.

KAYASTHA HITKARI, 24th May, 1918.

The *Kayastha Hitkari* (Agra) of the 24th May, 1918 (received on the 31st May), says that since the Mutiny of 1857 the present war is the only occasion on which Indian loyalty has been put to the test, and urges Indians to help Government freely with men and money.

LEADER, 27th May, 1918.

The *Leader* (Allahabad) of the 27th May, 1918, quotes the *New India's* comments on the meeting of the Tanjore Home Rule League which passed a resolution expressing inability to help in the prosecution of this war until all repressive laws are abrogated and all internés and political prisoners released, and until a Home Rule Bill based on the Congress-League scheme is passed. They are wrong who call this manifestation of superb patriotism suicidal and question the wisdom of these ultra-nationalists!

MEDINA, 21st May, 1918.

The *Medina* (Bijnor) of the 21st May, 1918, disapproving of the practice of concealing war news, says it is advisable to publish all news and keep the public informed of all events as this awakens enthusiasm for the defence of the country.

OUDH AKHBAR, 23rd May, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd May, 1918, says that liberty can be won only at the cost of blood, and Indians have no need to appeal to America for their freedom when they can secure it by proving their valour on the battle-fields of Europe and Asia. Those who want others to defend their country against foreign invaders and at the same time to enjoy Home Rule themselves do not understand the true meaning of the term. Sovereignty, whether autocratic or constitutional, cannot be had without sacrifices. Constitutional agitation and sacrifice are the only weapons which Indians possess to secure their birthright of liberty. As soon as we succeed through constitutional agitation in abolishing racial and colour distinctions the half-dead body of India will begin to pulsate with life. As soon as Indian soldiers get pay and privileges equal to those of their European comrades lakhs of recruits will rally round the colours and form a steel wall to defend the Indian frontier. Thus India will receive her freedom from within and not from without. The British Commonwealth would be a farce without an autonomous India.

PRATAP, 27th May, 1918.

The *Pratap* (Cawnpore) of the 27th May, 1918, considers a German invasion of India to be a real danger and deplores the fact that necessary steps were not taken in time to meet it. The people are ready to defend their country, but they are unable to do so without Government help. There are no inducements for the people to join the Army. The masses lack the sense of patriotism owing to their gross ignorance. There are no visible indications that agricultural improvements will be effected. Government will do well to act upon the advice of the *Times* to treat the Indian Home Rule question as a war problem and solve it in the interests of India and the Empire alike before it is too late. It is strange that while Anglo-Indians urge fresh taxation of poor Indians to meet war expenditure, they are ready to oppose with all their might Government's attempt to impose even a light tax on the tea and jute industries which are controlled by them to their immense advantage. If these Anglo-Indians will not change their policy they will increase the complications of the Indian situation.

UTSAH, 17th and 24th May, 1918.

The *Utsah* (Orai) of the 17th May, 1918 (received on the 20th May), urges the relaxation of the Arms Act, the provision of military training and the removal of all racial distinctions in the Army in order to arouse heart-felt enthusiasm among Indians for the war. The pledges and promises made by Government should be fulfilled as early as possible. Any delay in this matter will only create disappointment among Indians and make them indifferent to the war.

The *Utsah* of the 24th May (received on the 27th May), says that full co-operation between Government and the people is necessary to avert the threatened danger of an invasion of India by Germany and for the defence of the Empire. Such co-operation will be possible if Government will grant liberty to the people and not ask them to allow the question of Home Rule to hang fire. They will co-operate with their political opponents for the defence of the Empire but they cannot sacrifice their political principles. They must be equal partners in the Empire. The cry of war time and the troubles of the Empire

cannot mislead them, nor can they be ready to accept unsubstantial concessions like the Morley-Minto reforms. The Viceroy should ask the Premier to introduce the Indian Home Rule Bill in Parliament to assure Indians that they will share the liberty for which they are required to fight. This will solve the problem of man-power at once.

ZUL QARNAIN, 28th May, 1918.

The *Zul Qarnain* (Budaun) of the 28th May, 1918, while deploring the military policy of the Government which has incapacitated Indians to such an extent that they cannot render adequate help in men, urges Indians to use all their resources at this juncture and forget all their grievances.

AL BASHIR, 28th May, 1918.

The Delhi War Conference.

6. Referring to the outcry against the attitude of the Hindu moderate leaders towards the Home Rule resolution at the Delhi War Conference, *Al Bashir* (Etawah) of the 28th May, 1918, says that the malady of branding erstwhile popular idols as sycophants and traitors is not confined to Muslims but has also spread to Hindus. The difference lies in the fact that while the Muslim leader loses his prestige and honour for ever, the Hindu leader is not subjected to such perpetual disgrace on account of a mere difference of opinion and stands a chance of rehabilitation in the public estimation.

AVADHBASI, 21st May, 1918.

One HARISH writing in the *Avadhbasi* (Lucknow) of the 21st May, 1918 (received on the 27th May), considers that the recommendations of the Delhi War Conference are not calculated to be successful in obtaining help in men and money. Mr. Gandhi has rightly voiced the general sentiment of the people that they have already rendered all possible monetary assistance and are now incapable of giving any further help. The masses cannot do so without undergoing the severest privations. As regards man-power there are much better prospects, but they depend upon a generous attitude on the part of Government. If Government will give up its old crooked and distrustful policy, the drooping hearts of Indians will be revived and they will be able to forget the past and be ready cheerfully to make all sacrifices in the war. The only way to invoke enthusiasm among Indians for the war is to pass a *swaraj* bill through Parliament.

AZAD, 30th May, 1918.

The *Azad* (Cawnpore) of the 30th May, 1918, condemns the action of the correspondent of the *Marhatta* in trying to calumniate Mr. Malaviya by publishing an incorrect and distorted description of his attitude towards the Home Rule resolution at the Delhi War Conference and says that actions so contrary to public decency and morality cannot lead to national progress.

BHARAT BANDHU, 21st May, 1918.

The *Bharat Bandhu* (Hathras) of the 21st May, 1918 (received on the 27th May), condemns the controversy raging in the press regarding the attitude of certain leaders towards Mr. Khaparde's resolution on *swaraj* in the Delhi War Conference and urges the people to follow the sound advice of Mr. Gandhi to render all possible help to Government at this juncture, taking it for granted that *swaraj* will surely be granted to them. Now that Mr. Montagu is going to publish the official reform scheme the leaders should sink all their differences and express one unanimous opinion on it.

CAWNPORE GAZETTE, 23rd May, 1918.

The *Cawnpore Gazette* of the 23rd May, 1918, while praising Mr. Khaparde and Mr. Gandhi for adopting a bold and straightforward attitude in regard to the question of self-government at the Delhi War Conference complains that Mr. Malaviya betrayed great weakness in refusing to sign a draft resolution on self-government prepared by Mr. Jinnah and Mr. C. P. Ramaswami Iyer and another prepared by himself; he tried to put people off by promising to support Mr. Khaparde's resolution, being perfectly sure all the while that it would be disallowed at the Conference. Probably this ruse was taught him by the Maharaja Scindhia. Mr. Shastri also betrayed similar weakness. This shows the insincerity, weakness and cowardliness of certain leaders who deliver fiery speeches and proclaim their willingness to die for their country.

MEDINA, 21st May, 1918.

The *Medina* (Bijnor) of the 21st May, 1918, regrets that the Delhi War Conference failed to urge Government to pursue the right path which consisted in releasing internés, fixing the period for the grant of Home Rule, and taking Indian leaders into confidence regarding the present state of affairs. This

would have annoyed a handful of Anglo-Indians but it would have won the hearts of crores of Indians.

HAMDAM, 17th May, 1918.

Commissions for Indians.

7. The *Hamdam* (Lucknow) of the 17th May, 1918 (received on the 27th May), urges that Indians should be given regular and not honorary commissions and should be required to discharge regular regimental duties instead of being attached to the staff of higher military officials.

LEADER, 1st June, 1918.

The *Leader* (Allahabad) of the 1st June, 1918, expresses the hope that as Indians are not admitted to the artillery, the cost of the temporary artillery school, which is to be established at Quetta, will not be borne by the Indian tax-payer. It is most discouraging that after nearly four years of war, at a time when India itself is thought to be in peril, racial inequalities are still flourishing and no serious attempt is being made by the responsible Government to do away with them.

It is believed that most of the Indians who will be given commissions will be non-commissioned officers who have long served in the Army. It is right to reward men who have rendered meritorious services, but the majority of the commissions should be given directly to men of education among the aristocracy and middle class trained as British officers are.

AL BASHIR, 21st May, 1918.

Recruiting in India.

8. *Al Bashir* (Etawah) of the 21st May, 1918, referring to the Rana of Dholpur's proposal to establish a school for the education of the sons of soldiers, suggests that a military college should be started instead, to perpetuate the memory of Lord Kitchener, as one school would not be sufficient.

The editor also enquires why all the commissions given in the United Provinces have been given to Hindus and why Muslims have been ignored.

MEDINA, 25th May, 1918.

The *Medina* (Bijnor) of the 25th May, 1918, says that the anti-recruiting riot in the Multan district shows that if conscription were introduced in India the whole country would be convulsed with such disturbances.

OUDH AKHBAR, 23rd and 29th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd May, 1918, complains of the delay in the publication of Government's decision regarding the increase in the Indian soldiers' pay and the grant of commissions to Indians, and says that Mr. Montagu was not exaggerating very much when he said that the organization of the government of India was wooden, iron and inflexible. Four weeks have passed since the Delhi Conference and still the interchange of telegrams between Whitehall and the Government of India continues, irrespective of the consideration that delay in such weighty matters is cooling Indian enthusiasm. India is helpless to meet the German peril in Asia because Indians possess no authority, and her destiny lies in the hands of others who are still deliberating whether it would be wise to trust Indians and accord them equal treatment with other classes of His Majesty's subjects in the matter of pay and prospects, even though they are shedding their blood. How long is this deliberation to continue?

Referring to the firing by the police in the recent Multan anti-recruiting riots, the *Oudh Akhbar* of the 29th May says that just now when it is necessary to win the hearts of the people the voluntary principle should be insisted upon. The powers of the police should be curtailed, there should be no indiscriminate firing and not the least suspicion of compulsion.

PRATAP, 27th May, 1918.

The *Pratap* (Cawnpore) of the 27th May, 1918, regretfully complains that some recruiters have recourse to despicable methods to obtain recruits. The recruiting disturbances in Sholapur and Multan show that recruiters use force to achieve their object, otherwise the general public could not interfere with them. Letters have been received from the Jalaun district saying that recruiters practise much oppression there and that some tahsildars have had even zamindars beaten with shoes because of their inability to supply recruits. We refrain from publishing these letters, as they will discourage recruitment, but we most seriously impress upon Government the need for putting an end to the high-handedness and oppression of recruiters. If Government thinks that without such practices sufficient recruits cannot be forthcoming we would say that it would be far better if partial conscription were introduced among certain classes to whom full rights of citizenship should be granted in recognition of their services.

The *Sitara-i-Hind* (Lucknow) of the 21st May, 1918 (received on the 23rd May), complains that at its recent session the Punjab Indian Association failed to demand the institution of an enquiry into the anti-recruiting riots in the Multan district and the amendment of certain rules of enlistment which are not suited to the characteristics of the Punjabis. SITARA-I-HIND, 21st May, 1918.

The *Utsah* (Orai) of the 17th May, 1918 (received on the 20th May), urges an increase in the pay of soldiers to encourage recruitment. They should be paid better than men enlisted in labour corps. UTSAH, 17th and 24th May, 1918.

The *Utsah* of the 24th May (received on the 27th May), says it has received information from reliable sources that force is being used in recruiting at several places, and remarks that although subordinate officials may consider their actions in the light of meritorious services they are calculated to cause serious unrest among the people.

The War Loan.

9. SITA RAM, Honorary Joint Secretary, *Vaishya Mahasabha*, Meerut, writing in the *Leader* (Allahabad) of the 1st June, 1918, criticises the remarks of a correspondent of the *Pioneer* on the failure of Brahmans and money-lenders to contribute to the War Loan, and urges Government to keep a proper record of subscriptions by the various classes. LEADER, 1st June, 1918.

The *Oudh Akhbar* (Lucknow) of the 30th May, 1918, notes with gratification that though it was decided at a War Loan meeting of Calcutta Marwaris that only those contributing one lakh would be made members of the Executive Committee twenty-two candidates for membership were forthcoming, and urges that similar meetings should be held in these provinces and especially at Lucknow. OUDH AKHBAR, 30th May, 1918.

Home Rule for India.

10. Discussing the question of administrative reforms, the *Abhyudaya* (Allahabad) of the 25th May, 1918 (received on the 27th May), urges that liberal reforms should be introduced as early as possible and that Mr. Montagu's reform scheme should be considered in an impartial spirit. We should not oppose his scheme if the broad principles of the Congress-League reform scheme are recognized therein; while accepting the scheme as a whole we should try to get its unsatisfactory features improved. But we shall have to reject the scheme if only shadowy rights are granted and substantial political power is denied to us. We trust that England will exercise generous statesmanship in dealing with Indian reforms. It is impossible for the British public, which is shedding its blood for the independence of Poland, to oppose *swaraj* for India within the Empire. We hope that under all circumstances our leaders will act with fortitude, self-restraint and wisdom, and that the people will follow their lead firmly and cheerfully. ABHYUDAYA, 25th May, 1918.

The *Cawnpore Gazette* of the 23rd May, 1918, expresses surprise that persons landing in Burma are searched in an objectionable and vexatious manner for Congress-League literature, which is confiscated if found on them. The act of the Burma Government excites both laughter and indignation. It is idle to ask whether the police possess power to confiscate such papers, as no folly is too much for an administration which regards Congress-League literature as revolutionary. But the question is how long such sand walls can withstand the current CAWNPORE GAZETTE, 23rd May, 1918.

The *Cawnpore Samachar* of the 26th May, 1918 (received on the 28th May), says that the charge made by the Anglo-Indians that Indians are too impatient is baseless, seeing that educational and industrial progress is extremely slow and that India is equally backward in sanitary and military matters. Whatever the Anglo-Indians may say, the introduction of administrative reforms in India is inevitable. Administrative reforms alone can inspire confidence among Indians and stimulate them to redouble their efforts in the defence of the Empire. If India is made free she will give, unasked, every help in restoring the sway of liberty throughout the world. CAWNPORE SAMACHAR, 26th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd May, 1918, compares the painfully slow progress of India in primary education, sanitation and industries, with the phenomenally rapid rise of Japan. Indians should not be accused of precipitancy in demanding reforms. India's help in the war would increase a thousandfold if it were granted autonomy under the British aegis. Liberty alone can bring forth those manly virtues which have been lying suppressed for centuries, OUDH AKHBAR, 22nd, 24th and 29th May, 1918.

and Indian statesmen demand reforms with this object in view and not in a bargaining spirit.

The *Oudh Akhbar* of the 24th May, referring to Sir Michael O'Dwyer's speech at the Umbala recruiting darbar, says that while His Honour says that responsible government can be granted only when a large section of the population demand it, he taboos the Home Rule propaganda in his province and thus prevents the expression of views on Home Rule. If Sir Michael were to allow his subjects to express their views he would very soon know that most Punjabi patriots are as desirous of Home Rule as their comrades in other provinces. The second condition laid down by His Honour for the grant of Home Rule is the willingness of Indians to make sacrifices. It is surprising that in spite of the war services rendered by Indians Sir Michael does not regard them as fit to defend their country. Cannot the nation which has proved its prowess on the battlefields of Europe, Africa and Western Asia, defend its own home? We wonder why such baseless arguments are manufactured and what good high officials can do to the British Government by trampling on Indian aspirations.

The *Oudh Akhbar* of the 29th May says that the fact that while Home Rule deputations have been forbidden the activities of the anti-Home Rule Indo-British Association have been permitted and Dr. Nair has been allowed to proceed to England, and the statement of the *Daily Express* that Mr. Montagu's ideas have become more conservative, indicate that Indian expectations regarding constitutional reforms will not be fulfilled. If Indians are disappointed Government will not succeed in its present objects as only practical sympathy can calm India's unrest.

PRATAP, 20th May, 1918.

The *Pratap* (Cawnpore) of the 20th May, 1918, urges that now that Mr. Montagu has returned to England and will soon publish the official scheme of reforms for public criticism a vigorous agitation should be started to get the order of prohibition against the Home Rule deputation cancelled. Indian politicians of all schools of thought should try to express a unanimous opinion on the reform scheme when it is published. Only unity and firmness can ensure them complete success on such an occasion.

PURSHARATH, March 1918.

The *Pursharath* (Bijnor) for March 1918 (received on the 2nd May), says that the civilians and Mr. Curtis detained the Secretary of State in India in order to demonstrate to him the unfitness of Indians for self-government by showing him the disgraceful practices in connection with the *Holi* festival in the Garhwal district. But owing to the famine the *Holi* was not celebrated by the Garhwal people as it was last year, and thus they were foiled. Now India will surely get self-government.

UTSAH, 17th and 24th May, 1918.

The *Utsah* (Orai) of the 17th May, 1918 (received on the 20th May), publishes a sarcastic article giving the report of an imaginary meeting at which a speaker exhorts Indians to starve themselves and feed the whole world, to remain themselves a subject people, but to make every sacrifice for the freedom of the world. The speaker refers to the electoral reforms in England and to the decision to grant Home Rule to Ireland, and says that subject Indians should remain patient and prove their loyalty by showing enthusiasm for the war, notwithstanding their abject poverty and their political aspirations.

SRIJUT VISHAMBHAR NATH GARGIYA contributes an article to the *Utsah* of the 24th May (received on the 27th May), which says that no obstacles and diplomatic moves can withhold *swaraj* from Indians. India will fight vigorously for her rights against the selfish bureaucracy. The people will have to use the weapon of passive resistance for the attainment of *swaraj*, for to grant liberty to a subject people all at once is against the traditions of England.

PRATAP, 27th May, 1918.

11. The *Pratap* (Cawnpore) of the 27th May, 1918, publishes a poem by VIBHOOTI saying that Indians will not lose heart in the presence of calamity and will not allow their country to be insulted by the enemy, without regard to their own interests. They will acquire once more strength and wealth by sacrificing their lives. Indians will no longer suffer misery. There will be now no call to them in the name of subjection. They have become men and they will take their human rights. They will sacrifice themselves for the good of their country.

The regeneration of India.

12. The *Abhyudaya* (Allahabad) of the 25th May, 1918 (received on the 28th May), says that Dr. Nair should not be allowed to proceed to England when the Home Rule deputation has been stopped.

ABHYUDAYA, 25th May, 1918.

The Home Rule deputation.

The *Hindustani* (Lucknow) of the 30th May, 1918, enquires what work of national importance has justified Government in granting passports to Dr. Nair.

HINDUSTANI, 30th May, 1918.

The *Leader* (Allahabad) of the 26th May, 1918, says it is unfair that a passport should have been issued to Dr. Nair, who presumably has gone on an anti-patriotic political mission. In view of the misapprehensions created in the public mind, due mainly to the political views expressed by Dr. Nair, Government ought to clear its position by making a statement of the circumstances in which the passport was issued to him. The *Leader* of the 29th May says it was solemnly affirmed that no one would be allowed to proceed except on business of national importance. Can Dr. Nair's mission be brought within this description? It is more important that self-government should be made a fact in India than that constitutional reforms should be thwarted.

LEADER, 26th and 23th May, 1918.

In welcoming the Home Rule deputation back to India, the *Oudh Akhbar* (Lucknow) of the 30th May, 1918, regrets that the members were not allowed to land at Port Said and thus their ordinary liberty was interfered with, though there was no charge against them and they were not internés. They were going to England only to assure her of India's co-operation and to demand the right of self-determination. When England is fighting for freedom and self-determination for nationalities there is no reason why she should not grant the same to India. Again, after the prohibition of the Home Rule deputation it does not seem fair and impartial to grant passports to a leading anti-Home Ruler like Dr. Nair who could have repaired his health in a thousand and one places within India itself.

OUDH AKHBAR, 30th May, 1918.

The *Pratap* (Cawnpore) of the 27th May, 1918, and the *Avadhbasi* (Lucknow) of the 28th May, 1918, question the policy of Government in allowing Dr. Nair to proceed to England to promote his anti-Home Rule propaganda while refusing the same concession to the Home Rule deputation. Such a policy is only calculated to cause deep unrest among the people. Is this the way to seek to suspend political agitation in the country ?

PRATAP, 27th May, 1918.
AVADHBASI, 28th May, 1918.

13. The *Advocate* (Lucknow) of the 31st May, 1918, criticises the policy of the "sensible" *Leader*, which has been maligning the Home Ruler with a persistence worthy of a better cause. Vials of vituperation are emptied on the thoughtless crowd of Home Rulers, demagogues, mountebanks, and so on. This is not an exhibition of a superabundance of vocabulary but of maximum of thought !

ADVOCATE, 31st May, 1918.

The Madras Political Conference.

The *Cawnpore Gazette* of the 23rd May, 1918, says that the revolt against Mrs. Besant's recruiting resolution at the last Madras Provincial Conference shows that the new generation of young Indians has begun to feel keenly that while Government demands sacrifices from them, it is unduly delaying in conceding their rights.

CAWNPORE GAZETTE, 23rd May, 1918.

The *Hindi Kesari* (Benares) of the 23rd May, 1918, condemning the young stalwarts who opposed Mrs. Besant, asks if it is not the duty of every citizen to defend the motherland against imminent danger. When she is free from outside attack would it not be sensible to fight for Home Rule over again ? Home Rule will be possible only if British dominion in India continues. No nation has a right to demand Home Rule unless it can defend its soil. India is not the motherland of Englishmen ; if we Indians sit quiet and watch them fight for her we shall lose all right to Home Rule. Mrs. Besant, Tilak, Gandhi and others know what they are doing. We should support them, not each try to assume the leadership, and not quarrel and break the line.

HINDI KESARI, 23rd May, 1918.

The *Hindustani* (Lucknow) of the 23rd May, 1918, says that the opposition to Mrs. Besant's recruitment resolution shows that enthusiasm and radicalism is easy to rouse but difficult to control. It also proves the fickleness of the democracy which does not hesitate to-day to abuse its idol of yesterday. This should be a lesson to those leaders who are guided by the applause of the mob.

HINDUSTANI, 23rd May, 1918.

The *Oudh Akhbar* (Lucknow) of the 28th May, 1918, approves of Mrs. Besant's views regarding national defence and says that as there has been

OUDH AKHBAR, 28th May, 1918.

no change in her political views there is no justification for the revolt of a certain section of her followers.

ZUL QARNAIN, 28th May, 1918.

The *Zul Qarnain* (Budaun) of the 28th May, 1918 (received on the 31st May), referring to the sudden downfall of Mrs. Besant in the esteem of Indian youths owing to her change of policy, says that those leaders who consider popular applause to be the pinnacle of political glory should take a lesson from this esteemed lady who once ruled the hearts of innumerable followers.

LEADER, 31st May and 1st June, 1918.

The political situation.

14. In appealing for rationalism in politics, the *Leader* (Allahabad) of the 31st May, 1918, says reactionary despotism invariably gives birth to idealistic demagogism, and the demand for immediate Home Rule is the natural counterpart of a policy of repression. In India the collective wisdom of old thoughtful Congressmen is now virtually disowned and the demand for full Home Rule is mainly a protest against the reactionary spirit which dominated the policy of Government. Fanaticism is often merely a destructive force, foreign to love and tolerance, and by itself it cannot work for unity and serve the real interests of the country which require calm judgment and considered action. India must grow to nationhood through self-development. When the reforms are announced they should be judged from the point of view whether they mark a substantial advance, and if they have the elements of substantiality and contain guarantees of future progress it will be a wrong to the best interests of the country to denounce them. The fight must be mainly against the defenders of vested interests, and it is against them that Indian opinion should be organized. It is in the interests of Government no less than of the people that the movement for self-government should be treated with kindness and sympathy, and be directed along rational lines, for it cannot be and ought not to be killed or crushed. Fanaticism in politics, injurious to people and Government alike, can only be cured by kindness.

The *Leader* of the 1st June contains an article by Babu Bepin Chandra Pal on the present situation in India. There is a possibility of an invasion from the North-West and Government is calling for men to provide against this new menace. There is distrust among the intellectual classes, a powerful, though dormant, pan-Islamic sentiment among the Muslims, an active secret revolutionary propaganda among the youthful intellectuals, and a general sensing among all classes of the people of the extraordinary economic and military difficulties with which the Government and the Empire stand face to face at the moment. If we send the flower of our youth to fight the battles of the Empire at the front, who will help to protect our own hearth and home and save the honour of our women? When we try to realize the hopeless complexities of the present situation we find ourselves between the devil and the deep sea. Man was never called upon to solve such a problem before. If Government fully realized the complexities that might help to find a way out.

AL BASHIR, 21st May, 1918.

Government and Muslims.

15. Referring to the gratitude which Mr. Gandhi has won among the Muslims by his letter to the Viceroy regarding the protection of holy places, *Al Bashir* (Etawah) of the 21st May, 1918 (received on the 23rd May), points out to Government how easy it is to win the gratitude of the Muslim nation which is ready to make any sacrifice in the service of its benefactor. It is regrettable that Government does not understand them nor does it try to keep them under its influence. On the contrary it give them reason for complaint by disappointing their hopes. The policy inaugurated by Lord Hardinge and adhered to hitherto should be given up in order to restore the former pleasant relations between Government and the Muslims.

AGRA AKHBAR, 21st May, 1918.

The interned Muhammadan leaders.

16. The *Agra Akhbar* of the 21st May, 1918 (received on the 23rd May), says that neither the agitation of the Muslim Central Bureau, nor the popularity of the Ali brothers, are of any avail to them. Government should temper justice with mercy in their case.

CAWNPORE GAZETTE, 23rd May, 1918.

The *Cawnpore Gazette* of the 23rd May, 1918, appeals to all admirers of *Hasrat*, whether Hindus or Muslims, to regard it as their national duty to help to increase the sale of the fourth volume of his poems.

HAMDAM. 1st June, 1918.

The *ulama* of Deoband publish in the *Hamdam* (Lucknow) of the 1st June, 1918, the address which they presented to Sir James Meston on the 6th December, 1917, praying for the release of Maulana Mahmud Hasan. The *ulama* say that owing to His Honour's hopeful reply they issued at the time only a brief account of the interview and refrained from publishing the original address. But as, in spite of

such a lapse of time nothing has been done, they are constrained to publish their address, to satisfy the public demand and rebut the reproach that their deputation admitted the guilt of Maulana Mahmud Hasan and prayed for mercy.

MEDINA, 21st and 28th May, 1918.

The *Medina* (Bijnor) of the 21st May, 1918, says the Muslim Central Bureau has published an account of Maulana Mahmud Hasan's internment. In the time of the Moghals, priests of all faiths were treated with respect, and it is a pity that the Maulana is rotting in Malta while his devotees are dying to see him.

The *Medina* of the 28th May welcomes the proposal of Maulana Sanaullah of Amritsar in the *Jamhoor*, that a deputation should wait on His Excellency the Viceroy to urge the unconditional release of Maulana Mahmud Hasan. Two *ulama* each from Faranghi Mahal and Budaun should be included in the deputation. The managers of the Deoband *Madrasa* should not only join the deputation but they should also induce others to join it.

OUDH AKHBAR, 24th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 24th May, 1918 (received on the 27th May), publishes a letter from TAJ-UD-DIN announcing that the Muslim Central Bureau has arranged for legal help for *Hasrat Mohani* in case he again chooses to disobey the internment orders of Government after his release from jail. Mr. Muhammad Ismail Khan, Barrister, Meerut, has been appointed *Hasrat's* legal adviser, and, after having had two lengthy interviews with him, has taken full charge of his case.

PRATAP, 20th and 27th May, 1918.

17. The *Pratap* (Cawnpore) of the 20th May, 1918, publishes another instalment of the contributed article in which the writer continues to describe the oppressive cesses imposed on the people in Native States. He also describes the oppressive and heartless *begar* system obtaining there and all its attendant evils.

Reforms in Native States.

The *Pratap* of the 27th May publishes a further instalment of the contributed article on the oppression in Native States describing how the system of the realization of rent in kind is most detrimental to the cultivators, and how under-trial and other prisoners have to pay for their food while in jail.

MARYADA March 1918.

18. The *Maryada* (Allahabad) for March 1918 (received on the 13th May), complains of the injustice done to Indians in Natal by making them pay for the education of European children of wealthy parents while Indian boys are deprived of the benefits of free education.

Indians in the Colonies.

AL BASHIR, 21st May, 1918.

19. Referring to the Bengal Government's *communiqué* on the recent anarchist outrages in which it was stated that the continuation of the Defence of India Act was necessary as the public were disinclined to give evidence and the C. I. D. informers were unable to appear in court out of regard for their own safety, *Al Bashir* (Etawah) of the 21st May, 1918 (received on the 23rd May), says that Government has betrayed its own weakness by publishing this *communiqué*. Besides, criminal cases do not fall within the purview of this Act, which is only enforced for the time being to check communications with the enemies of the King-Emperor.

Political crime.

HAMDAM, 17th May, 1918.

20. The *Hamdam* (Lucknow) of the 17th May, 1918 (received on the 27th May), expressing approval of the amendment of the Mysore Press Act, hopes that the British Government will take note of it and enable editors to defend themselves in the law courts before executive action is taken against them.

The press.

MEDINA, 28th May, 1918.

Commenting upon the United Provinces Administration Report for the year 1916-17, the *Medina* (Bijnor) of the 28th May, 1918, deplores the decline of Urdu, and says that the remark that Indian journalism, in spite of its steady progress, is still in its infancy is quite justified, for the progress of journalism depends upon liberty of writing. Journalism in India has to face two giants—the Press Act and the Defence of India Act—and in these circumstances it would be a miracle if this infant could be saved from its enemies.

The high price of paper has been declared to be responsible for the decrease in the number of papers, and no mention has been made of the destructive Press Act, which is the real cause of it. No editor can freely ventilate his views, being constantly reminded of the presence of these Acts, and his paper loses its popularity

and eventually disappears. Those papers which are in the good books of the public are generally disliked by Government. God only knows how long this difference between the views of the rulers and the ruled will last.

OUDH AKHBAR, 31st May, 1918.

The *Oudh Akhbar* (Lucknow) of the 31st May, 1918, urges Government to restrain the Anglo-Indian papers, which are regarded as semi-official, from indulging in venomous writings against Indian aspirations, especially as it wants to placate Indian opinion at the present juncture.

RAHBAR, 28th May, 1918.

The *Rahbar* (Moradabad) of the 28th May, 1918, referring to the demand of security from the *Bihar Advocate*, says that the editor's appeal to the Viceroy for exemption from security will prove of little avail. Can such matters be decided against the wishes of Local Governments which did not invite Mr. Tilak to the War Conference even though reminded by the Viceroy?

AVADHBASI, 21st May, 1918.

21. The *Avadhbasi* (Lucknow) of the 21st May, 1918 (received on the 27th May), considers the recent outrages in Bengal to be the outcome of the indiscriminate use of the Defence of India Act in that province. If only the guilty had been punished under the Act such lamentable incidents would not have taken place. Even now it is not too late for Government to exercise more care in using this Act.

The Defence of India Act.

OUDH AKHBAR, 24th May, 1918.

22. The *Oudh Akhbar* (Lucknow) of the 24th May, 1918, says that while distributing prizes at a school, a sessions judge in Bengal recently said that it was impossible to find a single gentleman among Indians, and especially Bengalis, and that they could not be accorded equal treatment with other races in the Empire until they acquired these qualities. Is the Bengal Government going to take notice of this impertinence towards 32 crores of His Majesty's subjects? This judge may hang or transport Indian criminals but he has no business to meddle with the policy of the Imperial Government regarding Indian self-government. This servant of the Bengal Government who declares all Indians to be dishonest and untrustworthy must at least know that Indians are members not only of the Bengal Government and Government of India but also of the Council of the Secretary of State for India who rules over both. Thus this judge has insulted not Indians only but also the Government which trusts Indians. The *Manchester Guardian* has rightly said that Indians are regarded as subject and contemptible in their own country, and that is why the moderate leaders have now little influence in the country. The treatment of Indians by Europeans is not in accordance with the Act of 1833 and the Proclamation of 1858. Europeans try to lord it over Indians everywhere and that is why the Home Rule movement is gaining strength. Indians desire to walk their streets in as proud a manner as Europeans do, and to enjoy the fruits of self-government like the Peruvians, Nicaraguans, Brazilians, Chinese and Japanese.

Europeans and Indians.

CAWNPORE SAMACHAR, 26th May, 1918.

The *Cawnpore Samachar* of the 26th May, 1918 (received on the 28th May), asks Government to take suitable notice of the Bengal judge who insulted the whole Indian people at a prize distribution by describing them as dishonest and untrustworthy.

ADVOCATE, 31st May, 1918.

The *Advocate* (Lucknow) of the 31st May, 1918, also calls attention to this.

II.—Administration.

(a)—Education.

HAMDAM, 17th and 23rd May, 1918.

23. The *Hamdam* (Lucknow) of the 17th May, 1918 (received on the 27th May), while expressing gratification at the recent amendment in the rules regarding technical scholarships, says the Muslims have derived little benefit from these. The Muslims are responsible for this but Government should take care that Muslims are not deprived of these scholarships. Government should also increase the amount of scholarships in view of the high prices of articles.

Government's educational policy.

The *Hamdam* of the 23rd May (received on the 27th May), says that educational progress in British India as compared with that in Mysore is disappointing. While in Mysore primary education is compulsory, not a single province of British India has as yet been endowed with this blessing, and here exorbitant fees are a great impediment in the way of promising but poor students. We hope Government will take a note of these facts and not give its subjects reason to envy the educational facilities enjoyed by the subjects of any of the Indian Native States.

The *Oudh Akhbar* (Lucknow) of the 24th May, 1918, says that the fact that in spite of the absence of three highly-paid Indian Educational Service officers from the staff of the Muir Central College, Allahabad, the examination results have been better, shows that the appointment of highly-paid professors is not necessary for the success of any college. Government should provide cheaper and more efficient education so that a larger section of the population may benefit from it. OUDH AKHBAR, 24th May, 1918.

The *Prem* (Brindaban, Muttra) of the 22nd May, 1918 (received on the 27th May), considers the present rate of progress of education in the United Provinces to be unsatisfactory and says that if nothing is done to quicken it the educational problem will ever remain unsolved. It is hoped that Sir Harcourt Butler will give a great impetus to educational expansion during his régime and bring the United Provinces into line with other provinces. PREM, 22nd May, 1918.

24. The *Stri Darpan* (Allahabad) for May 1918, describing the defects of English education, mode of living, dress, etc., says that thanks to Western education Indians had lost their dignity and self-respect. The benefits of national education are immense in comparison with those of foreign education. Indian leaders are trying to create in the hearts of Indians union and good feeling which have been crushed by foreign education. STRI DARPAN, May 1918.

National education.

25. *Al Bashir* (Etawah) of the 21st May, 1918 (received on the 23rd May), regrets that the Muhammadan Anglo-Oriental College indulges in external pomp and show, while it ought to keep pace with the spirit of the time. It is essential that it should make proper provision for liberal and useful education instead of electric light and fans. It should have one teachers' training college at least to fulfil its own requirements. AL BASHIR, 21st May, 1918.

Muslim education.

The *Zul Qarnain* (Budaun) of the 28th May, 1918, regrets that the Muslim University Association has supplied no information to the public regarding the progress of the Muslim University Bill. After this exhibition of administrative incapacity we can hardly expect that the Muslim community will reap any benefit from the grant of a University charter, especially at a time when things have come to such a pass that attempts to put a spoke in the wheel of the Muhammadan Anglo-Oriental College by creating worthless and undesirable controversies regarding the distinction between master and servant are considered to be signs of liberty. ZUL QARNAIN, 28th May, 1918.

26. The *Hamdam* (Lucknow) of the 28th May, 1918, approves of Mr. Abdul Majid's suggestions that the *New India* should change the heading of its Hindi column into "Hindustani column" and that a column should be reserved for Urdu articles. The *New India* should agree to this in order to humour the Muslims who cannot bear to see Hindi progressing at the expense of Urdu. HAMDAM, 28th May, 1918.

Hindi and Urdu.

(b)—General.

27. *Al Bureed* (Cawnpore) of the 25th May, 1918 (received on the 28th May), regrets that Indian patriots are so absorbed in the mad craze for Home Rule that no one thinks of utilizing the situation created by the war to revive Indian industries. There should be division of labour among Indian patriots and while some may indulge in their Home Rule hobby, others should concentrate on the starting of mills and factories. AL BUREED, 25th May, 1918.

Indian trade.

The *Oudh Akhbar* (Lucknow) of the 25th May, 1918, urges the revival of cotton spinning by Indian women. The exercise involved in this operation will not only render them immune from pulmonary phthisis but will also make them bear strong children and free them from the serfdom of Manchester. OUDH AKHBAR, 25th and 30th May, 1918.

The *Oudh Akhbar* of the 30th May complains that Government follows a policy of very slow progress in all matters. In reality no attention has been paid to Indian progress. The modern system of education has enfeebled the mental powers of Indians; the Arms Act has destroyed their valour and foreign traders have ruined their trade and industry. The export of raw cotton and yarn from India should be restricted so as to encourage Indian cotton mills.

AZAD, 23rd and 30th May, 1918.

Grievances of agriculturists.

28. The *Azad* (Cawnpore) of the 23rd May, 1918 (received on the 28th May), has an article detailing the grievances of Oudh cultivators against their zamindars and appealing to Mr. Chintamani to move a resolution in the local Council asking Government to give cultivators the same rights over *kashtkari* land as are attached to *zamindari* land.

The *Azad* of the 30th May says that before the advent of the British, land in India was owned neither by landholders nor by Government but by cultivators, and the British Government was not justified in confiscating the cultivators' land and declaring it to be its own, and in giving such wide powers to landholders. Government could confiscate unclaimed property like barren plains and thoroughfares but it should have declared cultivated land to be as much the property of the agriculturist as his home and gardens are. The fact that there are no vernacular equivalents for the English terms *rent* and *tenant* shows that no pre-British ruler forfeited all land for his own benefit. However, Government has given proprietary rights to landholders and they should not labour under any delusion in this connection.

LEADER, 27th May, 1918.

The *Leader* (Allahabad) of the 27th May, 1918, says in Europe it is generally agreed that the limit of population which agriculture can support is 250 persons to the square mile, or nearly $2\frac{1}{2}$ acres for each person. In India the yield per acre is much less, but not even one acre of crop land is available for each individual, while cattle also have to be supported. In such a state of affairs high prices can hardly be expected to improve the condition of the cultivators, who as a class do not get even one full meal a day and find it extremely hard to pay their rent. It is impossible to estimate the loss to the country caused by reduced vitality owing to the under-feeding of human beings and cattle alike, and this impairment of vitality has led to a high rate of sickness and mortality, which implies incalculable loss of productive power and aggravates the economic ills from which India suffers. Poverty leads to discontent. Half the political disteper in the country is due to economic causes. It is most manifest in Bengal where the pressure on the land is heaviest. There political crime has permeated to the villages because the extremely unsatisfactory economic conditions favour the spread of extremist doctrines among the rural population. The other parts of rural India may catch the contagion.

It is therefore hardly indicative of foresight and wisdom to go on harping on the increasing prosperity of the masses. Among the remedial measures are the spread of agricultural education, encouragement of diversity of occupation, establishment of manufacturing industries on a large scale, opening up of the military service, organization of co-operative societies at a much quicker pace. The question of man-power is intimately connected with the economic well-being of the population, and if the Empire is to have the full strength and enterprise of India's teeming millions they must be well fed. Fiscal autonomy is essential and the policy of exploitation referred to by Lord Curzon should give place to a policy of economic development.

LEADER, 30th May, 1918.

Local self-government.

29. The *Leader* (Allahabad) of the 30th May, 1918, expresses general approval of the Government of India's resolution on local self-government.

OUDH AKHBAR, 28th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 28th May, 1918, agrees with the *Bombay Chronicle's* view that the country does not want a Government resolution on local self-government which would only make pleasing promises—complete local self-government should be forthwith introduced.

HAMDAM, 23rd and 28th May, 1918.

The high prices.

30. The *Hamdam* (Lucknow) of the 23rd May, 1918 (received on the 27th May), urges that arrangements should be made for an adequate supply of kerosine oil in every place as a shortage would lead to serious consequences.

The *Hamdam* of the 28th May urges that arrangements should be made to economise paper in Government offices and to supply paper to the public at moderate prices. The pulp manufactured in India should be utilized locally and not be sent out of the country.

31. *Al Bashir* (Etawah) of the 28th May, 1918 (received on the 31st May), expressing gratification at the supply of silver by America, says the crisis has passed but not without leaving behind a trace of Indian foolishness and credulity.

AL BASHIR, 28th May, 1918.

The currency trouble.

Al Khalil (Bijnor) of the 24th May, 1918, says the currency difficulties were created by money-lenders and other selfish persons, and urges that steps should be taken to prevent these persons from creating panic. Indians should not believe the rumours spread by these creatures and should trust Government which rests on very strong foundations.

AL KHALIL. 24th May, 1918.

The *Leader* (Allahabad) of the 27th May, 1918, says the fact that one treasury at least refused to exchange notes for silver is bound to affect the credit of Government, which is highly undesirable at the present moment. Better arrangements ought to be made at the treasuries for meeting the paper currency obligations, otherwise the wild rumours now afloat will lead to a widespread panic.

LEADER, 27th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 25th May, 1918, disapproves of the idea that Government should control the stocks of gold coins in order to keep down the price of sovereigns in Bombay, and says that any such action would create serious misapprehension.

OUDH AKHBAR, 25th May, 1918.

32. The *Pursharath* (Bijnor) for March 1918 (received on the 2nd May), regrets that Government stopped the pilgrimage to Badri Nath and Kedar Nath owing to the famine, and says it is surprising that when Government was asked to postpone settlement operations in that district it replied that it had no information regarding the famine. This shows that famine was not declared before so that the work of settlement might be begun. It was a mistake to stop the pilgrimage to Badri Nath and Kedar Nath, for the greater part of the income of the Garhwal people is derived from the pilgrims.

PURSHARATH, March 1918.

Famine in Garhwal.

The *Rahbar* (Moradabad) of the 28th May, 1918, points out that the Christians are sending two lakhs of rupees for propagandist work in Garhwal, and urges Hindus to raise still larger sums to save their co-religionists from conversion.

RAHBAR, 28th May, 1918.

33. The *Avadhbasi* (Lucknow) of the 21st May, 1918 (received on the 27th May), says that the question of rural sanitation will never be solved unless the masses are educated, their poverty removed and their minds enlightened. This is possible only when Government grants them *swaraj*, their birthright. Magistrates should not inflict heavy sentences on villagers for infringement of sanitary rules, so long as no proper arrangements are made to help them in maintaining sanitary conditions. Government should establish village sanitary boards to help the people in effecting sanitary improvements.

AVADHBASI, 21st May, 1918.

Village sanitation.

34. The *Leader* (Allahabad) of the 30th May, 1918, complains that an Associated Press telegram sent from Bombay on the 22nd May was held up by the censor and not received until the 28th May. For ineptitude and futility this last act of the censor possibly beats all records, for the message had already appeared in the *Bombay Chronicle* and the transmission of the issue containing it had not been forbidden. The necessities of war, like charity, cover a multitude of sins, but we wonder if a little intelligence cannot be injected into this censor at Bombay.

LEADER, 30th May, 1918.

The censorship.

35. The *Hindustani* (Lucknow) of the 23rd May, 1918, states that there was another disturbance by military labourers in the Aminabad cloth mart on Sunday last. It is regrettable that military men have been again allowed to wander about in large groups. The presence of prostitutes at the back of the Bharat Insurance buildings causes military men to collect and the district authorities would do well to remove these courtesans.

HINDUSTANI, 23rd and 30th May, 1918.

Lucknow affairs.

The editor is glad to note that the residents of certain *muhallas* of Lucknow have arranged to patrol every night in parties of twenty or twenty-five. The district officer should encourage this movement and grant arms to three or four trustworthy persons in every *muhalla*.

The *Hindustani* of the 30th May says that if the present local water scarcity continues the conditions of last year will be witnessed again and people will refuse to pay water tax. The municipal board should immediately remedy matters.

ZUL QARNAIN, 28th May, 1918.

The *Zul Qarnain* (Budaun) of the 28th May, 1918 (received on the 31st May), disapproves of the *Hindustani's* suggestion to encourage voluntary police in Lucknow and arm some trustworthy members for watch and ward, as it casts doubt on the ability of Government to maintain order and peace in the country at the present juncture when rumours regarding the war and the dearth of silver are afloat.

HAMDAM, 24th May, 1918.

36. The *Hamdam* (Lucknow) of the 24th May, 1918, says that the remarkable feature of the last United Provinces Administration Report is that Indian officials admirably managed the work of various departments owing to the deputation of experienced European officials to the Army. Government should take a note of the admitted capability of Indians and should be liberal in giving them responsible posts. Simple hurt cases should be decided by *panchayats*. Cultivators should be taught to treat ordinary cattle diseases. Indian youths should discourage excessive indulgence in spirits and liquors by their fellow-countrymen. Social reforms are more essential than political reforms.

The United Provinces Administration Report.

AL BASHIR, 21st May, 1918.

37. Referring to the Government of India's note asking Provincial Governments to relieve more Europeans for military service, *Al Bashir* (Etawah) of the 21st May, 1918, urges that a considerable number of the posts thus vacated should be given to Muslims in view of their qualifications and political importance.

Muslims in the public service.

MUKHBIR-I-ALAM, 23rd May, 1918.

The *Mukhbir-i-Alam* (Moradabad) of the 23rd May, 1918, notes with gratification the contradiction of the report regarding the appointment of a Hindu to the post of Commissioner of Baghdad. The appointment of a Hindu in a Muslim holy place was objectionable.

III.—Railways.

ADVOCATE, 31st May, 1918.

38. The *Advocate* (Lucknow) of the 31st May, 1918, expresses satisfaction at the action of the Oudh and Rohilkhand Railway authorities in returning the amounts due to the unfortunate strikers, but thinks they ought to have been re-employed. The authorities of the Oudh and Rohilkhand Railway have been showing admirable patience and the Agent will do all in his power to redress legitimate grievances reasonably represented through the proper channel. This is one of the reasons why the formation of Railway Unions has been postponed for the time being.

The Oudh and Rohilkhand Railway.

IV.—Religious and social matters.

ARYA MITRA, 23rd May, 1918.

39. The *Arya Mitra* (Agra) of the 23rd May, 1918 (received on the 27th May), expresses inability to understand why the local police ordered the *Arya Samaj Nagar Kirtan* party not to play music within a certain distance of the mosque in Morganj (Saharanpur). If the *Arya Samaj* music was calculated to cause an upheaval, why are the Muhammadans themselves allowed to play music there? If the drum-beating of Christians and the pageants of prostitutes cannot interfere with the prayers of Muslims it is surprising that *Arya Samaj* music could do so. The District Magistrate of Saharanpur should make an enquiry.

The *Arya Samaj*.

MUSAFIR. 24th May, 1918.

The *Musafir* (Agra) of the 24th May, 1918 (received on the 28th May), views with alarm the rapid progress of Christianity in the Madras Presidency and appeals to the *Arya Samaj* to turn its attention to South India also.

This paper publishes an article which says that for the time being the *Arya Samaj* should not embark on foreign missions but should concentrate its energies on propaganda within India itself.

AL BASHIR. 21st May, 1918.

40. *Al Bashir* (Etawah) of the 21st May, 1918 (received on the 23rd May), complains that the Fyzabad district and municipal boards do not render any pecuniary assistance to the Muslim *maktabs* and *madrasas*. The Fyzabad district board and municipality are true models of the Home Rule of the future.

Hindu-Muslim relations.

41. Referring to Government's *communiqué* advising pilgrims to postpone the *Haj* pilgrimage this year, the *Medina* (Bijnor) of the 28th May, 1918, regrets the misfortunes of Muslims who cannot perform their religious duty in spite of the friendly relations between the King of the Hedjaz and the British Government.

MEDINA, 28th May, 1918.

The *Haj* pilgrimage.

42. The *Naiyar-i-Azam* (Moradabad) of the 26th May, 1918 (received on the 28th May), states that one Hasan U. Hatano, a Japanese nau-Muslim, is bringing out in Japan an English monthly entitled *The Islamic Brotherhood*, and appeals to Indian Muslims to subscribe to it.

NAIYAR-I-AZAM, 26th May, 1918.

Islam in Japan.

43. The *Arya Mitra* (Agra) of the 23rd May, 1918 (received on the 27th May), condemns the libellous remarks against the *Vaishya* community in one of the papers in the School-Leaving Certificate Examination which are calculated to cause dissatisfaction in the community. The University authorities should exercise greater care in such matters in future.

ARYA MITRA, 23rd May, 1918.

An insult to *Vaishyas*.

44. *Al Khalil* (Bijnor) of the 24th May, 1918 (received on the 28th May), says that Roumania has recouped its losses by taking possession of part of Russian territory. This European political morality will serve as a lesson to the people of the East. It is to be hoped that Britain, which is an advocate of justice, will condemn this action of Roumania.

AL KHALIL, 24th May, 1918.

The war and morality.

Referring to Senator Owen's proposal in the American Senate to authorize the president to form a league of nations and threaten Germany in order to secure peace, the *Hamdam* (Lucknow) of the 25th May, 1918, says that these ideas are very pleasing but unless human nature undergoes a radical change such proposals can only be called utopian.

HAMDAM, 25th May, 1918.

V.—Miscellaneous.

45. The *Oudh Punch* (Lucknow) of the 24th May, 1918 (received on the 27th May), publishes a cartoon in which the British lion, the Persian tiger, the German eagle and Mr. Punch are standing round the Russian Bear, which is lying on its back while the armed and helmeted Prussian eagle is clawing at its head. The letter press runs as follows :—

OUDH PUNCH, 24th May, 1918.

The *Oudh Punch*.

Britain :—This is the result of treachery towards us.

Persia :—This somersault is the result of shedding the blood of us poor people.

Russia :—Well, fellows, what are you talking about? I have fallen flat in the exuberance of my own strength.

Germany :—This is the result of our machinations.

Punch (to Germany) :—Well, this is the result of casting greedy glances towards India. Pray for your own safety.

This paper also has a sarcastic humorous poem entitled " India's views on the speeches of the Premier and the Viceroy " which says that Indians have become devoid of martial spirit, and the very mention of arms makes them tremble with fear. Up till now we have never needed to fight. How can we advance into the battle line now? We have neither trade nor industries. How can we render service empty-handed? Alas, we are not fit (rich enough) to help. Still we are making bold to extend a helping hand. If we do not get arms we will annihilate the enemy with curses. We will favour Germany with the noise usual at fairs. We have carefully cultivated cowardice. Grant us Home Rule forthwith and we will with alacrity attack the enemy with our hearts in our hands.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal :

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I.—Politics.

MASHRIQ, 23rd May, 1918.

Britain and Turkey.

1. The *Mashriq* (Gorakhpur) of the 23rd May, 1918 (received on the 28th May), commenting on the policy of the British Government towards Muslim States, says that Britain was duped by Germany in the matter of Persia and Morocco. By allowing a free hand to Russia in Persia and to France in Morocco, English statesmen alienated the sympathies of the Muslim world. The Kaiser was very cunning in letting Britain take a leading part in Tripolitan and Balkan affairs which helped to engender among Muslims a feeling of mistrust towards the British Throne. The prayers of the Indian Muslims were ignored both by England and Turkey, and, whatever may be the end of this struggle, the fact remains that Turkey has lost the most so far. Germany has gained by Turkish friendship. Had it not been for Turkey Germany would have been defeated in 1915. If the British were to find a way to win over Turkey and if the young Turks were shrewd enough to go back to their old friends, the English, nothing could be more pleasing to the Muslims of the whole world.

SITARA-I-HIND, 2nd June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 2nd June, 1918, remarks that even a conservative paper like the *Mashriq* disapproves of the British policy towards Turkey in recent years. Now that affairs in the East have undergone such a change and the Muslim question is being discussed everywhere the British Government should adopt a policy of cordiality and conciliation towards the Musalmans.

LEADER, 7th June, 1918.

Japan and China.

2. The *Leader* (Allahabad) of the 7th June, 1918, says China if right in protesting against the transfer, without its being consulted, of a portion of the Chinese Eastern Railway by M. Kerensky to Japan. It must be a curious international law which would regard as valid a transaction affecting the property of a State which had never been consulted.

AVADHBASI, 4th June, 1918.

India and the war.

3. The *Avadhbasi* (Lucknow) of the 4th June, 1918 (received on the 7th June), has a contributed article by Harish, who says that the way in which the zamindars are practically compelled to supply recruits is not calculated to raise an army capable of crushing the Germans. Even if such an army could be raised it would be necessary for complete success that all possible machinations of the enemy in the country should be checkmated by winning over public opinion and inspiring confidence in the general public, who are poor and ignorant and aggrieved by the policy of repression and whom it will be very easy for the enemy to seduce. Government should remove the feeling of despair among them and inspire hope in its place by granting them self-government on the basis of equality and liberty.

CAWNPORE GAZETTE, 1st June, 1918.

The *Cawnpore Gazette* of the 1st June, 1918, urges Indians to forget their grievances for the nonce and to give their unconditional support to Government in strengthening the defences of their motherland. Indian youths! arise and take up arms to defend the honour of your women and restore the ancient glory of India if you really love *swaraj* and liberty.

JAIN GAZETTE, 3rd June, 1918.

The *Jain Gazette* (Muttra) of the 3rd June, 1918 (received on the 6th June), exhorts Jains to join the Army for the defence of the Empire, and India especially, when they demand self-government for their country and when the King-Emperor has appealed to them for help. Government should arouse enthusiasm among the people by fully trusting them, by repealing repressive laws and granting self-government, by abolishing all racial distinctions and by releasing Arjun Lal Sethi, the Ali brothers, and other political prisoners.

MASHRIQ, 30th May, 1918.

The *Mashriq* (Gorakhpur) of the 30th May, 1918, approves of Mrs. Besant's scheme for a force for the defence of India, and hopes that Government and Indian leaders will support it.

PRATAP, 3rd June, 1918.

The *Pratap* (Cawnpore) of the 3rd June, 1918, deplores that even at the present critical moment Government does not want to give up the policy of distrust of Indians, as is evident from the fact that in the man-power committee the resolution regarding the admission of Indians to the artillery was disallowed. If Indians are not to be admitted to the artillery school at Quetta, its cost should be charged to the British and not the Indian exchequer.

The *Utsah* (Orai) of the 31st May, 1918 (received on the 4th June), says that although Indians have become unfit to defend their country against external invasion owing to the nervous policy of distrust followed by the Anglo-Indian officials, enthusiasm can be created among them by an appeal to their patriotism. Their enthusiasm can best be utilized by the formation of an army on the lines of the British Territorials. Their military training should be so arranged as not to interfere with their private business. Compulsory military training should be introduced among college students. Even if the Allies win in the West the danger of an invasion of India will remain for years. If the Delhi War Conference is to be a success the Government of India should not fail to adopt this policy. If the old policy of distrust, evasion and vacillation is persisted in, this will be a further blunder and make the future gloomy.

UTSAH, 31st May, 1918.

The Delhi War Conference.

4. Discussing the formation of the Publicity and Supply and Transport Boards at Simla, the *Oudh Akhbar* (Lucknow) of the 5th June, 1918, says that the appointment of public leaders to these boards is as necessary as it would be fruitful.

OUDH AKHBAR, 5th June, 1918.

The United Provinces War Conference.

5. The *Leader* (Allahabad) of the 3rd June, 1918, opposes the suggestion put forward at the meeting of the Resources Committee of the Provincial War Conference that labour for the Cawnpore factories should be recruited through Government recruiting officers, and says that if the mills want more labourers they should try to secure them by offering higher wages if necessary. If they are still unable to execute all the munitions work given to them, perhaps Indian millowners may get relief by the Munitions Board being driven to distribute their orders among a wider circle of manufacturers.

LEADER, 3rd June, 1918.

The War Loan.

6. The *Oudh Akhbar* (Lucknow) of the 7th June, 1918, says that Indians would be rendering the greatest service to their country if they alone were to provide the whole amount required for the second Indian War Loan as their country loses the interest on the portion of the loan floated in England.

OUDH AKHBAR, 7th June, 1918.

Recruiting in India.

7. The *Oudh Akhbar* (Lucknow) of the 5th June, 1918, after describing two cases of ill-treatment by soldiers on recruiting duty, says that tact and persuasion should be exercised by recruiting parties. The complaints are due to the work being entrusted to uneducated boorish soldiers. In England Cabinet Ministers supervise this important work. Better results would be obtained in India if the work were entrusted to the leaders of the people.

OUDH AKHBAR, 5th and 6th June, 1918.

The *Oudh Akhbar* of the 6th June urges Government to lose no time in taking action on the proposals regarding the increase of the pay of the Indian soldier, as the best months for recruiting are June and July.

The *Prem* (Bindraban, Muttra) of the 5th June, 1918 (received on the 7th June), ascribes the recruiting riots in Multan and Sholapur to the use of compulsion by recruiters, and says that complaints are often heard here and there in the country that recruiters enlist men against their will and despite their protests. Government should issue explicit directions prohibiting the use of force or deception by recruiters.

PREM, 5th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 1st June, 1918, says the attitude of district officers towards the public has a marked effect on recruiting, and therefore Government should keep an eye on their actions.

SITARA-I-HIND, 1st June, 1918.

Home Rule for India.

8. The *Anand* (Lucknow) of the 27th May, 1918 (received on the 29th May), says that Government should change its policy and grant Home Rule to India so that its inhabitants, being happy and contented, may prove a pillar of immense strength to England against its enemies in future.

ANAND, 27th May, 1918.

The *Bharat Bandhu* (Hathras) of the 28th May, 1918 (received on the 31st May), approves of the suggestion of the *Times* (London) regarding the early grant of administrative reforms to Indians in order to rally the moderates, but disagrees with the contemporary's view if it means to say that Mr. Tilak and Mrs. Annie Besant are extremists, for there is little to choose between them and

BHARAT BANDHU, 28th May, 1918.

the moderates. If it takes extremists to be men like Mr. Satyamurti of Madras who do not want to help whole-heartedly in recruiting, the *Times* should be aware that these men ultimately accepted Mrs. Annie Besant's resolution on recruiting and even if they are not convinced fully of the justifiability of the resolution, they form a microscopic minority which has practically no following. The Congress-League reform scheme will satisfy all parties, of course excepting the Anglo-Indians who have nothing to do with reforms. If Indians are to be completely won over, this scheme should be accepted.

CAWNPORE SAMACHAR, 1st June, 1918.

The *Cawnpore Samachar* of the 1st June, 1918 (received on the 4th June), says that even now Government does not fully trust Indians, otherwise the Arms Act would have been relaxed and the Home Rule deputation would not have been stopped. If the present war is to restore freedom to small States and to enforce the principle of self-determination, what is there in India to prevent the realization of these ideals? Why has Dr. Nair been allowed to proceed to England to further the anti-Home Rule cause when the Home Rule deputation was stopped? This is nothing short of injustice, and Government should set matters right by cancelling his passport and thereby strengthening the Indian's faith in the British Government.

HINDUSTAN REVIEW, April 1918.

The *Hindustan Review* (Allahabad) for April 1918 (received on the 4th June) contains an article by MR. G. RANGA RAJU on the Mysore Representative Assembly which conclusively proves that Indians, when left to themselves, will show phenomenal progress in all departments of life.

OUDH AKHBAR, 7th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 7th June, 1918, urges that the report on Indian constitutional reforms which is to be presented to the British Cabinet should be published in India for criticism before any final decision is arrived at.

PREM, 29th May, 1918.

The *Prem* (Bindraban, Muttra) of the 29th May, 1918, says that no reforms are possible in India until the condition of its rural population is improved. The villagers ought to get full meals throughout the year. This will be real *swaraj* or Home Rule. Public men should go into the villages and tell the people that they will be relieved of their distress under *swaraj*. It should be explained to the villagers that their deplorable condition is not due to their ill-fortune but to the selfishness of interested persons. If they want to be happy they should propagate *swaraj*.

RAHBAR, 4th June, 1918.

The *Rahbar* (Moradabad) of the 4th June, 1918, urges that district conferences should be held to educate public opinion regarding the constitutional reforms, as otherwise Lord Sydenham's objections will be given undue weight.

SITARA-I-HIND, 2nd June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 2nd June, 1918, says that although the question of Home Rule for India is not so acute as the Irish problem, Government should concede the popular demands. The Secretary of State would do well to profit by the lesson of Ireland and prove his statesmanship by liberality and promptitude in the matter of reforms. He should also note the complaint made by Maulana Abdul Bari regarding deviation from the path of religion on the part of the Muslims.

UTSAH, 31st May, 1918.

The regeneration of India.

9. The *Utsah* (Orai) of the 31st May, 1918 (received on the 4th June), publishes a poem by PANDIT BENI MADHAVA TIWARI, who says that this abnormal state of things in which the dyed jackal is feared and the ass in the lion's skin is grazing in the field cannot last for long.

ABHYUDAYA, 1st June, 1918.

The Home Rule deputation.

10. The *Abhyudaya* (Allahabad) of the 1st June, 1918 (received on the 4th June), protests against the grant of passports to Dr. Nair to proceed to England to help in the anti-Home Rule propaganda, and says that the ordinary man cannot understand the double-faced policy of the War Cabinet which prohibited the Home Rule deputation from proceeding to England.

CAWNPORE GAZETTE, 1st June, 1918.

The *Cawnpore Gazette* of the 1st June, 1918, protests against the injustice involved in allowing Dr. Nair, who only recently stated at a public meeting that he would go to England to agitate against Home Rule, to proceed, when passports are refused except for important national or private work. The excuse that he is going for a change does not hold water as we know that though he may not openly agitate in England he will try to achieve his object by private interviews. There is sullen indignation in the country against his departure.

The *Hamdam* (Lucknow) of the 31st May, 1918, considers it neither wise nor just to let Dr. Nair sail for England as he can carry on a mischievous propaganda through private interviews. The Home Rule deputations have only recently been prohibited. Mr. Tilak was not permitted to proceed to England in connection with his private libel case and no concession should be made in the case of Dr. Nair.

HAMDAM, 31st May, 1918.

The *Hindi Kesari* (Benares) of the 4th June, 1918, says the *communiqué* giving the reasons for the stopping of the Home Rule deputation breathed the spirit of high-handedness and was far removed from the spirit of freedom and liberty referred to by Mr. Lloyd George in his speech on the motives for the entry of the British into the war. But Indians are determined to get Home Rule and they will get it in spite of the anti-Home Rule movement and Sydenham nefariousness. Dr. Nair is helping Home Rule by his opposition but we cannot pray for his safe journey nor hope that he will return safely.

HINDI KESARI, 4th June, 1918.

The *Pratap* (Cawnpore) of the 3rd June, 1918, recognizes the urgent need for sending a deputation to England, but says that Indians are helpless in the matter owing to the decision of the War Cabinet. Some success might perhaps attend their efforts if Home Rulers were to plead ill-health, as was done by Dr. Nair, but this is not likely to succeed as invidious distinctions are observed in granting passports.

PRATAP, 3rd June, 1918.

The *Rahbar* (Moradabad) of the 4th June, 1918, repeats the usual arguments against the grant of passports to Dr. Nair and says that as the influence of educated Indians over their ignorant brethren has been made manifest in the Kaira affair, Government would not be acting wisely in displeasing them at this critical stage of the war by meting out preferential treatment to their opponent.

RAHBAR, 4th June, 1918.

The special Congress session.

11. The *Advocate* (Lucknow) of the 7th June, 1918, publishes an article by SIR SUBRAMANIA IYER, who says there is a clique pledged to secure the seeming approval of the people to Government's reform proposals, however short they may fall of the country's demand as put forward in the Congress-League scheme. This party is endeavouring to prevent the holding of the special Congress session in the United Provinces in order to prevent Mr. Tilak from presiding over it. Until the reforms are actually announced nobody can bind the country as to the extent of its acceptance of them. No undertaking to cease agitation now or hereafter should be given by any one interested in the well-being of the motherland, and no hearty co-operation should be expected save compliance with His Majesty's command regarding our duty against German aggression and the protection of the country as part of the Empire. There should be a widespread and uncompromising agitation in all parts of the country for the turning back of Dr. Nair.

ADVOCATE, 7th June, 1918.

The *Bharat Bandhu* (Hathras) of the 4th June, 1918 (received on the 7th June), urges that the special session of the Congress to consider the official reform scheme should be held at Lucknow or Allahabad and that Mr. Tilak should be elected president.

BHARAT BANDHU, 4th June, 1918.

The *Cawnpore Gazette* of the 8th June, 1918, says that Mr. Tilak should be chosen to preside at the session of the Congress which is to consider the reform announcements. The honour of presiding at the annual session of the Congress should be given to the Raja of Mahmudabad.

CAWNPORE GAZETTE, 8th June, 1918.

The *Hindustani* (Lucknow) of the 2nd June, 1918, says that the secretary of the Congress should have consulted leading Lucknow citizens before announcing that a special session would be held there in the middle of June. The Lucknow people are not prepared for such a session nor can they make adequate arrangements at such short notice.

HINDUSTANI, 2nd June, 1918.

The *Leader* (Allahabad) of the 2nd June, 1918, says that the Raja of Mahmudabad should be elected to preside at the special session of the Indian National Congress, which is to be held, probably at Lucknow or Bombay some time this month, to consider the Secretary of State's reform scheme.

LEADER, 2nd and 3rd June, 1918.

The *Leader* of the 3rd June supports the *Amrita Bazar Patrika's* suggestion that there should be at least a clear month between the publication of the scheme and the special session of the Congress.

OUDH AKHBAR, 8th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th June, 1918, says Lucknow has plainly refused to have the special Congress session held there, and we do not expect Allahabad can make arrangements; if Mr. Tilak is elected president it will be practically impossible for the session to be held there. It is thought that the session will be held either in Bombay or Madras.

AVADHBASI, 4th June, 1918.

The Madras Political Conference.

12. The *Avadhbasi* (Lucknow) of the 4th June, 1918 (received on the 7th June), says that the Madras Provincial Conference at Conjeveram furnishes thoughtful people with food for serious reflection. Mr. Satya Murti holds very advanced political views, and if the Chelmsford-Montagu reforms turn out to be unsubstantial. a political party will soon come into existence which will agitate openly to refuse help to Government in the war unless it grants self-government and releases political prisoners. We do not subscribe to the views of Mr. Satyamurti; yet we have no hesitation in saying that his expressed views do not touch even the fringe of the unexpressed views of the general public. The credit for this undesirable state of things belongs to the power-loving bureaucracy and the selfish Anglo-Indian mercantile community, and loyal Indians are not the least to blame for it. Even at the present critical moment acts are done which far from soothing our feelings disappoint and grieve us. To grant passports to Dr. Nair to proceed to England in the face of the prohibition of the Home Rule deputation is nothing short of spiting the Home Rulers. Can the authorities and moderate leaders realize the evil effects of such treatment? Such senseless and arbitrary actions have made Mr. Satyamurti and his party elbow out Mrs. Annie Besant. Still the bureaucracy is not roused from its sleep.

It is a grievous blunder to refuse to help Government under which we have already made considerable progress and hope to get *swaraj* in the near future. It will be the height of folly if, disgusted by the insults and the treatment of the officials, we decide not to co-operate with Government and welcome the German devils on the frontier. Our supreme duty is to forget the past and defend the country against the enemy. If the reforms are unsubstantial and if any determined educated Indian raises the standard of passive resistance, it will become impossible for Government to get recruits to fight in other parts of the Empire. Although the signs are not promising we hope that the authorities will perceive the wisdom of changing their policy so as to prevent the situation indicated by the growth of the Satyamurti party from assuming a serious aspect, which is bound to be injurious to the interests of the country and the Empire alike. The moderate leaders and the authorities should deal tactfully with the situation and not exasperate the young patriots into adopting the methods of the Sinn Feiners.

CAWNPORE GAZETTE, 1st June, 1918.

The *Cawnpore Gazette* of the 1st June, 1918, referring to the sudden slump in Mrs. Besant's popularity since the split at the Madras Provincial Conference over her recruitment resolution, says her critics suspect that she is in league with Government. There is no doubt that Mrs. Besant has not been able to prove herself a true leader of India and that is why the eyes of Indians are being gradually opened.

ADVOCATE, 5th June, 1918.

Congressmen and Nationalists.

13. The *Advocate* (Lucknow) of the 5th June, 1918, says a certain section of the press has stopped agitating against Government but has found the safe way of agitating against its own countrymen. Denying freedom of thought and speech to the younger generation is justifiable, but it is a heinous crime even to differ from those who have been serving the country for many years. The Madras Conference has given them an opportunity to carry on such a propaganda, to vilify some of the best men in the country. The erstwhile leaders have lost their balance of mind. They do not try to prove the worthlessness of the leaders who are at present popular, but the abuse they shower on their devoted heads seems to them sufficient argument.

LEADER, 3rd and 7th June, 1918.

The *Leader* (Allahabad) of the 3rd June, 1918, publishes a contributed article on *Ideals and Methods in Public life* which deplores the tendency to dissipate energies and waste precious time in condemning those who do not agree on all points, and regrets that Mrs. Besant should have taken it upon herself to say that her enemies are to be found among the elders of the Congress. The leaders will soon be called upon to give a clear and definite lead in connection with Mr. Montagu's scheme of reforms, and this will not be an occasion when

thoughtful or clear-sighted men can allow pride or prejudice to affect their judgment. The scheme should be judged on its own merits and on its possibilities.

The *Leader* of the 7th June says that when a man like Mr. Surendranath Banarji, whose magnificent work for over forty years has alone rendered the Home Rule movement practical, has reason to lament the change for the worse that has come over the tone of public life in this country, it is time for thinking men to pause and reflect. Is any real public good done by belittling men of the calibre of Mr. Surendranath Banarji, Sir Dinshaw Wacha, Pandit Madan Mohan Malaviya and others? If some of the best members of the community are no better than apostates, what is the real political worth of the community as a whole and what is its fitness for that very responsible government on which we have all set our hearts, differ in methods how we honestly may?

Reforms in Native States.

14. Commenting on the Baroda Peoples' Conference, the *Hamdam* (Lucknow) of the 7th June, 1918, says in spite of personal and despotic rule the subjects of a Native state are more contented because their feelings are respected and their complaints are readily heard by the rulers. The Maharaja of Baroda should accept the advice of the president of the Conference and introduce self-government in Baroda. His example will be followed by other Native rulers. **HAMDAM, 7th June, 1918.**

Political crime.

15. The *Advocate* (Lucknow) of the 2nd June, 1918, says there is no comparison between the Irish rebels and the Indian *détenus*. The Irish Sinn Feiners were imprisoned for openly rebelling against the King, while the political suspects of Bengal are, so far as the public knows, innocent people, victims of espionage conducted by the C. I. D. **ADVOCATE, 2nd June, 1918.**

The loyalty of Indian Muslims.

16. The *Mashriq* (Gorakhpur) of the 23rd May, 1918 (received on the 28th May), commenting on Sir Subramania's letter to Dr. Wilson, says that if a Muhammadan had acted in a similar manner Government would have punished him severely. Sir Subramania is reported to have behaved impertinently towards the Viceroy when he referred to this matter in a private interview. Muslims should refrain from following this example. Their religion teaches them to suffer with resignation and patience and to respect the ruling power. They should take a lesson from the Mutiny of 1857. Being weak they are likely to suffer. Mrs. Besant is an Irish lady, Muslims should not imitate her. **MASHRIQ, 23rd May, 1918.**

The interned Muhammadan leaders.

17. *Al Bashir* (Etawah) of the 4th June, 1918, says it has always advocated a policy of respectful representation to Government in preference to public agitation. But Government does not generally pay any heed to representation and is influenced by agitation in proportion to its vehemence. This attitude of Government is responsible for the feebleness of respectful representation and the growth of the spirit of agitation, which soon degenerates into anarchy. The question of the internment of Maulana Mahmud Hasan may be cited as an example. In order to avoid religious ferment among the people the *ulama* of Deoband made a respectful representation and begged for the release of the Maulana. But it had no effect. If his release was not advisable Government would have done well to publish its reasons for rejecting the appeal, with a view to reassuring the public and checking the spirit of agitation. **AL BASHIR, 4th June, 1918.**

AZIM-UD-DIN of Chindwara, Central Provinces, writing in the *Hamdam* (Lucknow) of the 6th June, 1918, urges Muhammadans to make amends for their past neglectfulness and help *Hasrat Mohani* by purchasing his book. **HAMDAM, 6th June, 1918.**

The *Hindustani* (Lucknow) of the 2nd June, 1918, says that according to Mrs. *Hasrat's* statement it appears that Government has taken back the order interning *Hasrat* and it would not be surprising if *Hasrat's* memorial for release were accepted. Sir Harcourt Butler's wise policy would be generally commended in this province if he were to liberate the Maulana. **HINDUSTANI, 2nd June, 1918.**

The *Mashriq* (Gorakhpur) of the 30th May, 1918, advises *Hasrat* not to violate the teachings of Islam by disobeying Government's orders, and also appeals to Government to allow him to reside at Aligarh. **MASHRIQ, 30th May, 1918.**

SITARA-I-HIND, 5th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 5th June, 1918, says *Hasrat's* internment in 1916 was due to his militant attitude towards the proposal to accept the Muslim University without the powers of affiliation. Government should consider *Hasrat's* memorial not in view of the position in 1916 but in view of the changed condition of the Muslim world in 1918. Government should free itself from the influence of certain persons who have unnecessarily made a mountain of a mole hill and landed Government in difficulties. The editor quotes from the letter in which Mrs. *Hasrat* appeals to Muslims to support the memorial which is shortly to be placed before Government, and says that in case of a refusal *Hasrat* will again break the internment rules and leave Kithoor. Is there any heart which will not bleed at Mrs. *Hasrat's* appeals?

AL BASHIR, 4th June, 1918.

The political situation.

18. *Al Bashir* (Etawah) of the 4th June, 1918, severely rebukes Mr. Bepin Chandra Pal for causing bad blood between the Muslims and Government by his recent article on the eastern menace. That the *Anjuman Khuddam-i-Ka'aba*, which has been used as a red herring by Mr. Pal, had nothing to do with politics was openly declared by Lord Hardinge in his famous speech at the beginning of the war when he called it a religious association. An attack on the society at a time when its secretary, Mr. Shaukat Ali, is not free to reply deserves the attention of Maulana Abdul Bari. We should have been grateful if Mr. Pal had been more explicit in his insinuation that all sections of the Musalmans are saturated with Pan-Islamic feelings. We do not deny that common brotherhood is taught by our religion, but we cannot admit for a single moment that there has ever been among Muslims any organized attempt to unite all the Muslims of the world with a view to provoking political revolutions against their temporal rulers. The wave of sympathy among Muslims in the past was due neither to Turkish agents nor to German spies but to certain events reported in the English papers. Even in these dark days they only asked the British Government to help their Muslim brethren in other lands. This in itself proves that Indian Muslims consider the present Government to be their best bulwark.

As to what would happen if Turkish forces appeared on the border, Mr. Pal should not forget that lakhs of Muslim soldiers are now actually fighting against the Turks in Palestine and Mesopotamia, not by compulsion but of their own free will and in their own interest. There is thus no reason to insinuate that they would not fight the Turks if they attacked India. Mr. Pal should have kept in view the declaration made by Messrs. Muhammad Ali and Shaukat Ali that they will gladly go to fight the Turks if India is attacked. If an extremist and a Home Ruler like Shaukat Ali, who is also the founder of the *Anjuman Khuddam-i-Ka'aba*, is of this mind, it is evident that if Government accepts the Muslim demands they will be behind no community in making sacrifices. But it is imperative that they should be trusted and that despondency should not be allowed to take hold of them. If the policy of Lord Minto is restored Indian Muslims will render to Government greater service than any other community. The Hindu leaders never lose an opportunity of tormenting and injuring the Muslims and it is a pity that our young men do not understand their cunning ways. The Bengalis have ever been ready to destroy the Muslims. The seed of enmity between Hindus and Muslims was first sown by Bengalis. Can the Home Rule which these short-sighted and bigotted people want to establish in India be anything but Hindu sovereignty?

HAMDAM, 8th June, 1918.

The *Hamdam* (Lucknow) of the 8th June, 1918, in a leading article strongly protests against Mr. Bepin Chandra Pal's insinuations against the loyalty of Indian Muslims. In spite of deep sympathy with Muslims in other lands, the Indian Muslims would never brook the domination of any foreign power over India. Mr. Muhammad Ali wrote in his paper and reiterated last year that he would be the first Muhammadan to fight the Turks if they attacked India, and this reflects the attitude of the Muslim leaders. The *Khuddam-iKa'aba* is a religious association for the defence of the sacred places of Islam and it has nothing to do with politics. Mr. Pal has unnecessarily hurt the feelings of thousands of its members. If Muslims can fight the Turks in Mesopotamia and Palestine, there is no reason to doubt their loyalty and to suggest that they will not defend the liberty of their motherland.

The *Leader* (Allahabad) of the 7th June, 1918, says Babu Bepin Chandra Pal's recently published article on the menace to India from outside and the danger to internal peace and order exposes the utter unreasonableness of those who *must* have Home Rule before they agree to defend the country. Mr. Pal has taken a view of the present situation and the duty of Indians in connection therewith which is eminently practical and sensible but which we are afraid will find little favour with a section of young enthusiasts. LEADER, 7th June, 1918.

19. The *Pratap* (Cawnpore) of the 3rd June, 1918, refers, on the authority of the *Bombay Chronicle*, to the violation of pledges given to temporary officers in the Indian Medical Service with regard to their pay and prospects, and wonders what good Government thought it might bring about by thus going back upon its pledges. Does Government dream of arousing enthusiasm among the people by the continuance of such a policy? PRATAP, 3rd June, 1918.

The Indian Medical Service.

20. Referring to the *Madras Mail's* strictures on Sir Claude Hill and Lord Chelmsford in connection with the Delhi War Conference, the *Pratap* (Cawnpore) of the 3rd June, 1918, wonders what short shrift an Indian paper would have received if it had asked the Viceroy to leave India as the *Madras Mail* has done. PRATAP, 3rd June, 1918.

The Anglo-Indian Press.

21. The *Leader* (Allahabad) of the 2nd June, 1918, contains a letter from MR. H. M. CHATTERJEE urging Government to interest themselves in the case of Mr. W. W. Pearson and secure his release. He is one of those high-minded Englishmen who love liberty and cherish humanitarian ideals, and those who know him admire his genuine love for India and Indians. The country which protested against the internment of Mrs. Besant should raise its voice of resentment against the arrest of Mr. Pearson. LEADER, 2nd June, 1918.

Europeans and Indians.

22. The *Oudh Akhbar* (Lucknow) of the 8th June, 1918, considers the settlement of the Kaira trouble to be due to Mr. Gandhi's efforts and to be a signal triumph for his truthfulness. OUDH AKHBAR, 8th June, 1918.

M. K. Gandhi and passive resistance.

23. The *Hamdam* (Lucknow) of the 1st June, 1918, expresses surprise that a Secretary to the Bombay Government felt it necessary to enquire into an ordinary transfer of money from London by Mrs. Besant and forgot that if officials do not trust the people the latter will regard their acts with suspicion. Such unjust misapprehensions are leading to a thousand evils and are producing disquiet among the people, and we hope that in future this Secretary and his associates will refrain from acts which not only inconvenience the public but also damage the dignity and prestige of Government. HAMDAM, 1st June, 1918.

Officials and people.

The *Rahbar* (Moradabad) of the 4th June, 1918, urges Government to see that its European officials do not violate the rules regarding not wearing shoes in Buddhist pagodas in Burma. When officials consider themselves to be above rules and regulations, others will be tempted all the more to break the law. RAHBAR, 4th June, 1918.

II.—ADMINISTRATION.

(a)—Education.

24. The *Hamdam* (Lucknow) of the 30th May, 1918, urges that Indian students should be housed in cheap unfurnished building so that adequate funds for the rapid opening of new schools may be available. HAMDAM, 30th May and 5th June, 1918.

Government and education.

The *Hamdam* of the 5th June commenting on the percentage of failures in the Indian University examinations says that a series of low percentages of passes in any of the European and American Universities would have led to a searching enquiry, but nobody gives a thought to the deplorable state of affairs in India.

SWAMI SACHCHIDANAND writing in the *Pratap* (Cawnpore) of the 3rd June, 1918, urges Government to pay the same attention to the development of Sanskrit *pathshalas* as it has paid to the improvement of *maktabs*. PRATAP, 3rd June, 1918.

25. The *Hindi Kesari* (Benares) of the 4th June, 1918, says English education has benefited India considerably but it has had the evil effect of denationalization and un-Indianization. HINDI KESARI, 4th June, 1918.

National education.

It has helped Indians to recognize their rights as citizens of the Empire, but they have now arisen from lethargy and have recognized with their political rights that English education is not a benefit but an evil.

HAMDAM, 30th May and 5th and 8th June, 1918.

Muslim education.

26. The *Hamdam* (Lucknow) of the 30th May, 1918, regrets that very few Muslims passed the L. T. examination, and appeals to the Muhammadan Educational Conference to remedy that state of affairs as the paucity of teachers is proving very harmful to the interests of the community.

HAKIM MUHAMMAD AMIN of Peshawar, writing in the *Hamdam* of the 5th June, says that in order to give Muslim children a solid grounding in theology and national traditions it is necessary to open separate schools in Peshawar to be run on national lines. The writer, who is at present in Bombay, wants to start a fund to achieve his object as he expects no help from the municipality.

The *Hamdam* of the 8th June has a contributed article appealing to His Honour the Chancellor of the Allahabad University to intervene and solve the question of the affiliation of the Sultania College, which is pending before the Syndicate. The vagaries and neglectfulness of the Allahabad University are like those of the Asiatic sweetheart, whose lover cannot expect to meet her till doomsday. All this is due to the very feeble Muslim representation in the councils of the University.

ADVOCATE, 2nd June, 1918.

The *Shia* College.

27. The *Advocate* (Lucknow) of the 2nd June, 1918, says Mr. Wazir Hasan, whose remarks in the budget debate have led to an exciting controversy, is in favour of a grant to the *Shia* College. But in these days of full-blown nationalism it is difficult to applaud denominationalism, and we are not enamoured of the proposed Lucknow University for we are loath to swell the number of petty officialized universities.

CAWNPORE GAZETTE, 1st June, 1918.

Urdu and Hindi.

28. The *Cawnpore Gazette* of the 1st June, 1918, replying to the *Paisa Akhbar's* criticism that Hindi has been unjustly introduced in Kashmir out of regard for the Hindus who form only five per cent. of the population while the wishes of the remaining ninety-five per cent. Muslims have been ignored, points to Hyderabad where Urdu is being used for the benefit of the ruling Muslim race which forms only four per cent. of the population, while the remaining ninety-six per cent. neither speak Urdu nor like it. The editor ridicules the Sikh agitation for replacing Urdu and Hindi by Panjabi, and says that Panjabi is not a language and possesses no grammar. No language but Hindi can now become the mother-tongue.

MASHRIQ, 23rd May, 1918.

MUHAMMAD AHSAN, writing in the *Mashriq* (Gorakhpur) of the 23rd May, 1918 (received on the 28th May), complains of the efforts of certain interested persons to force the Hindi language on the people. In the War Conference held at Lucknow on the 4th May the King's message was distributed in three languages, but the Hindi version was different from the Urdu and few could understand it without the help of a pandit.

CAWNPORE GAZETTE, 1st June, 1918.

Female education.

29. Condemning the opening of a girls' *gurukula* by Swami Shraddhanand to provide suitable mates for the graduates of boys' *gurukulas*, the *Cawnpore Gazette* of the 1st June, 1918, says that the *gurukula* graduates should lead celibate lives if they are to fulfil their mission.

OUDH AKHBAR, 2nd June, 1918.

The *Oudh Akhbar* (Lucknow) of the 2nd June, 1918, deploring the backwardness of female education in these provinces, says that while rigid adherence to *purdah* here is in a great measure responsible for this, the paucity of girls' schools is also a contributory cause.

(b)—General.

ABHYUDAYA, 1st June, 1918.

Local self-government.

30. The *Abhyudaya* (Allahabad) of the 1st June, 1918 (received on the 4th June), welcomes the recent local self-government resolution and says that it is an earnest of the fulfilment of the political aspirations of Indians in future. This resolution is more liberal than its predecessor of 1915. We approve of Government's decision to create district advisory councils and to grant to the general public the right of electing

the members. It is to be hoped that Sir Harcourt Butler, progressive administrator as His Honour is, will be most forward in effecting progress in local self-government.

ADVOCATE, 2nd, 5th and 7th June, 1918.

The *Advocate* (Lucknow) of the 2nd June, 1918, says it congratulates itself on not being able to share the *Leader's* superabundance of moderation in commenting on the Government of India's tepid and halting resolution on local self-government. In every line of the official resolution one reads wavering caution, hesitating calculation, unwillingness to abandon official participation; the authors must be painfully out of touch with what the people desire, so it is not surprising that the resolution falls far below what they deserve.

The *Advocate* of the 5th June expresses approval of the criticisms of the *Hindu* and *Bombay Chronicle*, and says it is difficult for any patriot to be jubilant over the tinkering and timid proposals of the Government of India. Aspiring officials will be tempted to abuse their position and power in order to obtain votes by high-handed methods of manipulation and coercion. Instead of purifying the administration of local bodies, the opportunities of officials, restricted though they are, will tend to pollute them.

The *Advocate* of the 7th June uses the sarcastic remarks of the *Indian Social Reformer* on the self-government resolution to support an attack on the *Leader*.

AVADHBASI, 4th June, 1918.

The *Avadhbasi* (Lucknow) of the 4th June, 1918 (received on the 6th June), says that Government has certainly moved some steps forward but its resolution on local self-government is not free from qualifying and restrictive conditions. Besides, it must not be forgotten that Local Governments often thwart the intentions of the Government of India in giving effect to resolutions. The bureaucracy itself is responsible for the indifferent progress of local self-government so far owing to its narrow policy. It cannot yet be said how the present resolution will work, but there is nothing in it to give much satisfaction. We are grateful to the Government of India for not accepting the principle of separate representation, but what will be done to counteract the poison introduced by Sir James Meston into the United Provinces?

AZAD, 6th June, 1918.

The *Azad* (Cawnpore) of the 6th June, 1918, says the local self-government resolution is likely to open a new road of progress provided the Local Governments adopt the recommendations promptly and do not distort their real purpose and meaning.

HAMDAM, 29th May, 1918.

The *Hamdam* (Lucknow) of the 29th May, 1918, while regretting that the recent resolution on local self-government does not mark any great advance, admits that it is progressive in spirit, and urges that the proposals made therein should be immediately carried into effect. The United Provinces system of elected non-official municipal chairmen with executive officers selected by municipal boards is preferable to the Bombay system.

HINDUSTANI, 30th May and 2nd June, 1918.

The *Hindustani* (Lucknow) of the 30th May, 1918, discussing the Government of India's recent resolution on local self-government, regrets that while admitting that neither officials nor non-officials showed any enthusiasm for local self-government and its progress was very slow, Government has made no attempt to enquire why there was such an absence of enthusiasm and why Government did not during the last thirty years remove from the path of local self-government obstacles to which its attention was invited. Government has adopted this attitude probably because if the disclosures had been made the officials would have had to be ashamed of their undutifulness.

It is interesting to note that Lord Ripon's scheme of local self-government took a generation to mature owing to official indifference and the Government of India took a full décade to consider the proposals of the Decentralization Commission. In the light of past incidents Local Governments cannot be trusted to carry into effect the Imperial Government's recommendations with due promptitude. We have to warn Government that its proposals cannot arouse sufficient enthusiasm as such dewdrops cannot slake the political thirst of educated India.

The *Hindustani* of the 2nd June says the proposals will make for a distinct advance if the intentions of the Imperial Government are not thwarted by local administrations. The United Provinces Government should initiate legislation with a view to reform district boards and bring them under popular control.

HINDUSTANI, 6th June, 1918.

The *Hindustani* of the 6th June thanks the Imperial Government for accepting the principle of allowing municipal boards to indulge in financial experiments even at the risk of some loss. Collectors and Commissioners should exercise no authority over the higher municipal employés, and while the Local Government should reserve ample power for emergencies, it should delegate it to a local self-government board. The work of forming village *panchayats* should be pushed on more rapidly.

UTSAH, 31st May, 1918.

The *Utsah* (Orai) of the 31st May, 1918 (received on the 4th June), says that much good can be done if Government's proposals regarding local self-government are carried out. Village *panchayats*, if formed on old lines, will also prove very useful if they are not hampered by too much official control. The proposal that large cites should have a nominated commissioner along with the elected chairman is not satisfactory, for it means that in those municipalities the chief executive official will be a Government nominee. Why are the district boards not allowed to have elected chairmen as a rule? These minor reforms cannot satisfy Indians who can be contented only by a pledge of the grant of *swaraj* within a definite period and the immediate acceptance of the Congress-League reform scheme.

OUDH AKHBAR, 6th June, 1918.

The high prices.

31. The *Oudh Akhbar* (Lucknow) of the 6th June, 1918, notes with gratification that the Collector of Kistna (Madras) has welcomed public co-operation in providing relief for the poor and has promised to stop the despatch of goods until merchants have abandoned profiteering and lowered the prices of their goods. If other Collectors also were to follow this example, the people would be considerably relieved, but the apathy so far shown by district officers and local administrations in this respect is really lamentable. Though cloth shops are well stocked and mill prices are fixed for the year, both wholesale and retail cloth dealers are making huge profits owing to the negligence of Government.

SAUDAGAR, 1st June, 1918.

The *Saudagar* (Meerut) of the 1st June, 1918 (received on the 8th June), urges Government to open grain and *ghi* shops where wheat should sell at least 12 seers for a rupee and *ghi* at 12 chhattaks for a rupee. Salt agents should be permitted to charge higher rates than the present, so that they may have a reasonable margin of profit and may not be tempted to resort to dishonest practices to supplement their meagre incomes.

AVADHBASI, 28th May, 1918.

The currency problem.

32. The *Avadhbasi* (Lucknow) of the 28th May, 1918, refers to the serious uneasiness caused by the introduction of the one-rupee and two-and-a-half-rupee notes, and asks Government to withdraw them from circulation.

OUDH AKHBAR, 2nd June, 1918.

The *Oudh Akhbar* (Lucknow) of the 2nd June, 1918, says that since the introduction of one-rupee and two-and-a-half-rupee notes and the stoppage of encashment of notes of all denominations by Government treasuries and post offices, the complaint is becoming universal that the new currency notes serve no purpose in daily dealings, and the tendency is growing among traders to insist on payment in silver, while villagers taboo paper money. Probably silver is being minted in limited quantities and all stocks of coin are not put into circulation, as otherwise Government treasuries would not have been put to the necessity of blankly refusing to exchange notes for silver. We wonder what has become of the silver recently received from America. Again, what reply is there to the popular enquiry where the silver that was in Government treasuries before the introduction of one-rupee notes has suddenly gone? The public wrongly believe that silver was held back in treasuries in order to circulate the new notes, and that the silver rupee will now become as scarce as the gold sovereign. The Local Government should forthwith ask the Imperial Government to take steps to ease the currency situation. The new notes are not fit for circulation, and Government departments should put back into circulation the silver which they receive daily.

HAMDAM, 29th May, 1918.

The famine in Garhwal.

33. Mr. Raza Husain Sahaswani, writing from Bareilly to the *Hamdam* (Lucknow) of the 29th May, 1918, appeals to the Hon'ble Mr. Raza Ali to arrange for the relief of famine-stricken Muslims in Garhwal as the *Arya Samaj* is trying to convert Muslims there.

The *Hamdam* of the 31st May has a contributed article giving details of the excellent arrangements made by the Deputy Commissioner to relieve the distress in Garhwal. It is regrettable that some bigots published false reports of the arrival of missionaries. American missions have been doing good work there for nearly a century. The Muslims are ignorant and some maulvis should be sent there to give them religious instruction. HAMDAM, 31st May and 6th and 8th June, 1918.

In the *Hamdam* of the 6th June HAJI RIAZ-UD-DIN AHMAD announces the formation of a committee of the *Anjuman Ishaat Islam*, Amroha, to collect funds for the relief of famine-stricken Muslims of Garhwal. In the *Hamdam* of the 8th June HAJI RIAZ-UD-DIN AHMAD announces the departure of a deputation for relief work in Garhwal. The editor says that another correspondent gives him different names of the members forming the deputation.

Referring to the intention of certain Muslim bodies to make separate relief arrangements, the *Oudh Akhbar* (Lucknow) of the 1st June, 1918, says that Arya Samajists will never take advantage of the famine in Garhwal to carry on their proselytising work, and urges that in order to reassure Muslims who fear Arya propaganda a joint Hindu-Muslim Committee should be formed to which all bodies should send contributions. It is not right to prejudice the common interests of the country and to encourage a policy of separation simply for the sake of an imaginary apprehension. OUDH AKHBAR, 1st June, 1918.

The Honours List.

34. The *Hamdam* (Lucknow) of the 7th June, 1918, deplores the omission of Indians from the highest honours which have so lavishly been bestowed on Europeans. The Order of the Star of India is conspicuous for the absence of Indian names. It would have been better to bestow the Indian Orders mostly on Indians. The distinctions bestowed on the Maharaja of Balrampur and Messrs. de la Fosse and Pim have been well deserved. HAMDAM, 7th June, 1918.

The *Hindustani* (Lucknow) of the 6th June, 1918, says that the Indian educated public are rightly disappointed to find that, with a very few exceptions, no Indians except those connected with Native States and military work have been granted higher titles. HINDUSTANI, 6th June, 1918.

The *Leader* (Allahabad) of the 6th June, 1918, criticizes the list of birthday honours and especially disapproves of the bestowal of the G. C. S. I. upon Lord Pentland, who shares with Sir Michael O'Dwyer the unenviable distinction of being the least liked of present-day Provincial Governors. LEADER, 6th June, 1918.

Discussing the Honours List, the *Oudh Akhbar* (Lucknow) of the 7th June, 1918, says that as the bureaucratic party remains permanently in power in India officials and their supporters come in for more than their due share of honours, though the former who are handsomely rewarded in money do not deserve any extra recognition. Independent public workers also occasionally receive distinctions, but so rarely that the conferment of a title is generally regarded as a sign that the person favoured is a Government man. It would be better if either the system of conferment of titles were altogether abolished or all parties were treated impartially so as to avoid heart-burning and disappointment. OUDH AKHBAR, 7th June, 1918.

Grievances of cultivators.

35. The *Mashriq* (Gorakhpur) of the 30th May, 1918, publishes a letter from MR. GANESH DATT SINGH, Honorary Secretary, Bihar Landholders' Association, urging *zamindars* and cultivators to co-operate for the protection of their mutual interests. Disputes should be settled by joint committees. If *zamindars* do not act with sufficient generosity their existence will be threatened by the present wave of democracy. *Zamindars* should consider these matters and join the All-India Landholders' Association in large numbers. MASHRIQ, 30th May, 1918.

III.—RAILWAYS.

Grievances of third class passengers.

36. GANESH DATT (INDRA) writing in the *Prem* (Brindaban, Muttra) of the 29th May, 1918, discusses the grievances of third class passengers and advises them to pull the alarm chain and not allow the train to proceed on its journey if railway employés try to overcrowd their compartments. Government, the railway authorities and the public leaders ought to take steps to redress their grievances. PREM, 29th May, 1918.

IV.—Religious and social matters.

ARYA MITRA, 30th May, 1918.

The *Arya Samaj*.

37. The *Arya Mitra* (Agra) of the 30th May, 1918 (received on the 4th June), urges that just as efforts are being made to make Hindi the national language of the country, a movement should be started to make the Vedic faith the national religion of Indians, so as to rejuvenate among them the religious sentiment which has been seriously weakened by the prevalence of irreligion and the multiplicity of sects.

This paper thanks the United Provinces Government for fulfilling its duty in not allowing any adverse comments on *Arya Samaj* literature in the latest administration report.

CAWNPORE GAZETTE, 8th June, 1918.

The *Cawnpore Gazette* of the 8th June, 1918, takes exception to the contents of a book *Dur Samin* which is taught in the *Kadian* (Punjab) school. As there are some Hindu boys in that school a book containing words derogatory to the founder of the *Arya Samaj* should never form part of the course. The Government of the Punjab should proscribe this book.

HAMDAM, 29th May, 1918.

Hindu-Muslim relations.

38. The *Hamdam* (Lucknow) of the 29th May, 1918, publishes a report by Mirza Ishaq Beg of the proceedings of the meeting held by Moradabad Muslims to protest against the policy of the local municipality in regard to graveyards and to urge that Hindus should use the old Lalbagh Ghat for cremation purposes.

HAMDAM, 1st June, 1918.

The *Haj* pilgrimage.

39. The *Hamdam* (Lucknow) of the 1st June, 1918, says that in view of the previous announcement of the *Haj* Committee that as there would be very limited shipping accommodation *hajis* should postpone their pilgrimage this year, the effect of the later announcement that the Sharif of Mecca has made excellent arrangements for the comfort of *hajis* this year will be most tantalizing. Many people may be led by the later announcement to start for the *haj* and the Government of India and the Hyderabad State should conjointly make arrangements for two or three ships to convey *hajis* from Bombay at reasonable rates.

OUDH AKHBAR, 2nd June, 1918.

The *Oudh Akhbar* (Lucknow) of the 2nd June, 1918, ask what good the arrangements made by the Hedjaz Government for their comfort in Arabia will do to Indian *hajis* if vessels are not provided to carry them from India.

AVADHBASI, 4th June, 1918.

Western morality.

40. Referring to a divorce case in London in which the judge deplored the moral laxity of women in England, the *Avadhbasi* (Lucknow) of the 4th June, 1918 (received on the 6th June), says that God alone can save the country in which morals have so deteriorated. It is not England alone which has fallen into this deplorable state; Western civilization has given the go-by to morality and religion and has assigned the supreme position to luxury, pleasure and material greatness. Some may regard war babies as a source of national pride, but in reality the state of things foreshadows national extinction. It is to be regretted that English educated Indian youths too have fallen victims to this Western civilization and are bent upon popularizing it in this country. May these demented ones have a better sense of proportion and may God save India from this demoniacal civilization.

V.—Miscellaneous.

OUDH PUNCH, 31st May, 1918.

The *Oudh Punch*.

41. The *Oudh Punch* (Lucknow) of the 31st May, 1918, has a cartoon representing an Indian wooing Miss Valour. The letter-press runs as follows:—

(Couplet): O sky, do not scorch thyself to death with envy,
Long parted ones are meeting.

The People of India: Be appeased, darling, be appeased, do not be angry any more. I also have now with God's grace become a man.

Miss Valour: Go your way, go your way. A man without weapons, what matters whether he be awake or asleep? If you had been a man, what would I have had to weep for?

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:

The 8th June, 1918.

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SELECTIONS

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I.—Politics.

AVADHBASI, 28th May, 1918.

India and the war.

1. The *Avadhbasi* (Lucknow) of the 28th May, 1918, refers to the various bazar rumours regarding the invasion of India by Germany through Kashmir, Afghanistan and Nepal, and says that some rumour-mongers even go so far as to declare that the German army has reached Afghanistan, and that the Amir of Kabul has given notice to the British Agent to quit his territory as his people have gone beyond his control. The editor says that these rumours are not to be believed until they are published in newspapers and need cause no panic among the people. If Germany does invade India this will only mean her defeat both in this country and in France.

MUSAFIR, 7th June, 1918.

The *Musafir* (Agra) of the 7th June, 1918 (received on the 10th June), considers it wise to be forearmed against any possibility of a sudden Turko-German descent on India through Afghanistan. Some Indian patriots may be tempted to think that as they are helpless and have no hand in the administration are not trusted by officials, are subject to repressive laws and denied Home Rule, they should leave the virtual masters of the country to improvise its defence against external dangers as best they can and should give no thought to the perils to come. There is yet another group which seeks to make its aid contingent on the grant of Home Rule. We, however, agree with Mr. Gandhi's view that the rendering of unconditional aid to Government at the present juncture would be the straightest and easiest path to Home Rule. We should now therefore spare no effort to help Government which has given proof of its good intentions by consulting us at the Delhi Conference. All differences should be buried, and Indians and British should fight shoulder to shoulder in defence of India. We should prove that we are as able as ever to defend our homes. It needs no telling what the invasion of India by Turkish troops under German officers would mean to Hindus.

The honour and glory of the Hindu nation is at present bound up with British rule, and if, which God forbid, British rule were weakened in the least in this war, Hindu honour, wealth and power would be in dire danger. Therefore to save themselves from danger Hindus should die like flies in defending the stability of British rule in India. There has never been a dearth of bravery among Hindus and even in these down-fallen days they can revive the memories of Rana Pratap and Rana Sanga. History shows that Hindus always shed their blood freely to defend their country whenever it was invaded by a foreign foe, and it would be sheer cowardice on their part to shelter themselves behind any grievances, new or old, and shirk their duty of national defence. Certain simpletons want Home Rule before enlisting for the front. Our reply to them is, subdue the enemy and you will have Home Rule without the asking. History tells us that brave races have never had to ask for rights but the rights themselves came begging to their doors. Every Hindu, be he of any caste or party, should enlist, and by his deeds shed glory on his illustrious forbears. There should be no shirkers.

OUDH AKHBAR, 9th June, 1918.

Referring to the announcement recently made by the Allies regarding the freedom of Poland, the *Oudh Akhbar* (Lucknow) of the 9th June, 1918, says, would that some such announcement were made in regard to India also, which is willingly bearing all sacrifices for the success of the Allied powers!

AL BASHIR, 11th June, 1918.

The War Loan.

2. *Al Bashir* (Etawah) of the 11th June, 1918, commenting on the proceedings of the local War Loan Committee, says the contribution of the money-lending classes is not at all proportionate to their wealth. This class has profited most by British laws and has bled the peasants white, but it is niggardly at this time of the Empire's need. There is no reason why Government should not resort to some form of compulsion and make these people disgorge their wealth.

OUDH AKHBAR, 8th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th June, 1918, urges Indians to contribute liberally to the War Loan if they do not want Germany to win and to reduce the world and India again to slavery. Government should rest assured that Indians will do their best. There will still be some Indians who can pay nothing, for India, which was already a poor country, has been reduced to a worse condition by high prices. The proceedings of Mr. Stubbs, Collector of Bijnor, must be fresh in people's memories. The people are now worse off than last year and

there should be no arbitrariness whatsoever in the matter of the War Loan. Government itself stands to lose by such acts as it would not be good for it to forfeit the trust of the people. The provincial authorities should see that no pressure, whether due or undue, is exercised.

The Bombay War Conference.

3. The *Advocate* (Lucknow) of the 14th June, 1918, says it wishes that Lord Willingdon, who was irritated by the mention of Home Rule, would learn a lesson from Mr. Lloyd George who is scolded and defied for attempting to introduce conscription in Ireland. Lord Willingdon would taboo politics from the War Conference, but the war is so closely allied with politics that we are amused at the subtle difference which the bureaucratic ruler of Bombay sought to make. ADVOCATE, 14th June, 1918.

The *Leader* (Allahabad) of the 14th June, 1918, says the wrong procedure was adopted at the Bombay War Conference. The programme should have been settled at a preliminary meeting in consultation with the members, for otherwise the open conference would be the only place where a difference of opinion could be expressed. The second mistake was the importation by the Governor of controversial matters into his opening speech—the frank talk should have been arranged to take place beforehand. His Excellency did not even stop at criticism. He questioned the sincerity of the "certain number of gentlemen"; did he expect them to take it lying down merely because it was a public war conference presided over by the head of the Government? If Mr. Tilak could have restrained himself and reserved his protest for a letter to the press he would have risen in the public estimation. If every one present in the meeting had kept in mind the gravity of the present situation and the responsibilities of India, possibly the scene would not have occurred, notwithstanding the ill-advised speech of Lord Willingdon. LEADER, 14th and 15th June, 1918.

The *Leader* of the 15th June says that to invite a number of busy and serious-minded men to a public function, and to tell them not to reason or question but merely to obey and vote, is indeed an unheard-of proceeding, as Mr. Jinnah complained.

Recruiting in India.

4. The *Cawnpore Samachar* of the 9th June, 1918, urges Government to increase the pay of Indian sepoys and make it equal to that of the British soldier to secure very satisfactory results in recruiting. When the Indian sepoy and the British soldier have to perform the same task, bear the same responsibility and face the same danger, it is only just that they should be given equal pay. CAWNPORE SAMACHAR, 9th June, 1918.

The *Hindustani* (Lucknow) of the 13th June, 1918, approves of the action of the Punjab Defence Force Committee in introducing military training in colleges, and says that though the silence of Government regarding the increase of the pay of Indian soldiers and the grant of commissions to Indians may cause dejection among Indian youths the example of the Punjab should be followed in other provinces. HINDUSTANI, 13th June, 1918.

The Indian Defence Force.

5. The *Leader* (Allahabad) of the 10th June, 1918, publishes a letter from Babu Shyam Lal of Saharanpur criticising the appeal for funds to provide comforts for the Allahabad University Corps of the Indian Defence Force. This appeal tends to create a wrong impression that the young men are not properly looked after by Government and is thus likely to discourage prospective recruits. If Government cannot be trusted to do the right thing in such a small matter, why waste breath in calling upon the people to support Government unconditionally and without bargaining in the hope that Government will do the right thing when the present danger and need have passed away? LEADER, 10th June, 1918.

The Imperial War Conference.

6. The *Indian Daily Telegraph* (Lucknow) of the 12th June, 1918, says the resolution of the Muslim League calling for the appointment of a Muslim representative to the Imperial War Conference makes it clear that changes are inevitable. Ample discussion and a free vote in the Viceroy's Council would have resulted in satisfaction all round, which cannot be secured while the Government of India make their own appointments to a body of such importance. INDIAN DAILY TELEGRAPH, 12th June, 1918.

JADU, 21st May, 1918.

The *Jadu* (Jaunpur) of the 21st May, 1918 (received on the 30th May), urges Government to rectify its mistake and include one Muslim among the Indian delegates to the Imperial War Conference. The participation of Turkey in the war makes it all the more necessary for a Muslim representative to be present at the War Conference.

ABHYUDAYA, 8th June, 1918.

Home Rule for India.

7. The *Abhyudaya* (Allahabad) of the 8th June, 1918 (received on the 10th June), says that if the Montagu-Chelmsford reforms agree with the principles of the Congress-League reform scheme they should be accepted, otherwise obstinacy on the part of Indians will be injurious to their own interests. They should take what is given to them and should continue to agitate for more reforms. The Raja of Mahmudabad would be the best person to preside over the deliberations of the special Congress sessions to consider the official reform scheme, as he is a Muhammadan as well as a taluqdar.

ADVOCATE, 9th and 14th June, 1918.

The *Advocate* (Lucknow) of the 9th June, 1918, says a moderate journal purposely misinterpreted Mrs. Besant's views, but Sir Subramania Iyer's timely warning and Mrs. Besant's explanation must set at rest all doubts regarding the present attitude of united Nationalist India. Mrs. Besant is bound in honour to accept nothing less than the three demands of the Congress over which she presided.

The *Advocate* of the 14th June says that Mr. Montagu's recent statement makes it clear that there is no immediate prospect of the announcement of reforms. Perhaps the Indo-British Association and the reactionaries in the War Cabinet have cause for satisfaction in this dilatoriness. The "common indifference to India" of which Lord Morley wrote should not be repeated lest it should have a chilling effect on the enthusiasm of the public. The *Mahratta* thinks that the whole discussion on the special Congress is premature and that our present duty is to protest strongly against the delay in publishing the reforms.

ANAND PRACHARAK, 21st May, 1918.

The *Anand Pracharak* (Muttra) of the 21st May, 1918 (received on the 13th June), referring to the heroism of 2nd-Lieutenant Hardatt Singh Mallick of the Royal Air Service, says that Indians are capable of the highest progress provided they are afforded opportunities. We wonder why in spite of such facts the excuse of our incapacity is put forward on every occasion.

HINDUSTANI, 9th June, 1918.

The *Hindustani* (Lucknow) of the 9th June, 1918, while deprecating the suspicion that owing to the pre-occupation of the War Cabinet Mr. Montagu will announce the constitutional reforms after the war, says that in view of its experience of official vagaries it cannot say that the suspicion is unjustified. However, if the suspicion turns out to be true, it will be a great misfortune for the Empire and the country and will furnish a sad commentary on Government's wisdom.

LEADER, 10th and 12th June, 1918.

The *Leader* (Allahabad) of the 10th June, 1918, commenting on the *Madras Mail's* declaration that nothing less than the definite assurance that the reform scheme will be held back till the war is over can produce the conditions of a political truce, says if this is the Anglo-Indian view-point it is impossible for the Indian politician to stop all his legitimate political activity. Has Government itself acted with even a semblance of wisdom in allowing Dr. Nair to proceed to England after having turned back the Home Rule deputation? Is its one-sided notion of fair dealing in any way calculated to soothe the political temper of self-respecting India?

The *Leader* of the 12th June says there are at present a certain number of people who say that the social ills in India must go before the people can think of political power. But political power and responsible government were not originally demanded for their own sake but because they seemed to be the best solvents of existing social, religious and economic ills. Countries which enjoy self-government are not immune from all these ills. All self-governing countries are crying for social legislation; India also cries for it, and there must be political power in Indian hands to back the future Ghoses, Gokhales and Basus when they bring forward Bills for the intellectual, economic, religious and social amelioration of the people. There must be political power so that social reform may go ahead by leaps and bounds under the political pressure of social legislation.

The *Oudh Akhbar* (Lucknow) of the 11th June, 1918, says it is now a practical certainty that the full Congress-League scheme will not be granted by Government. Indians should keep quiet even if they get at present only one-half or one-fourth of what they demand provided they receive a statutory promise of receiving the remainder within a decade or two. However, if Government seems inclined only to put off the question we should continue to agitate until they acknowledge our rights. As regards co-operation with Government at the present juncture there can be no two opinions as the situation is serious enough in all conscience. OUDH AKHBAR, 11th June, 1918.

The reforms do not matter the least as compared with the danger ahead. There should be no thought of aloofness in military matters and Government should be given no cause for distraction. It is really creating unrest to say that if Home Rule is not granted there will be unrest in the country. Unrest would in no way be desirable so long as the present danger remains. We attach the utmost importance to the German peril and consider combating it to be of the very first importance. If peace is preserved in the country and the British connection is maintained we will get self-government in a decade or two, but if the contingencies apprehended by Mr. Bepin Chandra Pal materialize it will take a century to establish order and settled administration in the country and the dawn of freedom will be immeasurably delayed. We emphatically assert that India can reap the greatest benefit only by whole-heartedly supporting Government. It is a sign of the times that even Mr. Pal, who is neither a Rai Bahadur nor a Government servant nor even a moderate Congressman, has sounded the clarion call to arms.

Referring to the delay in the publication of Mr. Montagu's reform scheme, the *Rahbar* (Moradabad) of the 11th June, 1918, says that Indian aspirations will not be easily fulfilled, as otherwise there can be no connection between Indian reforms and the War Cabinet. In fact Indians do not at present deserve much as they have made little sacrifice. Much can be accomplished by Indians if they can impress Government by their actions, and then they can get self-government without even asking for it. The Native States have started democratising their administrations and if Indians could maintain the *swadeshi* vow not out of hatred of any one but simply for the sake of their existence they would get reforms in the twinkling of an eye. Beggars cannot be choosers. If the *swadeshi* movement becomes a success we shall not be losers even if we do not get Home Rule. RAHBAR, 11th June, 1918.

Muslims and Home Rule.

8. One ABUL KALAM, writing in the *Hamdam* (Lucknow) of the 9th June, 1918, says if it is true that under the Montagu reform scheme the right of separate representation enjoyed by the Muslims is to be taken away, nothing can be more disastrous to the welfare and unity of the country. The Congress and League leaders should work hard and present a bold front. As the principle of separate representation has been accepted under the Congress-League compromise, the Hindu leaders of Allahabad and Lucknow, who are boycotting the municipalities, should at once give up their attitude and proclaim that they are willing to give separate representation to Muhammadans. If Government is so ill-advised as to deprive the Muslims of their right of separate representation it will be said that it wants to set the two communities at loggerheads again and to destroy the structure of Hindu-Muslim unity so laboriously built up under the Congress-League scheme. HAMDAM, 9th June, 1918.

The *Jadu* (Jaunpur) of the 21st May, 1918 (received on the 30th May), agrees with Maulana Abdul Bari in thinking that the enforcement of Muslim law would be true Home Rule for Muslims, and says that though they may get an equal number of seats by siding with the Hindus they will not consider their rights to be adequately safeguarded unless their religious commands are observed. The fullest observance of Islamic law under a *Shaikh-ul-Islam* is what Muslims desire. JADU, 21st May, 1918.

Officials and Home Rule.

9. Referring to the complaint of the *Venkateshwar Samachar* (Bombay) regarding the participation in Indian politics of retired Anglo-Indian officials in England, the *Pratap* (Cawnpore) of the 10th June, 1918, reminds its contemporary of the participation of Sir James Meston and Mr. Marris in the *Round Table* propaganda while they were in active Government service. This is why one has to wring one's heart and say that all have to be under the strong man's thumb. PRATAP, 10th June, 1918.

HINDI KESARI, 4th June, 1918.

10. The *Hindi Kesari* (Benares) of the 4th June, 1918 (received on the 7th June), says that the cancellation of the passports of the members of the Home Rule deputation and the granting of a passport to Dr. Nair show the extent to which the Government of India and the War Cabinet are influenced by the bureaucracy. The Home Rulers want to break the fetters of this influence, but the fact that Dr. Nair has been granted a passport proves that it is not easy to free the British statesmen from it. The injustice involved in making an invidious distinction between Dr. Nair and the Home Rulers must have very seriously wounded the feelings of the people. The way in which the orders cancelling the passports of the first batch of the Home Rule deputation were carried out makes one doubt whether the bureaucracy has not become bankrupt of good manners as well as of statesmanship.

The Home Rule deputation.

OUDH AKHBAR, 12th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th June, 1918, says that when Government had prohibited the Home Rule deputation it should have detained Dr. Nair and thus maintained its neutrality. It should not have made such a mistake, especially at the present juncture when it requires the help of educated Indians.

PRATAP, 10th June, 1918.

The *Pratap* (Cawnpore) of the 10th June, 1918, says that if Government sincerely wishes Indians quietly to follow its orders, it should not trample upon their already trampled hearts. Their hearts were already lacerated at the prohibition of the Home Rule deputation, and Government irritated them all the more by allowing Dr. Nair to proceed to England. Even if the doctor was ill, why was Mrs. Sarojini Naidu not granted a passport last time on similar grounds? Was Mr. Tilak's case not an urgent private matter? The fact seems to be that the reasons adduced by the War Cabinet and the Government of India respectively against the Home Rule deputation and for the granting of a passport to Dr. Nair are only make-believe. Indians should vigorously take up the question of Dr. Nair and ask Government why it did not keep its word. The responsibility will be on the shoulders of Government if it interferes with public meetings and with things done openly and thereby causes unrest among the people.

ADVOCATE, 12th June, 1918.

11. The *Advocate* (Lucknow) of the 12th June, 1918, says the chief object of Mrs. Besant's visit to Lucknow was to persuade the Raja of Mahmudabad to preside at the special Congress. He has not agreed. As the accredited leader of the Musalmans his position is very difficult and delicate and he will be able to give a definite opinion after seeing the official reform scheme and the attitude of the country. Mrs. Besant says she will not preside, so, if the Raja refuses, Mr. Tilak will be unanimously chosen by the country, even if the Congress is held in his own province.

The special Congress session.

HINDUSTANI, 13th June, 1918.

The *Hindustani* (Lucknow) of the 13th June, 1918, says that the special Congress should be held after the announcement of the Montagu reforms and the Raja of Mahmudabad should be its president.

OUDH AKHBAR, 9th, 11th and 13th June, 1918.

Referring to the complaint of the *Jamhoor* (Calcutta) that certain Hindu papers were suggesting the Raja of Mahmudabad for the presidentship of the special Congress session because they wanted to reserve the greater honour of the chairmanship of the annual sessions for somebody else, the *Oudh Akhbar* (Lucknow) of the 9th June, 1918, says, could misplaced suspicion go further? The *Jamhoor* should know that the special session will be highly important and it is because of this that names like Sir Subramania Iyer, Mr. Tilak and the Raja of Mahmudabad are suggested. Such thoughtless remarks as those of the *Jamhoor* injure the national work.

Referring to the refusal of Mrs. Besant and Mr. Tilak to preside over the special Congress session, the *Oudh Akhbar* of the 11th June says that the Raja of Mahmudabad is now the only suitable person left as he occupies a special position in Indian politics and among Muslims. It would be a happy omen for the permanent president of the Muslim League to be elected president of the Congress.

The *Oudh Akhbar* of the 13th June asks the Raja to publish his reasons for declining to undertake this national service. Refusal of honours and titles, whether with or without reason, can be understood, but there should be good and sufficient reasons for refusing to discharge a national duty.

The *Sitara-i-Hind* (Lucknow) of the 9th June, 1918, says that there is no foundation for the rumour that the suggestion of the *Leader* to elect the Raja of Mahmudabad as president of the special session of the Congress was made at the instance of the Raja himself. It will be better for the nationalist cause in India if the Raja is elected to preside at the annual session of the Congress and Mr. Tilak at the special meeting. SITARA-I-HIND, 9th June, 1918.

12. The *Leader* (Allahabad) of the 10th June, 1918, publishes a letter from K. M. ABDUL GHAFFAR (editor, *Jamhoor*) strongly condemning Babu Bepin Chandra Pal's strictures on a purely religious movement like the *Anjuman-i-Khuddam-i-Ka'aba* and his ludicrous pen pictures of Muslim fanaticism in the twentieth century. Of course it would be rather inconvenient for him to talk of anarchism in Bengal. In Bengal the tendency to suspect Muslims and the consequent exclusiveness of Bengalis is growing: all patriots should see that bad blood is not created between the two great communities of India, for it cannot be conducive to the realization of the great future for which all are striving. LEADER, 10th June, 1918.

The political situation.

13. The *Oudh Akhbar* (Lucknow) of the 9th June, 1918, suggests that the special session of the Muslim League should be held at the same place as that of the Congress. OUDH AKHBAR, 9th June, 1918.

The Muslim League.

14. The *Medina* (Bijnor) of the 9th June, 1918, deplores the love of show and absence of serious practical work in Muslim associations. Even the *Nadwat-ul-Ulama* has fallen a victim to this fault. The last presidential address by Maulvi Habib-ur-Rahman Khan was written with a rare grace of literary style but it made no suggestions towards any reform. MEDINA, 9th June, 1918.

The *Nadwat-ul-Ulama*.

15. The *Agra Akhbar* of the 7th June, 1918, says that considering the farewell speech in which Sir James Meston hinted that Government was favourably inclined towards *Hasrat Mohani*, it was expected that Sir Harcourt Butler would look into the case sympathetically. But it has all ended in disappointment. There is still time to soothe Muslim feelings by interning *Hasrat* at Aligarh. AGRA AKHBAR, 7th June, 1918.

The interned Muhammadan leaders.

Al Bashir (Etawah) of the 11th June, 1918, deplores the controversy regarding the internment of Maulana Mahmud Hasan. Both parties are advisers of the Maulana and connected with Deoband, and these personal attacks are very undignified and unbecoming the position of the *ulama*. Muslim newspapers would do well to keep out of the controversy. AL BASHIR, 11th June, 1918.

The *Hamdam* (Lucknow) of the 9th June, 1918, comments on a recent letter of Mrs. *Hasrat* and urges Government to release *Hasrat* from internment. Once *Hasrat* promises Government to act in a certain way he will certainly do it and will never think of breaking his word. At Aligarh he would be able to carry on his literary persuits and make some money out of his *swadeshi* stores. HAMDAM, 9th June, 1918.

The *Mashriq* (Gorakhpur) of the 6th June, 1918, is gratified that *Hasrat* has chosen to go to Kithor. His behaviour at this time is worthy of a true Muslim. We shall be sorry if he acts against Government orders in future. As regards Government we will only say with the poet—"God alone can bring that godless idol to the path of righteousness, as our sighs are saturated in the spirit of ineffectiveness." MASHRIQ, 6th June, 1918.

There would have been no harm in interning *Hasrat* at Aligarh where he could have earned his livelihood in a proper manner. We are of opinion that Government should respect the feelings of the country and set all the Hindu and Muslim internés at liberty.

16. The *Advocate* (Lucknow) of the 12th June, 1918, publishes MR. GANDHI'S letter on the racial distinctions and colour prejudices in South Africa. ADVOCATE, 12th June, 1918.

Indians in the Colonies.

The *Hindi Kesari* (Benares) of the 4th June, 1918 (received on the 7th June), says that the subjects of Native States were already labouring under various disabilities, but now the South African Government has added one more by treating them as aliens and prohibiting their entry into South Africa and denying them the right of appeal to the supreme court. These meaningless restrictions on HINDI KESARI, 4th June, 1918.

those unfortunate people should at once be removed when they have to bear all the burdens of the war equally with their fellow-countrymen of British India.

LEADER, 15th June, 1918.

LADLI PRASAD ZUTSHI, writing in the *Leader* (Allahabad) of the 15th June, 1918, urges the necessity of holding public meetings to protest against the South African Government's action. Government should take effective and immediate steps to protect Indians living in all parts of the world. If nothing is done, passive resistance will be started in South Africa; there will be misery and heart-burning and the Government will not be able to devote its attention solely to the war.

OUDH AKHBAR, 13th June, 1918.

Referring to the legalisation in South Africa of the railway restrictions against Indians on account of their colour, the *Oudh Akhbar* (Lucknow) of the 13th June, 1918, says that Indians cannot now tolerate the disgrace of their fellow-countrymen in any part of the world, and urges the Imperial Government to issue strict instructions to Colonial Governments not to ill-treat Indians in any manner.

ABHYUDAYA, 8th June, 1918.

17. The *Abhyudaya* (Allahabad) of the 8th June, 1918 (received on the 10th June), urges that if the allegation made against the Deputy Commissioner of Almora in connection with the discontinuance of the *Almora Akhbar* be true, the Local Government should make an enquiry into the matter to remove the public dissatisfaction. If the Deputy Commissioner is found guilty he should be removed from his present post. Such injustices are wholly unpardonable and cast a slur on the high ideals of the Provincial and the Imperial Governments.

The Press.

ANAND PRACHARAK, 21st May, 1918.

The *Anand Pracharak* (Muttra) of the 21st May, 1918 (received on the 13th June), publishes the views of the President of the Press Congress who wrote that newspapers were responsible for the present war as they were not free and fostered racial and national antipathies by publishing official and demi-official views. In all countries there are agencies for this purpose like Reuter's and Wolff's which publish false news, and in many countries editorials are written under official inspiration.

SHIA COLLEGE NEWS, 31st May, 1918.

The *Shia College News* (Lucknow) of the 31st May, 1918, says that Pandit Moti Lal Nehru is shortly to issue a Home Rule paper from Allahabad. In Lucknow the Hon'ble Pandit Gokaran Nath Misra has taken the necessary measures to convert the *Advocate* into a daily newspaper.

AL BASHIR, 11th June, 1918.

18. *Al Bashir* (Etawah) of the 11th June, 1918, congratulates Mr. Gandhi on his success, and deplores the unwisdom of the Government officials concerned. They should have adopted a policy of leniency from the very beginning, and if they thought fit to issue certain orders they should have had them carried out. By amending previous orders they have not only given an exhibition of Government's weakness but have told Indians that their success will be in proportion to the strength and intensity of their agitation. Incidents of this kind are undermining official prestige and destroying the influence of those who are working with the Government and who prefer the policy of respectful representation to agitation. Our young men now realize that Government does not care for begging but confers rights under compulsion. It is now clear that neither Muslim leaders nor the characteristics of the people are responsible for the present attitude of our young men but the behaviour of Government officials who overlook the rights of peaceful and loyal subjects and only listen to the thunder of agitation. We greatly deplore this weak-kneed policy, and, in view of repeated exhibitions of this policy, we advise Musalman leaders that a necessity has arisen to consider what should be the future policy of the Musalmans as a nation.

M. K. Gandhi and passive resistance.

HINDI KESARI, 4th June, 1918.

19. The *Hindi Kesari* (Benares) of the 4th June, 1918 (received on the 7th June), publishes a contributed article by BABU VISHAMBHAR NATH GURGIYA of Jhansi cantonment, criticising the allegations of Mr. Sims *(sic)* against Arjun Lal Sethi. Mr. Sims appears to be a very cunning man who, having first committed a mistake in getting Arjun Lal interned, wanted to hide it by trying to make out in his interview with him that he was really guilty. All his allegations are baseless, and copies of the conversation between him and Arjun Lal Sethi should be given to members of the Council who should be requested to move a resolution asking for a committee of

Political internments.

one official and two non-officials to enquire into the charge against Mr. Sethi. The public also should continue to agitate for his release.

Sir Subramania Iyer's letter to President Wilson.

20. The *Advocate* (Lucknow) of the 16th June, 1918, says the Anglo-Indians in the House of Commons have been kicking up a good deal of dust over Sir Subramania Iyer's letter to President Wilson. For Mr. Montagu to call the letter "disgraceful" is the limit. If he means disgraceful to the writer the author is a better judge than his biassed critic. Moderate as well as Nationalist opinion in this country supports and will continue to support Sir Subramania, despite the statements of prejudiced politicians in England, however high-placed. There is, perhaps, some truth if Mr. Montagu's statement meant that the letter was disgraceful to the bureaucracy, for it said some very harsh and extremely unpleasant things against them. As an exponent of the bureaucracy Mr. Montagu is naturally indignant, but he should know that it is because of his position and responsibility that the eminent Indian leader felt constrained to take that extreme step when the officials threw an old woman agitating for Indian reforms into internment for which there was not a shred of justification, or else she would not have been released.

ADVOCATE, 16th June, 1918.

Mr. Montagu contradicted himself, perhaps unconsciously, when he said no responsible man would take notice of the letter and at the same time declared that he had not only taken notice of it but was in communication with the Viceroy of India on the same subject and they seemed to be contemplating some action. It is not courage but bravado for the Secretary of State to have said that a letter which had been published in hundreds of papers in the United States and discussed by leading American politicians was not worth notice. The American democracy will take up the cause of India as it did the cause of Ireland. Sir Subramania's letter has made America think loudly of Indian Home Rule, and that Whitehall and Simla should be brooding anxiously over the letter is as it should be. Sir Subramania is held in the highest estimation by Hindus and Musalmans, and no authority, however high, can afford to trifle with that venerable patriot. The proceedings against Mrs. Besant should be a lesson and a warning. Wise men who do not desire to throw this unfortunate country into chaos or to let loose certain constitutional forces which might embarrass the Government in these uncertain times will take care not to embark on any dangerous course against the Grand Old Man, but address themselves to the early discharge of the duty which is theirs and the long neglect of which was deeply deplored by Sir Subramania Iyer in his memorable letter to President Wilson.

The *Leader* (Allahabad) of the 15th June, 1918, says it is sorry that Mr. Montagu used very strong language in denunciation of Sir Subramania Iyer's letter to President Wilson. Apart from the merits of that document, we should have been pleased if consideration for the writer's age and the respect in which he is held in India had suggested to Mr. Montagu the advisability of toning down his language.

LEADER, 15th June, 1918.

The *Pratap*.

21. The *Abhyudaya* (Allahabad) of the 8th June, 1918 (received on the 10th June), referring to the recent confiscation of the security of the *Pratap* (Cawnpore) says that there is nothing in the poem in question which is not openly expressed nowadays by the people, but action is taken under the Press Act against the *Pratap* for expressing those very views for which others are not punished. The use of the Press Act against the *Pratap* is not only improper but also unjust. The *Pratap* had been an eye-sore to some officials and perhaps it is through their kind offices that it has fallen a victim to the Press Act. We are confident that the officials will not be successful in ending its career. We appeal to our readers to help the *Pratap*. We congratulate the paper on its ordeal, for the path of true patriotism is never strewn with flowers.

ABHYUDAYA, 8th June, 1918.

The *Advocate* (Lucknow) of the 12th June, 1918, asks why, if it thought the *Pratap* had committed an offence, Government could not have proceeded against it in some other manner instead of confiscating the security on such slender grounds. The *Pratap* is one of the frankest, bravest and therefore most loyal newspapers in the country. It voiced and will continue to voice the public feelings lest they should go underground and smoulder there. It is a pity that our

ADVOCATE, 12th June, 1918.

contemporary has been caught in the tentacles of the octopus called the Press Act, the misapplication of which has put the patriotic press in a bad position.

ADVOCATE, 14th June, 1918.

The *Advocate* of the 14th June says the *Pratap* is an energetic and vigorous champion of national interests. It is a weekly message of nationalism to the real people of India who ponder over truths told to them and dream dreams of national emancipation. The soul-stirring poem objected to by the officials is more or less like Mrs. Naidu's "Soul of India" in its effect on the popular mind. *New India's* Home Rule prayer was more stirring and Mrs. Besant's Lucknow speech was much stronger than the *Pratap's* poem. The law of sedition is more elastic than india rubber. The Government are afraid of proceeding against the erratic European journals even when they do the worst, and this partiality is calculated to create more disaffection than the publication of a stray poem or an inspiring sermon. Government were not justified in confiscating the *Pratap's* security; they could have instituted legal proceedings and given the keeper of the press an opportunity to defend himself. The *Pratap* will certainly survive this latest official attack.

HAMDAM, 9th June, 1918.

The *Hamdam* (Lucknow) of the 9th June, 1918, sympathises with the two recent victims of the inexorable Press Act in the United Provinces and praises the resolve of the proprietors of the *Pratap* to continue the paper after depositing fresh security. It is hoped that the people of Garhwal will not long remain without a local organ.

LEADER, 10th June, 1918.

The *Leader* (Allahabad) of the 10th June, 1918, deplores the forfeiture of the security deposited by the *Pratap.* If the paper committed a mistake we are sure action less severe than the forfeiture of security would have sufficed. Assuming that it would not, there was nothing to deter Government from taking more constitutional action which would have afforded the editor an opportunity of vindicating his innocence. The Press Act is bad through and through—in its inception, character and working. Who can say that this inexcusable law has not proved in practice to be the greatest enemy of a free Indian press?

OUDH AKHBAR, 12th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th June, 1918, deplores the action taken under the Press Act against the *Pratap* so soon after the *Almora Akhbar* fell a victim to the severity of this Act. This Act is all-comprehensive in its nature and owing to it the existence of every paper is at the mercy of the district officials. Their task is so dangerous that they cannot even know what words are deemed objectionable by the officials and when they may fall victims to the Press Act. The *Pratap* was an useful and popular journal and we hope it will survive.

PRATAP, 10th June, 1918.

Referring to the confiscation of its security, the *Pratap* (Cawnpore) of the 10th June, 1918, says it has been unjustly treated, both in the matter of the demand of security for the publication of the *Kuli pratha* and its confiscation for the publication of this poem. The *Kuli pratha* was not objectionable as Government itself was opposed to the evil system and intended to abolish it. Neither is the alleged objectionable poem so dangerous that the order confiscating the security could be said to be right. The poem seems to have acquired importance by its publication in this particular paper. If it had appeared in some other paper, it would have scarcely been considered so serious, and that paper would not have been punished so heavily. At this injustice we felt resentment and indignation, not against Government and officials but against the Press Act which countenances such injustice and which is the most dangerous and comprehensive of all the laws. No journalist can assert confidently that he is safe from the Press Act. If some papers have not fallen victims to it this does not mean that they have been safe as a matter of right and not as a matter of indulgence. Though the wielders of such a harsh Act acted unjustly towards us, they were not cruel, seeing that the paper managed to exist for about five years. They deserve our thanks for this. We never courted troubles or wanted to make ourselves martyrs, but when the troubles did come we endured them patiently. Truth and justice were our guiding stars and we waged war only against the storm of injustice. We never twisted or distorted facts and events. We strongly criticised both Government and the public, but never with the intention of setting them by the ears. We fought with the best of intentions and for the best of purposes. If we erred, we

did so unwittingly. If Government loves justice and good intentions, it should not treat the *Pratap* in this manner, but it seems to be labouring under a misapprehension as to the object and policy of the paper. The paper will try to re-appear after making a new declaration.

The *Pratap* also publishes a poem by TRISHOOL emphasising that the difficulties and troubles will not throw the paper into despair but will rather stimulate it to succeed in its noble and patriotic mission. In another poem the same writer says that Government will repent of its action against the paper which complained only through love and did not follow a hypocritical policy to mislead the officials by sweet words. The paper, if it re-appears, will again follow the path of truth and convince Government of it.

II.—ADMINISTRATION.

(a)—Education.

OUDH AKHBAR, 14th June, 1918.

The Boy Scout movement.

22. The *Oudh Akhbar* (Lucknow) of the 14th June, 1918, regrets that owing to suspicion the art of self-defence is no longer taught in Indian schools. It is, however, a matter for gratification that certain patriots have turned their attention to the matter. The Boy Scout Association, Madras, will publish a monthly entitled *The Indian Scout* and the country should encourage this journal.

ARYA MITRA, 6th June, 1918.

Hindi and Urdu.

23. The *Arya Mitra* (Agra) of the 6th June, 1918 (received on the 10th June), urges that as most of the zamindars and cultivators are Hindi-knowing, the Hindi version of the *Aligarh District Gazette* should not only be published in the Nagri script but its language should be simple Hindi and not unintelligible Urdu.

KSHATTRIYA, 20th May, 1918.

Education in the Jat community.

24. Referring to a Jat Seth's handsome donation to Jat educational institutions and to a young Jat graduate's dedication of his life to the cause of Jat education, the *Kshattriya* (Meerut) of the 20th May, 1918 (received on the 7th June), says that though the Jat community are in a very depressed condition it is gratifying to note that they still have some prototypes of their illustrious forbears. We should therefore bear in mind the following poem and learn to hope for the educational future of our community :—

Though we are now reduced to dust,
Though we are trampled upon and oppressed by the times,
Though we have fallen in the whirlpool of degradation,
Though we have become strangers in our own homesteads—
Granted all this, there is still life in our frames,
There are still some sparks in our dying embers.
Though there is no longer that enthusiasm in the hearts,
Still that selfsame blood courses through our veins.
Though there is not that enthusiasm in our minds,
Still the selfsame earth and water is in our bones.
To what extent can the elephant be robbed, if it be robbed at all ?
How far can the ocean fall, if it fall at all ?

(b)—General.

ADVOCATE, 9th June, 1918.

Local self-government.

25. The *Advocate* (Lucknow) of the 9th June, 1918, says the Indian press and public men are frankly of opinion that the unimaginative officials at Simla who constitute the Government of India have shown to the world their utter inability to move with the live currents of the times. The Hon'ble Mr. V. J. Patel voiced the considered opinion of the country when he said that what is wanted is a complete measure of local self-government, not a reform here and a reform there.

HINDI KESARI, 4th June, 1918.

The *Hindi Kesari* (Benares) of the 4th June, 1918 (received on the 7th June), welcomes the recent resolution on local self-government as laying the foundation stone of the edifice of Home Rule. The publication of this resolution shows that the question of *swaraj* will be treated as a war measure. It is satisfactory that the *Times* has warmly supported this view. Government has done well not to recognize the principle of separate representation which was suicidal to

national unity and growth. The decision to revive *panchayats* is also a step in the right direction. But it must be borne in mind that this foundation stone will be utterly useless if the edifice of *swaraj* is not raised on it.

MASHRIQ, 6th June, 1918.

The *Mashriq* (Gorakhpur) of the 6th June, 1918, expects the Muslims to represent to Government that the undoing of the policy of Lords Morley and Minto and the going back on its promises will result in tearing the already lacerated hearts of the Musalmans of India who have stood by the Government in this time of anxiety and who are in the unenviable position of silently aiding Government while their rights are being trampled upon. If Government wants to take back the right of separate election from the Musalmans they take it to mean that Government wants to lay an axe at the root of their political importance and to deprive them of a right formally bestowed on them by the King-Emperor. All Muslim associations should protest against the paragraph dealing with the separate representation of minorities.

OUDH AKHBAR, 8th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th June, 1918, says that the Indian public cannot be satisfied with the Government of India's recent resolution on local self-government as the advance it marks is not sufficient in view of the changed situation due to the war and it leaves too much to Local Governments and their collector—counsellors who are naturally both to part with power. Collectors and Commissioners should not have been given power to interfere with local bodies when a standing committee was suggested for purposes of supervision. The authority wielded by tahsildars and other higher officers in rural and district boards will prejudice their success.

RAHBAR, 11th June, 1918.

The *Rahbar* (Moradabad) of the 11th June, 1918, regrets that Lord Ripon's local self-government policy has not been much of a success owing to the opposition of white officials, and says that as the recent Government of India resolution has given wide powers to Local Governments in regard to local bodies there is little hope of any improvement in the situation. Officials will nominate only their own men as chairmen of district boards and this will not make for progress. It will really be a pity if Mr. Montagu's reforms also run on similar lines.

AGRA AKHBAR, 7th June, 1918.

26. The *Agra Akhbar* of the 7th June, 1918, says we should take a lesson from the famine in Garhwal, for if the question of high prices is not properly handled the famine will spread far and wide.

The high prices.

CAWNPORE SAMACHAR, 9th June, 1918.

The *Cawnpore Samachar* of the 9th June, 1918, expresses the opinion that the looting of shops here and there in the country is due not to any lawlessness among the people but to the enormous rise in the prices of the necessaries of life. Profiteering has unnecessarily forced up the prices too high even for war conditions, and Government should pay attention to the matter without any further delay.

LEADER, 15th June, 1918.

27. Writing in the *Leader* (Allahabad) of the 15th June, 1918, BALKRISHNA DAS complains of the difficulty of persuading the booking clerk at Delhi to accept a fifty-rupee note.

The currency problem.

OUDH AKHBAR, 12th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th June, 1918, complains that though reports of the arrival of consignments of silver are being received banks and post offices still refuse to cash notes. While minting new silver coins Government should mitigate the difficulties which the public are experiencing.

GARHWALI, 8th June, 1918.

28. The *Garhwali* (Dehra Dun) of the 8th June, 1918 (received on the 10th June), publishes two letters—one from NARAYAN DAT GHILDYAL and the other from NARAYANI BAI—contradicting the statements of those who minimize the famine in Garhwal. They declare that severe famine prevails in places far removed from railways and appeal to the public to continue their help, especially by supplying grain.

The famine in Garhwal.

LEADER, 9th June, 1918.

The *Leader* (Allahabad) of the 9th June, 1918, publishes a letter from JYOTI SARUP giving DEO RATTAN SHARMA's account of his recent tour in Garhwal in connection with the relief work of the *All-India Hindu Sabha*. He says he had difficulty in entering the Tehri State, but the worst days of the famine were in

February and March, when the outside world did not hear of it. The responsibility for this lay with the Garhwalis and their rulers who did not bring their hardships to the notice of the generous people before; but no Christian efforts were visible and the reports of deaths from famine have not been verified.

The *Hindustani* (Lucknow) of the 9th June, 1918, also publishes this account. HINDUSTANI, 9th June, 1918.

29. The *Leader* (Allahabad) of the 9th June, 1918, gives figures to show that the exploitation of India's mineral resources is progressing rapidly. Nearly all the metal ores are exported and re-imported in the form of wrought metallic ware. The exploitation of a country's resources by outsiders is bad enough in every case, but it is especially injurious in the case of minerals, which once taken out cannot be restored. LEADER, 9th June, 1918.

Exploitation of India's mineral wealth.

30. The *Abhyudaya* (Allahabad) of the 8th June, 1918 (received on the 10th June), urges Government to stop the alleged transportation of *mahua* and other materials for distilleries in this time of shortage of wagons and to arrange for the carrying of foodstuffs instead to relieve the sufferings of the people. ABHYUDAYA, 8th June, 1918.

The liquor trade.

The *Anand Pracharak* (Muttra) of the 7th June, 1918, commenting on the United Provinces Administration Report says that the increase of the tax on liquor resulted only in bringing more money into Government treasuries, but it had little effect in decreasing the drink habit for which the tax was intended. ANAND PRACHARAK, 7th June, 1918.

31. *Al Bureed* (Cawnpore) of the 11th June, 1918, says it is difficult to judge whether Hafiz Muhammad Halim has honoured the title of Khan Sahib by accepting it or whether the title has added to the honour of the Hafiz Sahib. His public acts of charity and usefulness would have earned him a knighthood in a place like Bombay. But in the United Provinces either the Government is ignorant of his services or the standard for titles is so high that his services have not come up to it. AL BUREED, 11th June, 1918.

The Honours List.

The *Rahbar* (Moradabad) of the 11th June, 1918, which finds the names of only two public workers in the last Honours List, urges that only those should be honoured who are respected equally by Government and people. RAHBAR, 11th June, 1918.

32. The *Zamana* (Cawnpore) for May 1918 has an article by DHANPAT RAI on the improvement of agriculture. The greatest impediment to the improvement of agriculture is the love of Government service on the part of educated Indians. Even big landholders have a mania for sending their educated sons into Government service, and thus deprive their tenants of the benefits of modern methods of agriculture. Other classes of educated Indians are not better but really worse. They lend their spare money to cultivators at exorbitant interest and rob the poor peasants, vakils and other professional persons along with the *mahajans* who now own most of the land and have no interest in their tenants beyond fleecing them. They have no sympathy with them, knowing nothing of their needs. The old class of uneducated zamindars were a little despotic in their ways, but the tenants preferred them to their present masters, for unlike the *mahajans* and vakil landowners, they lived among them and shared their joys and sorrows. Industrial and agricultural conferences are held by public-spirited Indians, speeches are made in a foreign language to an audience which knows little about agriculture, but nobody looks to the practical side. The present deplorable condition of our peasants is due to the apathy and selfishness of our educated men. ZAMANA, May 1918.

Improvement of agriculture.

33. The *Oudh Akhbar* (Lucknow) of the 14th June, 1918, welcomes the movement in Bengal in favour of encouraging the use of pure *ayurvedic* medicines and starting an *ayurvedic* college and hospital, and says that similar movements should be started in other parts of the country. OUDH AKHBAR, 14th June, 1918.

The *ayurvedic* system of medicine.

34. The *Garhwali* (Dehra Dun) of the 8th June, 1918 (received on the 10th June), says that the persons selected as private secretary and aide de camp to Maharaja Narendra Shah of Tehri are not educated and capable men, and urges the Regency Council to GARHWALI, 8th June, 1918.

The Tehri State.

cancel these appointments. If these men have performed valuable services in the war they should be rewarded in other ways.

III.—Railways.

LEADER, 15th June, 1918.

Complaints.

35. Writing in the *Leader* (Allahabad) of the 15th June, 1918, Newal Kishore of Chandausi complains that the only trains now running on the Moradabad-Aligarh line are timed to arrive or depart at night, and urges that passenger vehicles should be attached to the goods trains. He also complains that the Aligarh third class waiting shed is no better than a stable.

OUDH AKHBAR, 12th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th June, 1918, while admitting the necessity for restricting the transport of goods by rail, says that the high prices and unemployment caused by such economy also merit some consideration. A certain number of goods wagons should be set apart in every train for the use of the public as most essential commodities have been lying at stations for months. Government should pass very definite and precise orders in the matter.

The same paper says there is great overcrowding nowadays in railway carriages owing to the reduced train services, and urges that intermediate class compartments should not be reserved for Europeans and Anglo-Indians as there are very few such passengers. This would not only mitigate overcrowding but also do away with unjust favouritism.

IV.—Religious and social matters.

ARYA PATRA, 1st June, 1918.

Cow-protection.

36. Referring to the injury caused to agriculture and the national health by the scarcity of cattle, the *Arya Patra* (Bareilly) of the 1st June, 1918 (received on the 7th June), appeals to Muslims and Christians to give up beef-eating and thus obviate the necessity for the slaughter of lakhs of cows daily. The editor disapproves of the action of Hindus in giving a religious tinge to the cow-protection movement.

ARYA SAMACHAR, May 1918.

The *Arya Samachar* (Meerut) for May 1918 in an article headed "The Signs of Destruction" complains of the scarcity of milk and *ghi* which are so necessary for the health of the Hindu nation. The scarcity is due chiefly to the indiscriminate slaughter of cows, and we shiver to think of the day when these necessaries will become unobtainable. When our physical powers are gone all the constitutional reforms will be of no use to us. Our leading men must exert themselves and save the country from ruin. It is difficult to assure Government of the truth of our assertions. Besides, it is not much that Government can do for us. Rent-free pastures would no doubt help. But Government pays little attention to these matters. Big landholders would do well to leave a plot of land for free pasturage in each village. The Hindu nation is a charity-loving people and lakhs are spent every year in charitable works like founding *dharamshalas* and temples, etc. If rich Hindus were to change the direction of their charity, and, instead of erecting buildings, were to purchase land for free pasturage, there could be no better and more useful endowment.

ARYA MITRA, 6th June, 1918.

The *Arya Samaj*.

37. The *Arya Mitra* (Agra) of the 6th June, 1918 (received on the 10th June), asks the Punjab Government to take action against the book *Duré Sami* by Mirza Ghulam Ahmad Qadiani, as it contains libellous attacks on the *Vedas* and the *Arya Samaj*. The editor says that if such books had been published by Arya Samajists they would have been forfeited long ago.

ARYA PATRA, 1st June, 1918.

The *Arya Patra* (Bareilly) of the 1st June, 1918 (received on the 7th June), appeals to His Honour the Lieutenant-Governor to enquire into the case of the Saharanpur *Arya Samaj* which could not hold its annual *Nagar Kirtan* as the District Magistrate did not interfere with the order of the kotwal prohibiting the playing of music before two mosques. As music in front of mosques was not stopped in any previous year there seems no justification for the novel order.

KSHATTRIYA, 20th May, 1918.

Water works and public heal

38. Sermonizing on a recent temporary stoppage of the local water-supply, the *Kshattriya* (Meerut) of the 20th May, 1918 (received on the 7th June), says that the water works

system is producing a deleterious effect on public health by depriving people of the health-giving exercise of drawing water from wells. Similarly, mill flour is depriving women of the exercise of turning grind stones and we are rueing the results.

ABHYUDAYA, 8th June, 1918.

Europeans and Burmese temples.

39. The *Abhyudaya* (Allahabad) of the 8th June, 1918 (received on the 10th June), expresses regret that Sir Reginald Craddock should have issued such an improper and arbitrary *communiqué* regarding the Bandha complaint against the wearing of shoes by Europeans in the sacred places. Time does not make a wrong practice right. We were under the impression that only Germans showed such lack of sympathy. But this *communiqué* shows that Sir Reginald Craddock seems to have much sympathy with German ideals. If this is true, His Honour will do well to resign his high office, so that he may not long discredit the lofty British ideals. But we are confident that he will soon withdraw this *communiqué* and thereby soothe the wounded feelings of the Buddhists.

CAWNPORE SAMACHAR, 10th June, 1918.

The *Cawnpore Samachar* of the 9th June, 1918, protests against the Burma Government's unwise *communiqué* regarding the wearing of shoes by Europeans in Buddhist temples and says that no evil practice can become lawful simply because it is time-honoured. The religious feeling of no community should be injured. The Government of India should intervene in this matter.

OUDH AKHBAR, 8th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 8th June, 1918, invites the attention of the Government of India to the fact that the Government of Burma is acting improperly and unjustly in supporting the action of Europeans in entering pagodas with their shoes on. This is contrary to Queen Victoria's Proclamation of religious neutrality, and even a subject race cannot be expected to put up with such defilement of its religious buildings by an alien race for long. No injustice can be defended on the basis of long usage and it is not fair to take advantage of the silence of the people so far owing to fear of officials.

ARYA PATRA, 1st June, 1918.

Christian missions.

40. The *Arya Patra* (Bareilly) of the 1st June, 1918 (received on the 8th June), is alarmed at the rapid progress of Christianity in Madras, and says that Arya Samajists, who are wasting lakhs over the spread of English education, should know better how to use their money.

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ADVOCATE, 19th June, 1918.

The war.

1. The London letter in the *Advocate* (Lucknow) of the 19th June, 1918, says it speaks volumes for the moderation of the Labour party that they should have been so quiescent in regard to the new Military Service Bill. There is a deep feeling among the working class that if our cards had been played more carefully a year or even a few months ago the terrible slaughter and growing anxieties of these tragic days might have been prevented. But it is the Irish situation which gives most cause for alarm. The Irish people are not likely to accept a Home Rule Bill coupled with conscription, and there must be concessions on all sides.

OUDH AKHBAR, 18th and 19th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th June, 1918, says that things had reached a climax owing to the growth of iniquity, mammon-worship, love of luxury, selfish aggrandisement at the expense of weaker nations, commercial exploitation and the insufferable arrogance of the Kaiser who believed himself to be a superman to whose comforts the whole world was to minister, and this war was inevitable. Germany threw down the gauntlet as soon as she found her preparations for world-conquest complete and it was taken up by champions of liberty like England, France, America. We do not admit that each one of the Allies is acting strictly on the principle, but they have all been advocates of liberty in principle, and we hope that this war will remove the difference between their actions and principles. Germany, which stands for tyranny and injustice, is sure to be defeated in the end, and the champions of liberty are bound to prosper. England will have to act up to Dr. Wilson's principles and to grant liberty to Ireland and India. If all this is accomplished the war will be hailed as a great purifier.

The *Oudh Akhbar* of the 19th June says that while Germany is fighting for world dominion and England for the liberty of the world and for the protection of her trade in future, India also is giving her blood and money in the expectation that the British connection will thus be maintained and her goal of self-government reached. But the fact that while political changes are occurring in England, Ireland and the Colonies, the Montagu reforms have not as yet been published is causing despondency among her sons. To make matters worse certain provincial officials have begun attacking Home Rulers.

The men whom officials enlist in India for the Army are mostly uneducated men, who cannot understand the objects for which this war is being waged and who join only for the sake of money. Naturally they cannot show as much bravery on the battlefield as educated Indians. The raising of an educated army will be possible only when the first instalment of self-government is granted to India and the principle of self-determination applied to India.

HAMDAM, 16th June, 1918.

German intrigues.

2. The *Hamdam* (Lucknow) of the 16th June, 1918, gives prominence to a recent letter of the correspondent of the *Times* (London) on German intrigues in Morocco, and after a brief historical survey says that Germany is shedding the blood of her dupes, Persia and Morocco, to gain her own ends under the guise of defending Islam. We trust the Musalmans of Turkey, Russia and Persia will soon be disenchanted and shake themselves free of German influence.

KAYASTHA HITKARI, 8th June, 1918.

The *Kayastha Hitkari* (Agra) of the 8th June, 1918 (received on the 12th June), says that while the British are fighting cleanly and honestly for legitimate objects the Germans are pursuing immoral aims by any means. Conscienceless scoundrels may not condemn German trickery and deception but no honest man can approve of them as truth always wins in the end. A cult similar to the Jesuitism of the Germans was extant in ancient Hindu India. It was styled *Rajniti* and was alleged to be a part of religion. In the present age great deceit is being practised. It is styled policy and is included in the elements of civilisation. Cunning, lying and deception which have been condemned as immoral are openly practised in the name of policy. While ancient Hindu state craft was only for the rulers, present-day policy plays an important part in every ordinary man's life. Unrighteousness is increasing, which means the doom of this world. People hold out allurements to gullible persons to achieve their objects,

which once accomplished they do not care even to maintain ordinary social relations with their victims. Materialism and selfishness are growing apace, and man sticks at no sin to serve his purpose. Indians should, however, avoid such dealings and should be truthful in their deeds and thoughts.

MEDINA, 5th June, 1918.

Referring to the proposal of the Kaiser to put Turkish princes on the six vacant thrones in the East, the *Medina* (Bijnor) of the 5th June, 1918, says there would be few who would not regard this scheme as wholly ridiculous. In spite of its amusing and fantastic character such news is likely to render the Indian atmosphere obnoxious.

RAHBAR, 17th June, 1918.

The *Rahbar* (Moradabad) of the 17th June, 1918, reproduces from the *Hindustan* (Lahore) a translation of the London *Times's* article giving the *Vossiittsche Zeitung's* account of the activities of the rebel Kunwar Mahendra Pratap in connection with the Kaiser's abortive mission to the Amir of Kabul.

LEADER, 17th June, 1918.

The situation in Russia.

3. The *Leader* (Allahabad) of the 17th June, 1918, says the experiences of Russia after the revolution are a grave warning to all who in their laudable zeal for progress are sometimes led to subordinate the requirements of order to the claims of progress. In India, however, at present the most ardent advocates of reforms are only asking for the Congress-League scheme as the first step. But the lesson of Russia must be learnt by the stolid conservatives who are either opposed at heart to all transference of effective political power from the few to the many or are in favour of only homœopathic doses of reform which will leave conditions substantially unchanged and everybody dissatisfied. Reactionaries must learn that if they are enemies of reform they are at the same time unconscious but powerful friends of revolution. Ireland teaches the same lesson. If instead of twenty years of resolute government Ireland had been given Home Rule no one would have heard in subsequent years of the Sinn Fein movement. There is too much of self-complacency and perhaps of self-righteousness among the British as a race.

HINDI KESARI, 11th and 18th June, 1918.

India and the war.

4. The *Hindi Kesari* (Benares) of the 11th June, 1918 (received on the 17th June), urges that Home Rulers should undertake to raise a national army either on a compulsory or voluntary basis. They should get the bureaucracy to take the necessary steps in this direction after the grant of Home Rule which alone is likely to create a wave of enthusiasm throughout the country. Such an army will be most serviceable to India as well as the Empire.

The *Hindi Kesari* of the 18th June (received on the 21st June) says the Allies have, as usual, fared very ill during the last fortnight and the Germans have progressed very appreciably towards the interior of France. If their present rate of progress continues they will be able to occupy Paris within a short time. The Allies seem to be short of men. Great Britain can greatly help, if she likes, by raising recruits in India, but Indians must be made to feel that they are fighting for liberty and freedom. So long as they are treated as inferiors and made to do the drudgery while their white officers get all the glory, they cannot be expected to come in numbers. To get a real response from Indians they must be given Home Rule and be treated equally in the matter of pay and commissions.

PREM, 12th and 19th June, 1918.

The *Prem* (Bindraban, Muttra) of the 12th June, 1918 (received on the 14th June), says that as a result of the present war situation a wave of panic and consternation has overspread the country. If there is really danger, the country should be prepared to defend itself. Government too is to blame for our having become incapable of defending ourselves and for suitable recruits not being available for the war either through fear or lack of enthusiasm. The policy of Government under which the Arms Act was passed and India was treated as England's happy hunting ground is the cause of our downfall and has damped the martial spirit of our people, who have consequently become devoid of patriotism. Enthusiasm can be re-awakened among them by infusing patriotism into their minds, by making them feel India to be their own country and by arming them and training them to the use of arms.

The *Prem* of the 19th June (received on the 21st June) says that the present situation is very serious. The people are incapable of fighting the enemy

abroad for want of martial spirit and military training, and they cannot defend the country itself for they have not the right to do so. They cannot render monetary help owing to their poverty, nor are they ready to die for the country and the Empire, for they do not consider either to be their own. Reports of the oppressions of recruiters here and there are coming in and causing anxiety to cultivators, while men of ordinary position are also alarmed at the threatening demands in connection with the war loans and funds. Government should act with great caution and deliberation in obtaining help. It is a pity that Government does not improve the situation by introducing the necessary administrative reforms.

INDIAN DAILY TELEGRAPH, 23rd June, 1918.

Commissions for Indians.

5. The *Indian Daily Telegraph* (Lucknow) of the 23rd June, 1918, expresses approval of the Government's proposals for the grant of the King's commission to Indians, and says the new regulations seem to have been conceived in a bold and generous spirit and seem to go as far as practical considerations permit at this juncture.

LEADER, 23rd June, 1918.

The *Leader* (Allahabad) of the 23rd June, 1918, says the announcement cannot but be regarded as disappointing and unsatisfactory.

ABHYUDAYA, 15th June, 1918.

Recruiting in India.

6. The *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), says it has received complaints from Rajapur, Karwi, Jalaun and other places regarding the high-handedness of recruiters. A correspondent states that recruiters forcibly take away villagers who have consequently become so panic-stricken that many of them do not go outside their homes. When the Viceroy has explicitly stated that no force or compulsion is to be exercised in recruiting, acts on the part of intermediary officials which cause unnecessary panic among the people are improper and unjust. It is hoped that Government will once more direct the officials not to do anything which may cause alarm and dissatisfaction among the masses.

ANAND PRACHARAK, 14th June, 1918.

The *Anand Pracharak* (Muttra) of the 14th June, 1918 (received on the 18th June), regrets that certain ill-intentioned and short-sighted persons in the district and city are trying to prejudice recruiting by circulating false rumours, and urges the officials to trace such offenders and bring them to book. Of course it is said that recruiters extort money by threatening to enlist poor strangers. The authorities should appoint some respectable man to see that people do not have cause to complain of this as it will hamper recruiting. The editor thanks the assistant recruiting officer for remedying a complaint.

ARYA MITRA, 6th June, 1918.

The *Arya Mitra* (Agra) of the 6th June, 1918 (received on the 10th June), refers to an incident in the Kangra district in which some sepoys, on the 22nd May, raped a woman who died the very next day. The district authorities took no action; Government should take steps to check such incidents which are calculated to create discontent.

The editor in another note asks district officers to make arrangements to prevent recruiters from enlisting recruits forcibly.

LEADER, 21st June, 1918.

The War Loan.

7. The *Leader* (Allahabad) of the 21st June, 1918, welcomes the Government of Burma's decision that the poorer classes are not to be pressed to subscribe to the War Loan, but urges the need of an educational propaganda assisted by non-official Indians. As part of this propaganda meetings like those held in Calcutta and Bombay might be held in the United Provinces. A Madras contemporary characterises as "charlatans" public men who differ from its sapient self, but Sir Dinshaw Wacha and Sir Narayan Chandarvakar, who supported the War Loan in Bombay, are as sagacious and reliable as leaders as they are sincere in their patriotism. Every consideration of imperial obligation and individual interest points in the direction of whole-hearted support of the War Loan, and we are confident that our countrymen will not be found backward in rendering that support in rich and generous measure.

OUDH AKHBAR, 21st June, 1918.

The *Oudh Akhbar* (Lucknow) of the 21st June, 1918, referring to the slow progress of the War Loan says that nothing has so far been done in Lucknow, Muhalla committees should be formed without delay in order to enlighten the public as to the necessity and advantages of the loan. Those who ask what would happen if Government were beaten, should be told that such a result is an impossibility, because Government is fighting for truth and liberty, its resources are unbounded, and the whole civilised world is with it. India will thus remain under British

rule. The slowness of Government officials has now become a byword. Let them bid farewell to sloth and quicken the pace. They should beware of using force.

Indians in the Colonies.

8. The *Cawnpore Samachar* of the 16th June, 1918, protests against the new invidious railway restrictions against Indians in South Africa, and wonders whether the South African Government has not yet come to its senses. Does it want any new agitation to be started even during the present critical phase of the war?

CAWNPORE SAMACHAR, 16th June, 1918.

Referring to the railway restrictions against coloured races in South Africa, the *Hindustani* (Lucknow) of the 16th June, 1918, wonders when the disabilities of coloured races in distant countries will disappear.

HINDUSTANI, 16th June, 1918.

The Bombay War Conference.

9. The *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), considers Lord Willingdon's aspersions on the motives of the Home Rulers at the Bombay War Conference to be uncalled-for and calculated to create dissatisfaction among the people. Mr. Tilak and Mr. Kelkar would have done well to reply to these attacks before commenting on the resolution. The editor respectfully but strongly protests against His Excellency's attacks and expresses the hope that high authorities will never commit such mistakes in future. Lord Willingdon is seriously mistaken in thinking all Home Rulers to be opposed to Government, for they realise as well as His Excellency that this is no occasion for domestic disputes. We hope Lord Willingdon will withdraw his remarks and thereby remove the popular dissatisfaction.

ABHYUDAYA, 15th June, 1918.

The *Advocate* (Lucknow) of the 16th June, 1918, publishes an account of the Bombay War Conference with the following headlines:—"Scenes at Bombay War Conference. Lord Willingdon's insult to Home Rulers. Mr. Tilak and other leaders walk out. Mr. Jinnah's indignant protest."

ADVOCATE, 16th June, 1918.

The editor says the autocratic president gave unconstitutional rulings which put Mr. Tilak and his party in a very awkward position for they were not given a chance to answer the unmerited aspersions flung at the Home Rulers by Lord Willingdon himself. If he had desired to eschew politics altogether from the War Conference—though as our Muslim brethren have been constantly reminded this is a political and not a religious war—it was his duty to have followed the good example of Lord Chelmsford and abstained from casting undeserved slurs on the people. Lord Willingdon's remarks on the Home Rulers were uncalled-for, insulting and highly provocative. If the Home Rulers did not heartily co-operate with Government it was because Government were detached from the people and showed no readiness to trust them and put them on a footing of equality with the Europeans, Eurasians and Indian Christians. Government do not follow the right policy regarding the mobilization of man-power, or else they would have modified the Arms Act and thrown open commissions in the Army. In view of Lord Willingdon's gratuitous attacks, Mr. Tilak, who hates Prussian despotism as cordially as he loves freedom, felt constrained to defend himself and his party. Ruling him out of order was unjustifiable and will raise a storm of indignation throughout the country.

The *Avadhbasi* (Lucknow) of the 18th June, 1918 (received on the 20th June), says that the generosity of the officials in inviting Mr. Tilak and other Home Rulers was marred by the narrowness of mind exhibited by Lord Willingdon in doubting their motives. The authorities were wrong in not consulting public representatives in the framing of the resolutions to be placed before the conference. There was no need for extending an invitation to independent and plain-speaking Home Rulers when the officials were not minded to give them an opportunity to discuss the resolutions freely. If the conference was merely a show, only *ji huzoors* should have been invited. The Governor of Bombay committed blunder after blunder in managing the conference and Mr. Tilak and others followed the right course in leaving it.

AVADHBASI, 18th June, 1918.

The *Azad* (Cawnpore) of the 20th June, 1918, deplores the incident for which Lord Willingdon was primarily to blame. His appeal for unity had no meaning in view of his attack on the Home Rulers.

AZAD, 20th June, 1918.

CAWNPORE GAZETTE, 15th June, 1918.

The *Cawnpore Gazette* of the 15th June, 1918, says that if Lord Willingdon had followed the procedure adopted at the Delhi War Conference and had held an informal meeting beforehand and allowed all the members to express their views on the draft resolutions this unpleasant scene would not have been enacted. His Excellency should not have referred at all to the Home Rulers in his speech or at any rate he should have referred to them in an ordinary manner. But His Lordship vented all his past wrath most freely. The undesirable liberty taken by the Governor will damp war enthusiasm in his presidency.

HINDUSTANI, 16th June, 1918.

The *Hindustani* (Lucknow) of the 16th June, 1918, regrets that unlike all other provincial rulers the Governor of Bombay questioned the honesty of the motives of the Home Rulers and thus alienated public sympathy from rendering help in the war. Such an attitude is increasing the estrangement between the rulers and the ruled, which is deplorable.

LEADER, 19th and 20th June, 1918.

The *Leader* (Allahabad) of the 19th June, 1918, says no one need be surprised that meetings are being held to protest against Lord Willingdon's utterance. It is the more pity that Lord Willingdon who is not only a kindly and courteous gentleman but a true friend of India should have been so ill-advised as to go out of his way to provoke a fresh angry controversy at a time when it is most to be regretted.

The *Leader* of the 20th June says Lord Willingdon does not appear to be one of those who practise what they preach, for he talked rank politics himself and then refused to allow Mr. Tilak and others the same freedom. He took an unfair advantage of his position as president in hitting the Home Rulers after having invited them to the meeting. But Mr. Tilak and the others who left the meeting as a protest, to some extent improved Lord Willingdon's position by the action which they took in the heat of the moment. It cannot be said that they disagreed with the objects of the War Conference, but by their hasty action they have laid themselves open to misrepresentation in interested quarters. An amiable contemporary has made an untrue allegation against us and kept back the fact that we thoroughly disapproved of Lord Willingdon's gratuitious observations—if such contemptible dodges will bring any one a short-lived popularity among a certain class of people we wish him joy of it.

OUDH AKHBAR, 16th June, 1918.

Commenting on the Associated Press report of the Bombay War Conference sensation, the *Oudh Akhbar* (Lucknow) of the 16th June, 1918, says that there was no flaw in the war aid resolution and there was no harm if it had been passed without amendment. Mr. Tilak and his party knew the fate of Mr. Khaparde's resolution at the Delhi Conference, and when the Viceroy did not allow political discussions there, how did they expect the Governor of Bombay to act otherwise? We admit that the Tilakites honestly and loyally believe that recruiting cannot be fully successful until Home Rule is promised and they think it their duty to din this into the ears of Government in season and out of season. But when they knew that Lord Willingdon would not permit this they should either have declined to attend the Conference or have made no speech there, or at the least should have written to the Governor saying that they would not attend unless given full freedom of speech. On receiving permission Mr. Tilak could have attended the Conference and made his speech, but there were other vehicles for the ventilation of views.

We have to say with regret that Lord Willingdon was more responsible than Mr. Tilak for the incident. His opening speech was not only inopportune but highly provocative. His Excellency convenes a conference for war aid and denies Home Rulers the right to say anything regarding Home Rule while abusing them himself. We can now confidently assert that these remarks of His Excellency were quite meaningless and unsuited to the occasion. Parties are inevitable in politics, but all are agreed upon the necessity for war aid and constitutional reforms. Only Lord Willingdon and his co-thinkers desire no mention of reforms at present and insist on concentration on recruitment while the Home Rulers believe that the promise of Home Rule would encourage recruiting and therefore insist on it. Lord Willingdon has no right to question the loyalty of Home Rulers. Extreme latitude is allowed in political discussions in England and it is only in India that we find officials using strong language towards their political opponents. We wonder

what happens to English Liberals when they come out to India. We believe that the Home Rulers are the best well-wishers of the Empire in India, and Lord Willingdon is under a serious misapprehension regarding them which is causing considerable injury to the Empire.

PREM, 19th June, 1918.

The *Prem* (Bindraban, Muttra) of the 19th June, 1918 (received on the 21st June), says that the clumsy treatment of Mr. Tilak and other Home Rulers by the Governor of Bombay has agitated the whole country. It is not a personal insult to Mr. Tilak but to the whole nation. One wonders what is the policy of the bureaucracy. The more the Viceroy and the Secretary of State are sympathetic, the more the subordinate authorities act irresponsibly. This divergence in policies is criminal and suicidal.

SITARA-I-HIND, 16th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 16th June, 1918, argues that the Viceroy being a coadjutor of Mr. Montagu in drawing up the scheme of Indian reforms is fully aware of the proposals and that the Governors of Bombay and Madras being co-workers with the Viceroy share the latter's views. Therefore the action of Lord Willingdon with regard to Home Rulers is no more than the reflex of the policy adopted in the reform scheme, and when Sir Chandarvarkar supported the Governor of Bombay he had this fact in mind. It is now easy to understand why Government cancelled the passports of the Home Rule deputation.

In view of the expression of Government's policy, it is imperative that a meeting of the Congress or the Home Rule League should be convened immediately. American support of Indian aspirations is very important. When the Irish nationalists have found a centre for their efforts in America, why do not Indians proceed to America? Once there, they could easily work for their passage to England.

ANAND, 10th June, 1918.

America and Indian aspirations.

10. The *Anand* (Lucknow) of the 10th June, 1918 (received on the 14th June), reproduces the opinions of some American papers in favour of Indian Home Rule.

HAMDAM, 18th June, 1918.

The *Hamdam* (Lucknow) of the 18th June, 1918, gives prominence to the efforts that are being made in America to educate the public regarding Indian conditions and to help India in obtaining self-government. According to a correspondent of the *New India*, a Home Rule League has been established with branches in all the important towns of America. A central information bureau has been founded and is doing very good work. Although for obvious reasons there is reticence in official circles all the American statesmen are in favour of Indian self-government. American papers are now full of matters connected with India and a journal called *The Young India* has been started. It is hoped that the activities of the American sympathisers will influence the public of Great Britain.

HINDUSTANI, 13th June, 1918.

The *Hindustani* (Lucknow) of the 13th June, 1918, refers to the statement of a correspondent in the *New India* that as a result of Sir Subramania Iyer's letter to President Wilson the volume of American public opinion in favour of Indian Home Rule is growing apace, and thanks Americans for their pro-Indian activities which are influencing British opinion also. When sympathy for Indian aspirations becomes general in England they are sure to be realised.

OUDH AKHBAR, 15th June, 1918.

Referring to the growth of the Indian Home Rule agitation in the United States under the aegis of the "League for securing the freedom of the world," the *Oudh Akhbar* (Lucknow) of the 15th June, 1918, states that memorials signed by thousands of Americans have been submitted to Dr. Wilson praying for the application to India of the principles for which America is fighting, and it is believed that the President takes special interest in Indian affairs.

AVADHBASI, 18th June, 1918.

Sir Subramania Iyer's letter to President Wilson.

11. The *Avadhbasi* (Lucknow) of the 18th June, 1918 (received on the 20th June), says that if Sir Subramania Iyer is in any way punished for his letter to President Wilson, it will raise a storm of unprecedented unrest and agitation from one end of the country to the other. If the impropriety of the letter is heightened by the position of the writer, it is inconceivable that this position should lend no weight to the letter, which is described by Mr. Montagu as unworthy of the attention of any responsible authority. It is nothing but arbitrariness on the part of Mr. Montagu, who so

bitterly criticised the Indian administration, to take objection to Sir Subramania's letter.

HINDI KESARI, 11th June, 1918.

A correspondent writing in the *Hindi Kesari* (Benares) of the 11th June, 1918 (received on the 17th June), says that Sir Subramania Iyer acted wisely and courageously in writing the letter to President Wilson, and urges that public meetings should be held throughout the country to commend and support his action.

LEADER, 22nd June, 1918.

The *Leader* (Allahabad) of the 22nd June, 1918, says Sir Subramania Iyer has addressed a right manly letter to the press in vindication of himself against the Secretary of State's onslaught, which is doubly regrettable, firstly for its language which betrayed lack of self-control and possibly an undue desire to please the other side, and, secondly, for its avowal that the Secretary of State is in communication with the Viceroy regarding the letter. The incident is now a year old, Lord Chelmsford had it out with Sir Subramania in December and the Madras Government wrote that nothing would be done. Why not leave well or ill alone, why make it worse? It is to be hoped that nothing more will be heard of the matter.

A combination of untoward events has made the political situation excited afresh, just when the Government are more than ordinarily busy with war work, when the country has been warned of danger and when much is expected of the people in the way of war service. Such anxiety fills the public mind that words of cautious counsel uttered by even tried public men are resented and their motives called in question. The ordinary man is ready to believe everything that is not to the credit of the Government, and the man who indulges in the strongest denunciation of its acts and omissions becomes the greatest of popular heroes. The depressing fact that the Government are not popular should awaken the Secretary of State, the Government of India and every Local Government to the supreme and immediate necessity of shaping their policy so as to facilitate and increase popular effort and co-operation in war work and minimise distrust and difficulties. Sir Subramania is held in the highest respect throughout India by those who share his views and others who are unable to agree with him on many subjects, including those, like the *Bengalee*, the *Servant of India*, the *Gujarati* and the *Leader*, who regret that latterly he has not shown balance of mind and equanimity of temper in dealing with those of his countrymen who differ from him. Touch Sir Subramania and you will disturb the Indian mind even more than you did last year by the action against Mrs. Besant—one of the bye-products of which is this very letter to President Wilson. We earnestly advise and request the Secretary of State and the Government of India to drop the matter.

When we read Sir Subramania's condemnation of Mr. Montagu, whose statement we consider to have been an unfortunate mistake, we are forced to utter the despairing cry—can there be no such thing as a difference of opinion without a suspicion of motive? May we remind Sir Subramania of his own and Mrs. Besant's recent admonitions to critics? Closer correspondence between precept and practice is much to be desired in the case of great men as well as small.

OUDH AKHBAR, 21st June, 1918.

Referring to Mr. Montagu's statement in the House of Commons, the *Oudh Akhbar* (Lucknow) of the 21st June, 1918, thinks that Sir Subramania Iyer's letter to Dr. Wilson was justified as there could be no harm in invoking the sympathy of a man who is a staunch ally of the British, who is supporting the cause of Ireland and who is pouring out American blood and treasure for the sake of the freedom of Belgium, Servia and Poland. In view of the letter of the Chief Secretary to the Madras Government, no action is likely to be taken against Sir Subramania, but if any punishment is meted out to him it will again throw the whole of educated India into a commotion like that witnessed at the time of Mrs. Besant's internment.

RAHNUMA, 15th June, 1918.

The *Rahnuma* (Moradabad) of the 15th June, 1918 (received on the 20th June), referring to *Al Bashir's* comments on Sir Subramania's letter to Dr. Wilson, says that the contrast between the position of Muslims and Hindus can best be epitomised in the following couplet:—We are defamed even if we utter a word. They commit murder, yet nobody talks of it.

12. The *Agra Akhbar* of the 28th May, 1918, urges the immediate introduction of political reforms in India in view of the gravity of the situation. Indians are loyal and willing to help, but so long as they are subject to repressive laws they are helpless. If their full aid is required these laws should be repealed.

AGRA AKHBAR, 28th May, 1918.

Home Rule for India.

Al Khalil (Bijnor) of the 16th June, 1918, has a leading article on "Native States and the reform scheme" which applauds the progress of the Baroda State, and says the truth is that the conference recently held in Baroda has given British India a lesson as to the proper way of dealing with the question of constitutional reforms.

AL KHALIL, 16th June, 1918.

The *Anand* (Lucknow) of the 10th June, 1918 (received on the 14th June), infers from a number of circumstances that the official reform scheme will not be satisfactory and urges Indians to adopt a firm attitude in time and not to accept anything short of the Congress-League scheme. It is hoped that they will not mistake the shadow for the substance and will not be taken in by mere verbiage.

ANAND 10th June, 1918.

Referring to Mr. Gandhi's appeal to Indians and Englishmen in India to join in the agitation against the fresh difficulties placed in the way of Indians in South Africa, the *Avadhbasi* (Lucknow) of the 11th June, 1918 (received on the 13th June), wonders how long Mr. Gandhi will waste his energies in combating individual evils of subjection which appear to be everlasting in one form or another. He will do well to devote all his energies to lay the axe at the root of subjection by doing all in his power to support the Home Rule movement.

AVADHBASI, 11th and 18th June, 1918.

This paper says that the postponement of the publication of the official reform scheme will only increase disappointment and thereby injure the obtaining of aid in the war. When Mr. Montagu and Lord Chelmsford have already devoted months to the framing of the scheme the War Cabinet should have but little work to do with regard to it.

The *Avadhbasi* of the 18th June (received on the 20th June) expresses surprise that while rulers take their own time to consider any Indian questions, such as the increase of the sepoys' pay, the grant of commissions to Indians, and the relaxation of the Arms Act, they complain of bargaining on the part of Home Rulers. The ways of the officials have made us suspicious. The postponement of the publication of the official reform scheme has had a very bad effect on the public mind, and people here and there are loud in claiming justification for their pessimism.

The *Cawnpore Samachar* of the 16th June, 1918, says it is apprehended that the postponement of the publication of the official reform scheme may cause a wave of distrust to spread over the country. Mr. Montagu's announcement regarding the delay in this connection has already caused disappointment to the people and made some of them declare that the question of Indian reforms will always hang fire. The frame of mind induced by these apprehensions will not prove helpful in connection with the war. It is therefore desirable in the interests of India and the Empire that the reforms should be published as early as possible.

CAWNPORE SAMACHAR, 16th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th June, 1918, says that Indians believe that the grant of Home Rule would make them more fit to render aid in the war and that a German invasion would retard their political progress, so while demanding Home Rule they are always prepared to defend India. We believe that the announcement of the Montagu reforms has been temporarily delayed only owing to the present offensive. The special Congress should be held at Bombay as soon as the scheme is published. The Congress should be satisfied only with substantial reforms, for such an occasion as the present when a wave of liberty is sweeping the world will not easily come again. At the same time the Congress should ask its district committees to help in war work. In case of a German invasion educated Indians should not fail to enlist in the Army and should not quibble over commissions.

OUDH AKHBAR, 12th, 13th and 15th June, 1918.

The *Oudh Akhbar* of the 13th June quotes Mrs. Besant's reference in her recent Lucknow speech to the unfulfilled pledges of 1833, 1858, 1878 and 1917 and to the consequent reluctance of the public to trust in promises until they materialise, and says that if the English Government will not announce the reforms forthwith, dissatisfaction will spread in the country. While declaring war in defence of the liberties of Servia, Montenegro and Belgium, English ministers

probably thought that there was no such country in the world as India inhabited by human beings possessing limbs and souls. They thought that Indians would not be able to appreciate the meaning of liberty. But Indians fully realised what the promises of freedom meant, and helped Government in the war, believing that English ministers would act on their plighted word. The Home Rule agitation was started and for some time officials assumed an attitude of indifference thinking that only a limited few were agitating. But when the agitation throve apace they tried repression, but to little purpose, for a nation's voice cannot be stifled. People began to talk of passive resistance, and then matters reached the ears of Mr. Montagu and the wise policy of releasing the Madras internés and announcing the ultimate goal of responsible government was adopted. A calm atmosphere was thus created and Mr. Montagu came out to decide upon the first instalment of reforms, but he stayed for five months instead of the estimated three. It was then announced that Mr. Montagu would announce his reforms on reaching London. Here again hopes were falsified and it was said that the scheme had been laid before the War Cabinet. Now on top of all comes the announcement of the War Cabinet's pre-occupation, and though we do not distrust Government's good intentions people are inclined to believe that the question of reforms has been postponed. We fear that the suspicions of the people, though unjustified, may prejudice recruitment and the sale of war bonds. We are prepared to render every aid in the war, but we do not want any misapprehensions among educated Indians, and so desire that the reforms should be announced forthwith.

The *Oudh Akhbar* of the 15th June says that those who are prejudiced against Mrs. Besant may object to the celebration of the 16th June, the day on which that lady was interned, as Home Rule day, and would welcome any other suggestion. However, failing any such suggestions, we would celebrate that day, for the internment of Mrs. Besant proved of the greatest service to the cause of Home Rule.

HAMDAM, 21st June, 1918.

13. The *Hamdam* (Lucknow) of the 21st June, 1918, advises the Delhi officials to render all possible help to the Reception Committee of the National Congress. But the order prohibiting Mr. Asaf Ali from speaking in public is disappointing. Such autocratic orders depriving a citizen of his liberty of speech and writing are very reprehensible.

Officials and Home Rule.

HINDUSTANI, 20th June, 1918.

The *Hindustani* (Lucknow) of the 20th June, 1918, hopes that the *Pioneer's* appeal for unity will not fall on deaf ears and that it will result in harmonising the views of Indians and Anglo-Indians which is so necessary at this critical time. The latter portion of the *Pioneer's* advice that parties should not ascribe their opponents' views to dishonesty should be well digested by the Anglo-Indians.

OUDH AKHBAR, 20th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 20th June, 1918, says the accounts of the fabulous prosperity of India which appear in Anglo-Indian papers are misleading. The Government of India are perhaps very prosperous but it does not necessarily mean that India is in that enviable position. Unlike self-governing countries the prosperity of Government and of the subjects are quite different things in India. Anglo-Indians are certainly very prosperous. They live in comfort and opulence and consider the whole world to be equally happy. Leaving aside the few Indians who go about in motor cars or fine carriages in big cities, the condition of Indians, especially in the villages, is pitiable. Seventy-five per cent. of the villagers have only one meagre meal a day. Thanks to the British trade policy, the villagers are now deprived of the cloth which they used to weave for their wants. The middle classes are no better off and find it difficult to make both ends meet. An ordinary Indian cannot get enough milk for his children and he has nothing for their education. If this is called prosperity, verily India is very prosperous. The people are tired of sufferings and there is only one remedy, that is, self-government, which depends on British victory in the war. We should therefore concentrate all our attention on the early conclusion of the war.

AL KHALIL, 8th June, 1918.

14. *Al Khalil* (Bijnor) of the 8th June, 1918 (received on the 11th June), publishes a contributed article urging the establishment of war leagues and British rule leagues for every town and every ten villages to provide men and money for the war and combat the pernicious Home Rule movement.

Muslims and Home Rule.

The *Jadu* (Jaunpur) of the 14th May, 1918 (received on the 17th June), commenting on the Home Rulers' dream that India will make marvellous advance on obtaining self-government, says that the Muslims will suffer immensely owing to the greater power entrusted to the Hindu community whose prejudice against the Muslim cause knows no bounds. JADU, 14th May, 1918.

The *Mashriq* (Gorakhpur) of the 13th June, 1918, referring to the uneasiness over the excessive delay in the publication of the Indian reform scheme, says that Indian enthusiasts should postpone the expression of their views and await an opportune moment. MASHRIQ, 13th June, 1918.

15. The *Avadhbasi* (Lucknow) of the 11th June, 1918 (received on the 13th June), has an article entitled "The fruits of subjection" in which the editor says that the fruits of subjection are very bitter. God only knows which sin is to be expiated, for India fell into subjection to the Muhammadans seven hundred years ago and has ever since remained in the same miserable condition. About two hundred years ago the British traders came here, and through the vicissitudes of time and mutual dissensions the Hindus and Muhammadans lost their freedom and became the slaves of *banias*. After centuries of disorder and anarchy peace began to be gradually restored. The general public supposed that freed from the yoke of barbarous Muhammadans they would enjoy happiness under the rule of justice-loving Westerners. That hope was disappointed long ago and now the teeth of the foreign administration are quite visible. Every child of the country knows now that owing to the irresponsible foreign administration the condition of India to-day is like that of a wood-apple eaten by an elephant. Who ever has been happy under subjection? How did our ancestors fall victims to such a gross folly? AVADHBASI, 11th June, 1918.

The condition of India.

Since Dadabhai Naoroji declared *swaraj* to be the remedy for all the ills of the country constitutional agitation has increased in strength. The authorities too threw away the mask and showed themselves in their true colours. The more the aspiration and agitation for *swaraj* grows the more terrible is becoming the form of the policy of repression. It was not even dreamt that liberty-loving Englishmen, in order to repress aspirations for freedom, would follow those methods for which England has always condemned Russia and declared it to be a semi-civilised country. But as soon as a person's own interests are injured, his sanity of judgment and generosity take leave of him. The game which is being played in Bengal under cover of the Defence of India Act can never be said to become England. The cruel treatment to which those interned under this Act and Regulation III of 1818 are subjected is entirely Russian in character. Indians are fully convinced that the bureaucracy will spare no means to repress aspirations for *swaraj*. Nay, during the last twelve years these means are being taken and the Defence of India Act is truly serving the purpose of the Devouring of India Act.

Here the paper reproduces from the *Amrita Bazar Patrika* (Calcutta) the letters of internés in the Alipur Jail and the Hazaribagh Jail describing their sufferings. The internés have recourse to hunger striking as a protest against their ill-treatment, but to no effect. It is true that such cruel treatment is not meted out to political prisoners under the instructions of the Provincial Government, but the Government of India and the Bengal Government also are not performing their duty properly. If the cases of the Rao Sahib of Kharwa and of Pandit Arjun Lal Sethi had been justly considered they would have been released long ago. But the fact is that Government hears and sees such cases with the ears and eyes of the C. I. D. Whoever may be to blame, Government will be ultimately held responsible. These things are casting a slur on the fair name of England. If the higher authorities are not mixed up in these matters, they should arrange for an independent inquiry into them. If this course is not followed the country will be obliged to believe that higher authorities have sympathy with the arbitrary proceedings of self-willed officials and that they feel glad at heart at the suffering of patriots.

Is this true? Ordinary agitation will not improve matters, but the publication of grievances will produce the good result of increasing the number of Home Rulers and stiffen their determination to end their state of subjection. Until Indians get *swaraj* they cannot get rid of these troubles, sufferings, insults and invidious distinctions which are all the bitter fruits of subjection. The attainment of *swaraj* depends upon our own exertions. All provinces should wake up

and be ready to sacrifice their all for *swaraj*. Their efforts will surely be crowned with success. The zeal with which the Bengalis are paying the price of liberty should come into existence in all provinces. They are completely deluded who dream of obtaining *swaraj* without paying an adequate price for it. The Bengali internés should comfort themselves with the thought that they are paying the indispensable price for liberty.

HINDUSTANI, 16th June, 1918.

The Home Rule deputation.

16. Referring to the statement of Mr. Ray of the Associated Press that pro-Indian Englishmen in England were anxious to have some Indians among them at the present juncture, the *Hindustani* (Lucknow) of the 16th June, 1918, regrets that the War Cabinet has cancelled the passports of Indians desirous of going to England to help their English friends. This will help the Sydenham party whose supporters like Dr. Nair are allowed to go. However, the leaders here should advise their Indian friends in England to help the British Congress Committee and to combat the anti-Home Rulers.

LEADER, 17th June, 1918.

The *Leader* (Allahabad) of the 17th June, 1918, says there is some commonsense in the *Englishman's* correspondent's criticism of the British Government's action against the Home Rule deputation, which is more than can be said of the Government's action. But no reader of the English newspapers can take seriously the excuse that attention must not be diverted from the necessary supreme concentration of national effort - as if there were no such diversion of attention already in England, and with much less excuse!

OUDH AKHBAR, 15th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th June, 1918, regrets that the Madras Government has advanced indefensible arguments to justify the grant of passports to Dr. Nair. When one party was totally disappointed the other should not have been allowed to proceed on grounds of health.

AVADHBASI, 11th June, 1918.

The political situation.

17. The *Avadhbasi* (Lucknow) of the 11th June, 1918 (received on the 13th June), says that in reality the situation in India as shown by Mr. Bipin Chandra Pal is very complicated, and if the authorities will not take generous measures to improve it Indians will have to face a very serious calamity in the event of a German invasion of their country.

ADVOCATE, 19th June, 1918.

Congressmen and Nationalists.

18. The *Advocate* (Lucknow) of the 19th June, 1918, bitterly attacks the *Bengalee* and its gramophone contemporary of Allahabad for their remarks on the newly-born patriotism of the young party, and supports the *Hindu*, which has rightly criticised the questionable attitude taken up by certain moderation-mongers who in the name of patriotism are conducting a campaign against the popular party.

AVADHBASI, 18th June, 1918.

The *Avadhbasi* (Lucknow) of the 18th June, 1918 (received on the 20th June), has a long rambling article condemning certain unnamed moderate leaders for their defection from and opposition to the nationalist cause. These chameleon-like leaders should be publicly disowned as they only strengthen the cause of the opponents. These double-faced persons are not only ready to accept reforms far short of the Congress-League reform scheme but fall foul of the true nationalist leaders because of their honest differences of opinion. They are presumptuous enough to arrogate all political wisdom and true patriotism to themselves. Mr. Tilak and Mr. Gandhi who have made so many sacrifices for the sake of the country are true patriots who are and should be followed by all people having the national interests at heart.

CAWNPORE GAZETTE, 15th June, 1918.

The *Cawnpore Gazette* of the 15th June, 1918, regrets that the Calcutta moderates finding their power in the Congress slipping out of their hands have started a separate organisation of their own. They have thus proved themselves to be ill-wishers of the country.

KAISAR-I-HIND, 7th June, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 7th June, 1918, says it is surprising that Mrs. Besant, the revered idol, should be cast aside simply because she gave sound advice in the Madras Provincial Congress.

LEADER, 19th June, 1918.

The *Leader* (Allahabad) of the 19th June, 1918, replies to the letter signed G. S. A. published in the *New India*, which declared that the *Leader*, which promised well in early days, is now a chilling influence and that a more progressive newspaper is badly needed in the United Provinces. The editor says he thought

there already existed in the United Provinces a progressive paper which had made considerable progress of late, at least in the harmless art of vituperation and scurrility. Have those progressives who have outstepped their leaders also ceased to be Home Rulers because they too, though for reasons different from those of the *Leader*, refuse to recognise their master's voice ?

M. K. Gandhi and passive resistance.

19. The *Avadhbasi* (Lucknow) of the 11th June, 1918 (received on the 13th June), expresses satisfaction at the settlement of the Kaira difficulty. Mr. Gandhi has secured one more victory. The cause of truth has triumphed. Government has after all done what Mr. Gandhi insisted upon but not with good grace. AVADHBASI, 11th June, 1918.

The *Hindi Kesari* (Benares) of the 18th June, 1918 (received on the 21st June), also expresses satisfaction at the triumph of constitutional agitation, and declares that people like Gandhi, Tilak and Mrs. Besant, not the stubborn bureaucracy, are the real friends of the Empire. HINDI KESARI, 18th June, 1918.

Referring to the conviction of a number of persons for theft in connection with the passive resistance agitation in Kaira, the *Avadhbasi* (Lucknow) of the 18th June, 1918 (received on the 20th June), says that this exhibition of pettimindedness after the settlement of the agricultural difficulty is incomprehensible. The officials ought to be aware that such proceedings cannot create popular goodwill towards them. This short-sightedness beats all records. Was it worth while to irritate a healing sore ? But the policy of officials is queer and inscrutable. AVADHBASI, 18th June, 1918.

The *Rahbar* (Moradabad) of the 17th June, 1918, says it was Mr. Gandhi's love of truth which brought round the tyrannical South African Government and the bigotted South African whites to the right path. If disputes between labour and capital and tenants and landholders were to disappear the future of Indian unity would be assured, and it is because of this that Mr. Gandhi turned his attention first to these two matters. In the Kaira district it is gratifying to note that as a result of his efforts cultivators who were given to prevarication have become sticklers for truth. The people should never be unfair, dishonest or untruthful in their dealings with Government, and should pay taxes promptly, but at the same time Government should keep its officials in hand and should not permit them to practise obstinacy and oppression. RAHBAR, 17th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 13th June, 1918, says that the success of Mr. Gandhi's passive resistance movement in Kaira will bring about such close and happy relations between Bombay cultivators and officials that they will soon become the envy of their brethren in other provinces. Why should not the conditions conceded in Bombay be made applicable to other provinces as well ? The cultivators of the United Provinces are so poor that they cannot buy a farthing cap much less a turban, and they lack even the barest necessities, but this also is due to the estrangement between them and the officials. If payment of revenue is postponed when the crops are poor not only would the cultivators benefit but officials also would be brought into the right path. SITARA-I-HIND, 13th June, 1918.

The *Utsah* (Orai) of the 14th June, 1918 (received on the 18th June), expresses deep satisfaction at the peaceful settlement of the Kaira difficulty and wonders why Government did not adopt this course in the very beginning by conceding the just demand of the cultivators. It is hoped that in future Government will not allow the repetition of such mistakes. The solution of the difficulty is described as a grand success for the passive resistance movement. UTSAH, 14th June, 1918.

Political internments.

20. The *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), asks Government to appoint a committee to inquire into and redress the grievances of internés for the reports of their hunger-striking cause a sensation and uneasiness among the people. ABHYUDAYA, 15th June, 1918.

The *Leader* (Allahabad) of the 16th June, 1918, says the great majority of public men hold that the policy of internment and deportation is not justified and that suspected persons should either be placed on their trial or be set free. The Government of Bengal hold that it was a public necessity to restrict their freedom, that the nature of the cases rendered it inexpedient or useless to follow the ordinary judicial methods, that all cases had been carefully examined and that either no LEADER, 16th June, 1918.

individual hardship had been done or at all events that it has been minimised to the greatest possible extent.

Whatever there may be to urge in defence of the Government policy, can anything be said in favour of such treatment of the internés as is frequently described and criticised in the *Amrita Bazar Patrika* and other papers? If the damaging allegations are not true, why do not the Government of Bengal publish authoritative and detailed contradictions? The Government of Bengal cannot be unaware of the keen and widespread dissatisfaction that has been caused by the apprehension that the internés are victims of harsh and unmerited treatment. Is it to anybody's interest that things should be left as they are?

MUSAFIR, 14th June, 1918.

The *Musafir* (Agra) of the 14th June, 1918 (received on the 18th June), hopes that the report of the impartial Beachcroft-Chandravarkar committee will lead to the release of innocent internés, and says that if similar committees were established in other provinces also a great public grievance against internment orders would be removed.

AL KHALIL, 1st June, 1918.

The interned Muhammadan leaders.

21. *Al Khalil* (Bijnor) of the 1st June, 1918, referring to the incidents subsequent to the release of Maulana Fazal-ul Hasan *Hasrat* Mohani from the Meerut jail, says that the treatment meted out to *Hasrat* is causing intense pain to the Musalmans of India, and hopes that the situation will be improved.

This paper publishes a poem by MAULVI MAHFOOZUR RAHMAN praying God to have mercy on the internés.

HAMDAM, 21st and 22nd June, 1918.

The *Hamdam* (Lucknow) of the 21st June, 1918, deeply regrets that the Local Government has rejected *Hasrat's* memorial which his legal adviser submitted at Naini Tal. It is feared that this may lead to fresh complications and create bitterness and uneasiness in the public mind at this critical juncture.

RAJA RAM, editor of the *Cawnpore Gazette*, writes a spirited appeal in the *Hamdam* of the 22nd June, urging Hindu and Muslim nationalists to purchase the thousand copies of *Hasrat's* poems which are now on sale. Like Gandhi, *Hasrat* is a *Mahatma* who has suffered untold hardships in the cause of the motherland. If we have a drop of patriotism in us we should all help in alleviating *Hasrat's* troubles.

OUDH AKHBAR, 19th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 19th June, 1918, states that Mr. *Hasrat Mohani* has announced that he has given the copyright of his collection of poems to the Central Bureau which should credit all sale proceeds to its fund; he will pay off his debts when he is restored to liberty.

ANAND, 10th June, 1918.

The Press Act.

22. The *Anand* (Lucknow) of the 10th June, 1918 (received on the 14th June), refers to the action recently taken against some Hindi papers, including the *Pratap*, and says that it need not cause surprise, for no other result could be hoped for from such a potent measure as the Press Act. The loss of the few rights of the people under the Press Act is fully indicative of the tendencies of the Indian administration. The only consolation to the people is the hope of getting Home Rule under which such arbitrary proceedings will be impossible.

AZAD, 13th June, 1918.

The *Azad* (Cawnpore) of the 13th June, 1918 (received on the 17th June), referring to the action taken under the Press Act against the *Almora Akhbar* simply owing to the displeasure of the Deputy Commissioner, and to the demand of security from the Hindi magazine, *Sri Kamla* (Bhagalpur), says that in these circumstances no one can deny that the Press Act is the greatest enemy of Indian newspapers. We admit that papers also err, but the Press Act leaves the life of papers to the mercy of the administrative officers.

BHARAT BANDHU, 11th June, 1918.

The *Bharat Bandhu* (Hathras) of the 11th June, 1918 (received on the 15th June), refers to the circumstances reported in the *Leader* (Allahabad) in connection with the discontinuance of the *Almora Akhbar*, and remarks that when a civilian magistrate can thus bring about the extinction of a paper there is no need for the Press Act. Government should pay special attention to the matter and demand an explanation from the Deputy Commissioner. The matter should also be discussed in the Provincial Council and the injustice redressed. The citizens of Almora should revive the paper if they have any self-respect.

The *Hindi Kesari* (Benares) of the 11th June, 1918 (received on the 17th June), says that Mr. Lomas has hundreds of counterparts in the ranks of the bureaucracy. It is these officials who discredit the British administration. But what do the higher authorities care? Those shareholders of the paper who severed their connection with it as soon as the Deputy Commissioner expressed his displeasure against it deserve to be pitied for their weakness. HINDI KESARI, 11th June, 1918.

The *Utsah* (Orai) of the 14th June, 1918 (received on the 18th June), says that if the *Leader's* version of the stoppage of the *Almora Akhbar* through the instrumentality of the Deputy Commissioner be true, the district officer's high-handedness traduces the high ideals of the Provincial Government. It is hoped that Government will soon institute an inquiry into the matter to remove the public dissatisfaction. UTSAH, 14th June, 1918.

Officials and people.

23. Referring to the heavy sentence passed by the District Magistrate of Motihari on Swami Satyadeva, the *Prem* (Bindraban, Muttra) of the 19th June, 1918 (received on the 21st June), remarks sarcastically:—Really the black-skinned has no right to expostulate with his brother, but if the white-skinned be so minded, he can grant salvation to a black man with a kick and pay fifty rupees. The proceeding of this Magistrate is praiseworthy. Black self-willed people should somehow or other be put down in this manner. PREM, 19th June, 1918.

The *Rahbar* (Moradabad) of the 17th June, 1918, regrets that a Bombay sub-inspector of police was let off lightly with a fine of seven rupees for abusing a vakil and says that crime is on the increase under British rule simply because deterrent sentences are not passed. A guardian of the law merits heavy punishment when he breaks it. If Manu's laws had been in force in India to-day the crimeless golden age would have been restored. RAHBAR, 17th June, 1918.

Referring to the attacks by the District Judge of Khulna on Indian character, the *Tohfa-i-Hind* (Bijnor) of the 11th June, 1918 (received on the 14th June), says such a fish fouls the whole pond. An honest clerk cannot be obtained because at present a premium is put on cunning and wealth, which are the only passports to promotion. If integrity were the criterion for preferment and if religious and moral teaching were given in the schools the people would discharge their duties faithfully. But frequently responsible officials who should set a noble example to their subordinates are found soiling their hands; do not such examples start subordinates on the wrong path? TOHFA-I-HIND, 11th June, 1918.

The *Pratap*.

24. The *Avadhbasi* (Lucknow) of the 11th June, 1918 (received on the 13th June), says many journals will express sympathy with the *Pratap*, on the confiscation of its security, but we on our part cannot but congratulate this fearless soldier of the cause of Indian liberty. AVADHBASI, 11th and 18th June, 1918.

The *Avadhbasi* of the 18th June (received on the 20th June), says imaginativeness appears to have bidden a final farewell to our rulers, for while on the one hand they appeal for help in the war, on the other they continue to deal blows unjustly against papers under the Press Act. The action against the *Pratap*, the *Almora Akhbar* and *Sri Kamla* under the Press Act is indefensible. So long as the Press Act is on the statute book, the career of any independent journal cannot be said to be safe. All lovers of Hindi should help in the resuscitation of the *Pratap*.

The *Azad* (Cawnpore) of the 13th June, 1918 (received on the 17th June), says that the editor of the *Pratap*, Pandit Ganesh Shankar Vidyarathi, is a well-known patriot of noble sentiments and high ideals and spotless public and private character. He is a just and kind-hearted man whose words do not differ from his deeds and we regret that Government had reason to suspect such a person and to employ the Press Act against such a useful paper. Undoubtedly once or twice Government had had cause to complain of the *Pratap*, but we have noticed an improvement in its tone. We know that the editor of the *Pratap* is a vigorous supporter of the British connection and under these circumstances Government should not be too suspicious and distrustful of the paper. The offending poem which was written by a correspondent and not by the editor has been seen by us, and we can say that more objectionable poems appear from time to time AZAD, 13th June, 1918.

in the press. Poetry, especially in India, admits of hyperbole and metaphor, and just as the strong and plain language indulged in by English journalists and European politicians does not produce any such effect on the European public, the readers of Hindi and Urdu poems are fully aware of the exaggerations of poetry and its innuendo and allusions and take it to be the most ordinary thing. It is therefore sheer high-handedness for Government to forfeit the security of any paper merely for the sake of a poem, and on this it can in no way be congratulated.

It would have been different if there had been anything actionable in the editorial articles, but it is clearly unduly hard and harsh to make an unknown person's poem the excuse for the visitation of Government's displeasure. We appeal to Government to give this esteemed paper another chance by demanding the minimum security and renewing its declaration, simply because we know that the views of the editor are not opposed to the real aims of Government and he wants India to progress under the British aegis. His useful paper deserves to be given an opportunity to serve the nation and country.

BHARAT BANDHU, 11th June, 1918.

The *Bharat Bandhu* (Hathras) of the 11th June, 1918 (received on the 18th June), says that there is nothing in the alleged objectionable poem which could justify such an extreme measure as the enforcement of the Press Act against the *Pratap*. This Act, giving as it does too much power to the executive without providing for appeals against its decisions, interferes greatly with the freedom of the press and is a veritable terror to the more outspoken section. Are Indian journals alone to fall victims to it? How is it that it is not enforced against Anglo-Indian papers like the *Madras Mail* which always denounce Indians and injure their interests and feelings and sometimes publish violent and unpardonable articles even against Government? The special Congress should pay particular attention to the question of the repeal, or, at any rate, reform of the Press Act.

CAWNPORE SAMACHAR, 16th June, 1918.

The *Cawnpore Samachar* of the 16th June, 1918, does not consider the poem in the *Pratap* to be seditious. If Government thought otherwise, it should have taken legal proceedings against the paper under the Indian Penal Code. We do not consider the use of the double-edged sword of the Press Act against the *Pratap* to be justified by any means.

HINDI KESARI, 11th June, 1918.

The *Hindi Kesari* (Benares) of the 11th June, 1918 (received on the 17th June), does not consider the poem to be seditious. If such poems are to be treated as seditious, no patriotic effusion can be immune from the same charge. The fact appears to be that the *Pratap* was an eyesore to officials on account of its outspokenness and that is the reason why the noose of the Press Act has been cast round its neck twice within a year and a half. The general public should do all in its power to resuscitate this paper as well as the *Sri Kamla* (Behar).

MUNICIPAL REVIEW, 16th June, 1918.

The *Municipal Review* (Cawnpore) of the 16th June, 1918, writes in the same strain as the *Azad* and adds that the offending poem contains nothing which can produce hatred, contempt or uneasiness. The editor gives a *résumé* of the poem and says that there is no sentiment in it which has not already been expressed by Indian leaders and journalists. Who has not taunted Government with promise-breaking? Who has not shown pride in India's loyalty and sacrifices? Who has not complained of colour distinctions? Of course, in the end the poet says that he will not rest until colour distinctions disappear, but this is only a metaphorical expression and does not imply any threat. A poem should not be made the basis of action, as necessary deductions have to be made for hyperbole and metaphor; such poems produce on Indian minds the effect which is produced by the strong and candid speeches of European politicians on their hearers.

MUSAFIR, 14th June, 1918.

The *Musafir* (Agra) of the 14th June, 1918 (received on the 18th June), says that even if a portion of the poem *Sauda-i-watan* was objectionable Government should not have taken the extreme step of forfeiting the security of the *Pratap* as this will strengthen the popular belief that so long as the present Press Act exists no independent paper can survive for long.

UTSAH, 14th June, 1918.

The *Utsah* (Orai) of the 14th June, 1918 (received on the 18th June), considers that there was nothing in the poem published in the *Pratap* to justify the confiscation of its security. Indian leaders have said and still say much

stronger things. The poem was written in simple poetic language to awaken patriotism among the people. If the Press Act is to be enforced in this manner honest and independent journalism will become impossible in the country, and if the feelings of the people are to be thus repressed, they are likely to find an outlet through undesirable channels for which the policy of Government towards the press will be held responsible. The provincial Government itself should say how far it will be justifiable to deprive the disarmed people of the weapon of the pen and thereby prevent the ventilation of their grievances. We appeal to the Hindi-knowing public to help the *Pratap* in its struggle in the cause of justice.

II.—Administration.

(a)—Education.

25. The *Leader* (Allahabad) of the 19th June, 1918, criticises the Syndicate's resolution which says that while the number of students in a class should not exceed sixty in any circumstances preferably it should not be over forty-five. Year after year hundreds of students are turned away for want of accommodation and Government says in an airy manner that it does not believe that the demand for admission is in excess of the facilities which exist. Forty more students could have been admitted last year to the Queen's College, Benares, even in accordance with the University rule. Man for man the B.A. or M.A. of Madras or Bombay is not at all inferior to the local product. The United Provinces are woefully backward. The Allahabad University rule will make matters worse, and the rule ought to go.

The Allahabad University.

LEADER, 19th, 22nd and 23rd June, 1918.

The *Leader* of the 22nd June says the matriculation examination results are easily worse than the B.A. results. Only 20·7 per cent. of the candidates passed, most of them in the third class as usual. Are the schools, the University, the students or the examiners to blame? A competent committee should be appointed to make a thorough and impartial investigation with a view to the adoption of suitable remedial measures.

A correspondent writing in this paper says a full-time paid vice-chancellor is necessary and two meetings of the senate a year are not sufficient. The examination question papers ought to be more carefully moderated. The colleges lack *esprit de corps* which includes the desire to learn. One of the most glaring evils is that the students' aim is merely to study for the examination. It will not do to improve the colleges alone but there must be improvement in the schools which feed the colleges.

The *Leader* of the 23rd June supports these views and appeals to Sir Harcourt Butler to select the best available man as vice-chancellor. The editor also urges the need for strengthening the senate and improving the reactionary bureaucratic syndicate by the infusion of fresh blood, and for devising means by which a closer correspondence may be established between the standard of learning and the standard of examination.

The *Oudh Akhbar* (Lucknow) of the 19th June, 1918, says that in view of the costliness of education it is simply deplorable that less than a third of the B.A. candidates have passed. Government should enquire into the defective condition of those colleges which have shown less than 45 per cent. passes.

OUDH AKHBAR, 19th June, 1918.

The *Shia College News* (Lucknow) of the 14th June, 1918, after quoting the opinion of the *Khatib* of Delhi that the bad results in the Aligarh College are largely due to the increasing neglect on the part of the highly paid European staff, says that, according to the editor's personal knowledge, the European staff at Aligarh consider themselves to be the ruling class rather than servants. If they are replaced by Muslim professors results will be much better and considerable saving will be effected.

SHIA COLLEGE NEWS, 14th June, 1918.

The greatest drawback in the method of examinations in vogue in the Allahabad University is that a plucked student has no means of having his papers re-examined. All persons interested in education should exert themselves and have the harsh rules prevailing in the Madras and Allahabad Universities abolished.

26. The *Advocate* (Lucknow) of the 21st June, 1918, expresses approval of the proceedings of the Bombay Educational Conference, at which the Hon'ble Mr. V. S. Srinavasa Sastri presided, which welcomed the National Education movement.

National education.

ADVOCATE, 21st June, 1918.

The worthy president and delegates were anxious to avoid unnecessary differences instead of following the short-sighted and unpatriotic example of a handful of headstrong men who sever their connection with leagues and conferences because they cannot have everything their own way as in the old days when politics did not mean sacrifice. It was unfortunate that the Bombay Conference passed no resolution on "students and politics." In Lucknow a professor was asked to leave the Canning College because he published a pamphlet on self-government for India. Without Home Rule, without full control over education and finance, it will be impossible to adopt effective measures for the welfare of the nation.

PRABHAT, March and April 1918.

The *Prabhat* (Cawnpore) for March 1918 has a poem by BHAGWAN NARAYAN BHARGAVA praying Lord Krishna to come down to earth and remove the sufferings of India.

The April number of this magazine has a poem which says that the introduction of national education will end the troubles of the country and bring it happiness. It will fit Indians for the struggle of existence and make them respected in the world.

AL KHALIL, 8th June, 1918.

27. *Al Khalil* (Bijnor) of the 8th June, 1918 (received on the 11th June), says that the replacement of the Persian by the Nagri script in the Kashmir State is unjustified in view of the large percentage of Muslims in the State. Muslims should not join the Congress until Urdu is accepted as the common tongue of the country.

Urdu and Hindi.

HAMDAM, 13th and 15th June, 1918.

The *Hamdam* (Lucknow) of the 13th June, 1918, referring to the introduction of Hindi in the Kashmir State, admits that since the assumption of the Premiership of Kashmir by Sardar Daljit Singh of Kapurthala there have been many official changes and the Muslim Revenue Minister had to go, but says that it can hardly believe that the State would become so unmindful of the interests of its subjects as to make a foreign language the court language. The Maharaja should introduce Urdu instead of Hindi.

The *Hamdam* of the 15th June has a contributed article in which the writer complains that as often as not summonses written in Hindi are served on the Urdu-knowing public. The editor endorses this complaint and says that nothing has been done to remove this grievance in spite of questions in the Council.

KAISAR-I-HIND, 8th June, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 8th June, 1918, commenting on the introduction of Hindi in the Kashmir State in place of Urdu, says that the deplorable action may either be attributed to the short-sightedness of the Maharaja Bahadur of Kashmir or the prejudice of the new Prime Minister, Daljit Singh, C.I.E. This innovation will affect the unity between the sister communities of India.

MASHRIQ, 13th June, 1918.

Referring to the *Oudh Akhbar's* advice that Mr. Gandhi's decision as to Hindi being adopted as a common language should be accepted, the *Mashriq* (Gorakhpur) of the 13th June, 1918, says that working on this line we shall have first to accept his proposal, which he wants to enforce by the sword, that the Muslims and Christians should give up slaughtering cows. Mr. Gandhi's next suggestion would be to give up mosques, as temples are sufficient for prayers in this country. Similarly, there is no need for Arabic side by side with Sanskrit. The Hindus have the district board schools under their control. The vakils and the officials are theirs. They have the Congress and can wipe Urdu out of existence. But the Musalmans are not going to take this lying down.

SITARA-I-HIND, 6th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 6th June, 1918, says that the introduction of Nagri in place of Persian as the official script in the Kashmir State is a surprisingly foolish action. The Resident who practically holds the reins of the administration and who is fully supported by the Political Department of the Indian Government is also responsible for this action. This innovation is sure to sow the seed of discord between the Hindus and Musalmans.

SHIA COLLEGE NEWS, 14th June, 1918.

The *Shia College News* (Lucknow) of the 14th June, 1918, deplores that following on the expulsion of *Urdu* from Kashmir, the teaching of Arabic in the Jammu College has been abolished. Is it statesmanship to trample upon the feelings of the subjects in this way ?

28. The *Hamdam* (Lucknow) of the 14th June, 1918, publishes an article by SIRAJ AHMAD JILANI, a student of Meerut, complaining that an insufficient number of Muslims are admitted into the Lucknow Training College. How can the paucity of Muslim teachers be remedied if such a state of affairs continues ?

Muslim education.

HAMDAM, 14th and 21st June, 1918.

The *Hamdam* of the 21st June in a leading article deplores the position of the Musalmans in the Medical College, Lucknow. Out of 102 students there are only four Muslims. On account of their poverty, Muslim students cannot bear the cost of a five-years' college course. Wealthy Muslims, the Educational Conference and other public bodies should help the students with scholarships. The study of biology should be encouraged at the Aligarh College.

The *Sitara-i-Hind* (Lucknow) of the 14th June, 1918, asks why, when the doors of the Hindu University are open to every nation, the Musalmans should not take advantage of it. A boarding house for the Musalman students should be built at Benares out of the profits of the Muslim University Fund, which is lying idle.

SITARA-I-HIND, 14th June, 1918.

29. SAIYID ALI MAHOMED, writing in the *Hamdam* (Lucknow) of the 16th June, 1918, suggests that the unseemly controversy over an expression of the Hon'ble Saiyid Wazir Hasan in his last budget speech should now be closed. The expression has been misconstrued; the Honourable Saiyid's sympathy is for the *Shia* College. Considering the unsatisfactory state of the scheme all energy should be devoted to winning over friends and not be frittered away in useless controversy.

The *Shia* College.

HAMDAM, 16th June, 1918.

The *Rahnuma* (Moradabad) of the 1st June, 1918 (received on the 4th June), says that hitherto the promoters of the *Shia* College movement have not been able to collect sufficient funds in spite of the support of Sir James Meston's Government. This is due to the unhappy and injudicious selection of trustees and other office-bearers, and the authorities would be well advised if they now showed more respect for public opinion.

RAHNUMA, 1st June, 1918.

Commenting on the Hon'ble Saiyid Wazir Hasan's attitude towards the proposed college, the *Shia College News* (Lucknow) of the 14th June, 1918, says that the Honourable Saiyid had no right to express an opinion in the Council which was likely to injure the interests of his constituents.

SHIA COLLEGE NEWS, 14th June, 1918.

(b)—General.

30. The *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), asks the Government of India and the provincial Governments to inquire into the causes of high prices and to take early measures to bring them down to a reasonable level, so that the people relieved of their troubles may be better able to render help in the war. To say nothing of the poorer classes, even the middle classes have begun to feel the pinch. Profiteering alone does not seem to be the cause of the enormous rise. The restrictions on goods traffic are also responsible. Government should see that these restrictions are relaxed in the case of the necessaries of life.

The high prices.

ABHYUDAYA, 15th June, 1918.

The *Awaza-i-Khalk* (Benares) of the 19th June, 1918, quoting some Bengal papers' accounts of suicides through shame at inability to obtain proper clothes owing to the high prices, appeals to Government and to the rich people who spend money lavishly on dancing girls and feastings at marriages to help the poor, the tale of whose miseries makes the hair stand on an end.

AWAZA-I-KHALK, 19th June, 1918.

The *Azad* (Cawnpore) of the 13th June, 1918 (received on the 17th June), reproduces from the *Modern Review* (Allahabad) harrowing reports of suicides and robberies due to the dearness of cloth in Bengal, and says that as the situation has now become intolerable public leaders and Government should co-operate to ease it. In the beginning of the war an Imperial Relief Fund was established to help sufferers in the war. What suffering can be greater than that of women who cannot find clothes to hide their nakedness? Cannot shops be opened in every district and pargana where poor men can get cloth at ordinary rates?

AZAD, 13th June, 1918.

The *Medina* (Bijnor) of the 5th June, 1918, after describing a few cases of looting in villages of the Madras Presidency, says that though every case of looting is a crime, yet it appears justifiable when committed with the harmless motive of

MEDINA, 5th June, 1918.

saving the lives of starving children and of appeasing hunger. It is idle to expect Government to deal leniently with the accused, but it should take immediate and prompt steps to regulate the abnormal rise in prices.

MEDINA, 17th June, 1918.

The *Medina* (Bijnor) of the 17th June, 1918, commenting on the present high prices says that the situation is very disquieting, for the criminal classes have begun to take advantage of the situation and crime is on the increase. Clothes do not matter so much, but one cannot subsist without food, and it is our duty to get food as best we can. It is a pity that the question does not receive the attention it deserves, but the time is not far distant when it will become the most pressing of questions. Hoarding of food-stuffs should be made penal in India as it is in England.

MUNICIPAL REVIEW, 10th June, 1918.

The *Municipal Review* (Cawnpore) of the 10th June, 1918 (received on the 17th June), says that both Government and the people ought to be ashamed of the suicides and robberies in Bengal owing to the high prices of cloth. Is it not possible to open cheap cloth shops in every district and pargana ?

NASIR-UL-AKHBAR, 1st June, 1918.

The *Nasir-ul-Akhbar* (Jaunpur) of the 1st June, 1918 (received on the 7th June), says that States like Hyderabad have appointed committees to investigate and report on the causes of excessive dearness. Government should turn its full attention to the solution of the problem of the excessive high prices even if this involves postponing some of its other important affairs. Government should take necessary steps to prevent the high-handedness of the shopkeepers by regulating prices; otherwise half the population of India may die of starvation and then Government will wring its hands.

OUDH AKHBAR, 21st June, 1918.

Referring to cases of suicides by women in Bengal owing to lack of clothes, SHAMBHOO DAYAL writes in the *Oudh Akhbar* (Lucknow) of the 21st June, 1918, that such a calamity would have been averted had the *swadeshi* movement begun in 1908 been continued. One cause of the scarcity of cloth is the lack of rolling-stock to bring it from Calcutta and Bombay. Besides this, cloth merchants are dealing mercilessly and taking undue advantage of the situation. It is necessary to fix the price of cloth as has been done in the case of salt.

RAHBAR, 17th June, 1918.

The *Rahbar* (Moradabad) of the 17th June, 1918, referring to the case of a cultivator in the Patna district who committed suicide as he could not buy cloth for his wife, observes:—It is easy to pull down a building but it is very difficult to erect it again. These incidents should serve as a lesson to those who have by various methods ruined the cloth industry and trade of India for the sake of their own profit. But Indians should remember that so long as they do not try to make the *swadeshi* movement a success by their deeds they will never be relieved from such misfortunes.

ABHYUDAYA, 15th June, 1918.

31. The *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), publishes a letter from a cultivator of Sikhar (Mirzapur) saying that most of the cultivators already find it difficult to pay rent to the zamindar and support their family, and cannot therefore meet the demand of Government for contributions to the War Loan. If their holdings were declared fixed-rate tenements and if the right of selling and mortgaging their lands were restored they could raise a crore of rupees to help Government.

Grievances of agriculturists.

ANAND, 10th June, 1918.

The *Anand* (Lucknow) of the 10th June, 1918 (received on the 14th June), says that the poverty and indebtedness of the Indian cultivator is not the result of his extravagance but of his ignorance, the heaviness of his rent and the smallness of his holding. He finds it most difficult to eke out his subsistence and pay his rent. Those who represent him as prosperous are ignorant of the actual conditions. His condition can be improved by giving him agricultural education and by developing arts and industries. A starving population cannot make a strong country. The officials who express anger and impatience at the unsatisfactory recruiting results should pay close attention to this most serious question.

HINDI KESARI, 11th June, 1918.

The *Hindi Kesari* (Benares) of the 11th June, 1918, deplores the increase in the proportion of the population forced out of the higher branches of employment and now either engaged in agriculture or unemployed, and declares that the

days of the *thugs* and *pindaris* are approaching once more in India. Looting and anarchy will prevail; dakaitis and *hat* looting are the result of the abnormal conditions in India. Government have not discerned the real reason for the anarchy and misrule prevailing and fast increasing in India. It is a curse to have men who have nothing to live on, and it is the glaring failure of Government who have added poverty and desolate people to the land.

The *Rahbar* (Moradabad) of the 17th June, 1918, says that if Government forbids storing by merchants, grain will become very cheap at harvest time, with the result that exporters will be benefited. It will become very dear shortly after the harvest as ordinary consumers cannot stock a year's supply. But if such prohibition could help to hasten victory, nobody would object to it. RAHBAR, 17th June, 1918.

Local self-government.

32. The *Anand* (Lucknow) of the 10th June, 1918 (received on the 14th June), welcomes the local self-government resolution as a beginning towards the fulfilment of the announcement of the 20th August, 1917. The machinery of reform has begun to work, and it is obvious that though the rate of progress is slow yet the steps taken are in the right direction and show that Government has recognized the new national aspirations. The only unsatisfactory feature of the resolution is that Local Governments which are generally reactionary have been entrusted with the power of giving effect to it. ANAND, 10th June, 1918.

Commenting on the growing signs of alarm in Muslim circles caused by the fear that Government contemplate doing away with the right of separate election enjoyed by their community, the *Hamdam* (Lucknow) of the 16th June, 1918, says that the reference to this matter in the Government of India's recent resolution on self-government relates to small minorities like the Parsis, the Sikhs, the Anglo-Indians and others, and not to the Musalmans. Government should issue a *communiqué* on the subject to allay the unrest among the Muslims. HAMDAM, 16th June, 1918.

The *Prem* (Bindraban, Muttra) of the 12th June, 1918 (received on the 14th June), urges that the village *panchayats* to be constituted under the recent local self-government resolution should either be free local bodies on the lines of the old *panchayat* or should be only under the control of the Commissioners, otherwise their utility, purity, importance and liberty will be minimized and they will prove as unsuccessful as the existing official-ridden municipalities and district boards. PREM, 12th June, 1918.

Lucknow affairs.

33. Referring to the expressed inability of the Deputy Commissioner of Lucknow to arrange for the supply of arms to the local volunteers organized for the protection of the city against thieves and dakaits, the *Anand* (Lucknow) of the 10th June, 1918 (received on the 14th June), expresses surprise that though Government still does not trust Indians yet it complains of their inadequate help in the war. This shows who is to blame for the apathy of Indians to war work. ANAND, 10th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 15th June, 1918, publishes a contributed article urging the local municipality to keep lamps alight throughout the night, especially during the rainy season, as extinguishing them before midnight seriously inconveniences the public as well as the volunteer guards. OUDH AKHBAR, 15th and 18th June, 1918.

The *Oudh Akhbar* of the 18th June congratulates the citizens of Lucknow on their organizing self-defence parties for night patrol. This movement should be encouraged so that it may not only defend *muhallas* and towns but may become strong enough to maintain internal peace and order throughout the country. Home defence is the first step towards Home Rule and will be far more effective than any amount of speechification.

We regret that the local authorities have refused to allow one or two men in each party to keep arms. However, for the time being they should carry on their work with *lathis* and whistles, and the time will come when they will be able to have guns also.

The Honours List.

34. The *Leader* (Allahabad) of the 20th June, 1918, says it is not surprised that Hafiz Muhammad Halim has asked Government to excuse him from accepting the title of Khan Sahib, which was obviously too small a distinction. LEADER, 20th June, 1918.

CAWNPORE JOURNAL, 15th June, 1918.

The *Cawnpore Journal* of the 15th June, 1918, says this title is believed to have been conferred at the recommendation not of the Local Government but of the Ordnance Department of the Government of India.

ZUL QARNAIN, 7th June, 1918.

The *Zul Qarnain* (Budaun) of the 7th June, 1918, remarks that as usual higher titles have been bestowed either on the Europeans or on the fortunate Hindus. It is deplorable that knight-hoods of the Star of India and the Indian Empire have not been conferred on any Musalman.

ANAND PRACHARAK, 14th June, 1918.

35. The *Anand Pracharak* (Muttra) of the 14th June, 1918 (received on the 18th June), appeals to Government to issue a notification calling on the public to accept notes freely so that the currency difficulty may be removed. The local shopkeepers do not accept notes without discount; the police should be instructed to put a stop to this.

The currency problem.

HAMDAM, 2nd June, 1918.

The *Hamdam* (Lucknow) of the 2nd June, 1918, says the present value of a sovereign is Rs. 19-12-0 and this state of affairs is injurious to trade and will encourage counterfeiting. Government should take proper steps to ensure a sufficient supply of sovereigns in the market.

PREM, 12th June, 1918.

The *Prem* (Bindraban, Muttra) of the 12th June, 1918 (received on the 14th June), complains that a booking clerk on the East Indian Railway refused to accept a one-rupee note because the cashier had already refused two one-rupee notes, and remarks that when railway companies themselves behave in this manner, other persons cannot be blamed for following their lead.

OUDH AKHBAR, 19th June, 1918.

36. In the *Oudh Akhbar* (Lucknow) of the 19th June, 1918, PANDIT RAJ BEHARI LAL MATHUR appeals to Government to provide railway wagons for the carriage of grain to the famine-stricken areas of Garhwal.

The famine in Garhwal.

III.—RAILWAYS.

ABHYUDAYA, 15th June, 1918.

37. A correspondent writing in the *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), complains that he has himself experienced that constables at the Jubbulpore booking office do not allow third class passengers to purchase tickets unless given tips.

Complaints.

LEADER, 20th June, 1918.

The *Leader* (Allahabad) of the 20th June, 1918, publishes a letter complaining of the bad treatment of third class passengers by the booking clerks at the Kashi and Benares cantonment railway stations.

IV.—RELIGIOUS AND SOCIAL MATTERS.

HAMDAM, 22nd June, 1918.

38. The *Hamdam* (Lucknow) of the 22nd June, 1918, has an appeal by Khan Bahadur KAZI AZIZ-UD-DIN of Dholpur urging Hindus and Muslims to close up their ranks and unite for the safety and welfare of their country. The enemy would profit by their disunion. Muslims should respect the susceptibilities of Hindus at the next *Baqr-Id*. Similarly, the latter should place no difficulties in the way of *Muharram* celebrations. If we fight, lots of money will be wasted in litigation which might well be devoted to war work.

Hindu-Muslim relations.

KAISAR-I-HIND, 7th June, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 7th June, 1918, remarks with regret on the filthy condition to which the *Khurd Mecca*, a Muslim cemetery in the vicinity of Ajodhya, has been reduced by the Hindus of the neighbourhood. Latrines have been built close to the graves which themselves are used for the same purpose. The mosque of *Babar* is suffering the same fate.

ARYA PATRA, 8th June, 1918.

39. The *Arya Patra* (Bareilly) of the 8th June, 1918 (received on the 15th June), says that *ghi* and milk being necessary for the national health it is necessary to preserve cows. This will, however, be possible only if Hindus obviate the necessity for the slaughter of cows by giving up the use of leather goods and by abandoning the consumption of mutton and goat's flesh, thus making them available for Muslims and Christians at cheaper rates than beef. The local *Arya Vyapar Mandal* is

Cow-protection.

doing useful work in this direction by manufacturing canvas and oilcloth articles as substitutes for leather goods, and its example should be widely followed elsewhere so as to prevent the slaughter of cows and oxen for their hides.

Muslims in Behar.

40. The *Agra Akhbar* of the 28th May, 1918, publishes an article by SAIYID WASI BILGRAMI, zamindar, Koath (district Arrah), in which he refers to the atrocities practised on the Behar Muslims during the recent cow-killing riots, and says that many are still homeless and penniless. Scores of mosques are lying devastated. Rich Muslims should liberally help their destitute brethren nearer home who are more deserving of sympathy than the Balkan Muslims.

AGRA AKHBAR, 28th May, 1918.

The *Arya Samaj*.

41. The *Arya Patra* (Bareilly) of the 8th June, 1918 (received on the 15th June), takes exception to the article in the *Cawnpore Gazette* opposing the opening of girls' *gurukulas* for providing suitable mates for the graduates of boys' *gurukulas* and advising *gurukula* graduates to lead celibate lives, and says that Swami Dayanand never advised his followers to observe celibacy after the first period of life.

ARYA PATRA, 8th June, 1918.

Social reform.

42. The *Abhyudaya* (Allahabad) of the 15th June, 1918 (received on the 17th June), expresses gratification at the action of the Nizam in prohibiting the dedication of minor girls to temples, and hopes that Government too will pay attention to the matter.

ABHYUDAYA, 15th June, 1918.

Famine in *Karbala*.

43. The *Shia College News* (Lucknow) of the 14th June, 1918, referring to an appeal by Haji Saiyid Ghulam Ali of Bhawnagar, says that the condition of the residents of *Karbala* is very pathetic and heart-rending. A pound of bread sells there for six annas. The editor appeals to his readers to help the famine-stricken people of *Karbala*.

SHIA COLLEGE NEWS, 14th June, 1918.

V.—MISCELLANEOUS.

The *Oudh Punch*.

44. Referring to Lord Willingdon's remarks at the Bombay War Conference with regard to Home Rulers, the *Oudh Punch* (Lucknow) of the 4th June, 1918, says that so long as India was rich it acted with generosity and self-sacrifice and cared for nothing. Now it is a poor labourer and demands its wages. Princely generosity should not be expected from a labourer. If Government had allowed princely sentiments to remain in people's hearts this scene would not have been witnessed to-day. It is to be hoped that this rupture will not prejudice war work. Every Home Ruler wants the British Government to vanquish its enemies.

OUDH PUNCH, 14th June, 1918.

This paper also publishes a cartoon in which the British Cabinet is represented as a gentleman standing with a stick in his hand while Mr. Punch is removing the sheep's skin from the wolf of Irish conscription. The letter-press reads as follows:—

British Cabinet: This sheep has brought me to my wits' ends.

Punch: Now this sheep has assumed the form of a wolf. Do not call it a sheep!

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

UTSAH, 21st June, 1918.

1. The *Utsah* (Orai) of the 21st June, 1918 (received on the 24th June), refers to the possibility of the enemy cutting off communications between the French and the English forces by its advance on Paris, and then making a peace offer to France and an attack on the British Army in Flanders. But political know-alls even go further than this and declare that the war will be decided not in the West but in the East. The collapse of Russia has opened the way to India and has opened the eyes of Mr. Lloyd George to the danger of an invasion of India by Germany. The powerful offensive of Germany in France can also mean that the European armies might remain engaged there and find it impossible to come to the help of Egypt, Persia or India. As a result of the Russo-German peace treaty Germany would recognize the independence of Afghanistan and Persia and therefore the latter would offer no opposition to the enemy. The situation would then demand the presence of Indian forces both in Mesopotamia and Persia and on the Indian frontier to withstand the Turko-German invasion of India in the following year. If Germany took Paris or the Channel ports after a further effort for two or three months the Allies would take two years to recover these places and defeat the enemy. During this period the burden of the war would have to be borne in the East by Indians alone. The bureaucracy is wrong in holding that money or official pressure will be able to call into existence an army adequate to meet the situation. The only way out of the difficulty is to arouse patriotism and enthusiasm among Indians by making a pledge of the grant of *swaraj* to them before it is too late to serve any useful purpose.

The war.

BHARAT BANDHU, 18th June, 1918.

The *Bharat Bandhu* (Hathras) of the 18th June, 1918 (received on the 21st June), has an article by Pandit Indra Narayan Dwividi forecasting on the basis of astrological calculations that this year is not favourable to Indian politics. There is a possibility of the invasion of India, but her enemies will be completely vanquished. There is a greater possibility of a disturbance of the peace in Central Europe and Western and Northern Asia. Democracy will triumph. Peace is likely to be concluded during the year.

JADU, 28th May, 1918.

The *Jadu* (Jaunpur) of the 28th May, 1918 (received on the 17th June), states that Pandit Ram Prasad Sharma of Patna prophesies that the position of the stars after Xmas this year will be favourable to the Allied cause.

LEADER, 28th June, 1918.

2. The *Leader* (Allahabad) of the 28th June, 1918, says Mr. Lloyd George's Government have, by their inexcusably, short-sighted and obstinate policy of coercion and provocation, ruined the chances of a settlement in Ireland. The greatest mischief was done by the announcement that conscription would be introduced and Government ought to have dropped the matter when it became aware of the almost universal opposition offered by all parties.

The Irish problem.

CAWNPORE SAMACHAR, 23rd June, 1918.

3. The *Cawnpore Samachar* of the 23rd June, 1918, says that as the existence of weak countries is a perpetual danger to the peace of the world owing to the territorial greed of the great powers, subject countries in Asia and Africa should be granted self-government and be fitted for self-defence. The present war would never have taken place if India had been self-governing under the aegis of the British Crown, for Germany had heard reports of unrest in this country and believed that Indians would not help England.

India and the war.

GARHWALI, 22nd June, 1918.

The *Garhwali* (Dehra Dun) of the 22nd June, 1918 (received on the 24th June), exhorts the people in general and the inhabitants of Dehra-Dun in particular to help Government to the best of their power with men and money as their interests are absolutely bound with those of the British Empire. The citizens of Dehra Dun should do nothing to spoil the popularity of the smaller notes. Government should provide facilities for the encashment of notes and see that treasuries do not refuse soiled notes.

HAMDAM, 11th June, 1918.

The *Hamdam* (Lucknow) of the 11th June, 1918, publishes the letter to Mrs. Besant from Qazi Najim-ud-din who, while appreciating her "appeal to arms," says that Indians need no proclamations nor inducement to prepare themselves to

defend their country. They are always ready to embrace every opportunity to serve their King and country.

The *Sitara-i-Hind* (Lucknow) of the 21st June, 1918, says that in recognition of the immense political and military assistance given to Government by His Exalted Highness the Nizam of Hyderabad, Berar may be given back to him. This would gratify the Musalmans of India and it would be high statesmanship if the policy which made Benares an independent State were extended to *Darbhanga* and *Balrampur*. SITARA-I-HIND, 21st June, 1918.

4. The *Arya Mitra* (Agra) of the 20th June, 1918 (received on the 24th June), says that when recruiters fail to induce men to enlist they enlist them by force or take them away to dépôts on some pretext or other. Information has been received from Muttra that villagers have left off coming to Muttra as recruiters there seized some for forcible enlistment. This sort of procedure is liable to give Government a bad name and to create dissatisfaction among the people. If Government wants a large number of soldiers it should give Home Rule to India. Sir Subramania Iyer will then provide 50 lakhs of men. ARYA MITRA, 20th June, 1918.

Recruiting in India.

The *Garhwali* (Dehra Dun) of the 22nd June, 1918 (received on the 24th June), suggests that the number of Garhwalis enlisted in the Dogra Regiment is sufficiently large for them to be constituted a separate battalion of the 39th Garhwal Rifles. GARHWALI, 22nd June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 19th June, 1918, points out to recruiting officers that the number of recruits alone is not the true measure of their work but the willingness of the people should also be enlisted. Men from all places should be welcome and the medical examination should be done promptly. Selected recruits should be sent in special railway compartments to avoid complaints of bullying by other passengers. SITARA-I-HIND, 19th and 26th June, 1918.

Referring to the recruiting work started by Mr. Gandhi at Kaira for the Indian Defence Force, the *Sitara-i-Hind* of the 26th June says that Messrs. Tilak and Pal and other Congress leaders would have followed his example and swelled the numbers of the Defence Force if they had not been insulted some time ago.

5. The *Hamdam* (Lucknow) of the 25th June, 1918, says that the announcement regarding the grant of King's commissions to Indians means a partial acceptance of the rights of Indians. It is a pity that the Home Government took such an unduly long time in coming to a decision and still it is far from being satisfactory. HAMDAM, 25th June, 1918.

Commissions for Indians.

The *Leader* (Allahabad) of the 24th June, 1918, says the announcement made after nearly four years of war will hardly evoke any enthusiasm because the raical disability instead of being permanently removed by freely opening the commissioned ranks to Indians has only been temporarily suspended to a very limited extent. If commissions, both substantive and honorary, are granted to Indian officers on a liberal scale there will be grateful appreciation from the rank and file of the Indian Army, but if the commissions are given with a niggardly hand much of the moral value will be lost. The number of commissions to be granted to selected candidates is of the greatest importance; we do not know whether it is lack of imagination or anything else which is responsible for the omission of any indication of the number but this omission will arouse suspicion as to the substantial nature of even a temporary concession. Lack of courageous statesmanship is at the bottom of much of the political ills from which India suffers and which stands in the way of that co-operation the lack of which creates a gulf between Government and the people and leads to doubt and misunderstanding about Government policy. We have, however, to be grateful for small mercies and to view in them the germs of future progress. How long will it take to announce the improvement in the pay of Indian soldiers? LEADER, 24th June, 1918.

6. The *Oudh Akhbar* (Lucknow) of the 22nd June, 1918, strongly protests against the *Englishman's* proposal that Indian women should sell their ornaments and invest the proceeds in the War Loan. At the outset we would like to ask our Hare Street friend how many of his countrymen have acted in this manner though ornaments and jewellery like those possessed by their women are not to be found even among OUDH AKHBAR, 22nd June, 1918.

The War Loan.

the rich Indians. Gold and silver ornaments are considered to be the property of women in India which they can utilise for their maintenance in time of need and can pawn as security for loans. Moreover, a Hindu would sell his ornaments only when he could not save his honour by any other means. Again, ordinary people will take this as meaning that even the ornaments worth a few hundred rupees which are now left in respectable families will be taken away and the final scene will be over. We are sorry that the *Englishman* has been responsible for such a ridiculous and mischievous proposal.

UTSAH, 21st June, 1918.

The *Utsah* (Orai) of the 21st June, 1918 (received on the 24th June), refers, on the authority of the *Hindi Samachar*, to the alleged excesses practised by a Muhammadan deputy collector in the Hata tahsil of the Gorakhpur district in connection with the War Loan. He is alleged to have compelled persons of ordinary circumstances to subscribe ten thousand rupees each and abused and beaten them if they refused. When he goes out accompanied by police to catch recruits entire villages become denuded of men. The deputy collector breaks open the front door locks and enters the houses, while the police climb in by means of ladders. If women are found concealed their chastity is violated and money is taken away. It is hoped that Government will make an early inquiry into the allegations and, if they are true, will send the deputy collector to the Agra Lunatic Asylum.

ADVOCATE, 26th June, 1918.

The Bombay War Conference.

7. The *Advocate* (Lucknow) of the 26th June, 1918, denounces the *Pioneer's* endeavour to make the Home Rulers responsible for introducing partisan politics into the Bombay War Conference, and the *Leader's* statement that Lord Willingdon is a popular Governor. Except one or two journals the country is united in condemning the attitude of Lord Willingdon. The *Advocate* quotes the *Amrita Bazar Patrika* which says Lord Willingdon has no business to attack the Home Rulers and attribute disloyalty and dishonesty to them; if the Home Rulers are disloyal, then practically three-fourths of articulate India are so.

AL BASHIR, 18th June, 1918.

Al Bashir (Etawah) of the 18th June, 1918 (received on the 20th June), says that the whole country has been shocked to learn the details of the situation which compelled Tilak and some other Home Rule League leaders to leave the Bombay War Conference. Lord Willingdon is primarily to blame as he left them no other alternative. He would have done better to have followed the wise policy of His Excellency the Viceroy, who invited to the conference only those men who were expected to lend their support.

ANAND, 17th June, 1918.

The *Anand* (Lucknow) of the 17th June, 1918 (received on the 22nd June), says that the Governor of Bombay's remarks against the Home Rulers were unjustifiable and showed that the Home Rule leaders were invited only to be insulted.

BHARAT BANDHU, 18th June, 1918.

The *Bharat Bandhu* (Hathras) of the 18th June, 1918 (received on the 21st June,) blames Lord Willingdon for the lamentable incident at the Bombay War Conference. His Excellency acted very unjustly and arbitrarily towards the Home Rulers. Mr. Tilak and his followers took the only course open to them. His Excellency should withdraw his offending remarks to pacify the public mind which is seriously agitated.

GARHWALI, 22nd June, 1918.

The *Garhwali* (Dehra Dun) of the 22nd June, 1918 (received on the 24th June), deplores the incident at the Bombay War Conference. Lord Willingdon acted improperly in disparaging Home Rulers; he should have patiently listened to the other side.

HAMDAM, 14th June, 1918.

The *Hamdam* (Lucknow) of the 14th June, 1918, deplores the unpleasantness in which the Bombay Conference culminated. Would Lord Willingdon had followed the Viceroy's example and had given the Home Rulers no occasion to complain of his actions!

MASHRIQ, 20th June, 1918.

The *Mashriq* (Gorakhpur) of the 20th June, 1918, says that if the Governor of Bombay was suspicious about the Home Rulers, he need not have invited them to the War Conference. Mr. Tilak is not a man who could keep silent at such a time. He is a free-thinker and infuses ideas of liberty and freedom wherever he goes. Perhaps it was for this reason that he was not invited to attend the Delhi War Conference. The Governor is to blame for this unfortunate incident.

The *Medina* (Bijnor) of the 21st June, 1918, condemns the action of Lord Willingdon who alienated the sympathy of the public by delivering an anti-Home Rule speech. MEDINA, 21st June, 1918.

8. The *Advocate* (Lucknow) of the 23rd June, 1918, says Mr. Montagu's statement on his reform proposals has created considerable misgivings and declares that Mr. Montagu's words do not seem to carry the same weight in the Cabinet which Lord Morley's used to carry when he was Secretary of State. Perhaps Mr. Montagu does not care to use his influence or perhaps it is because the Cabinet is a coalition Cabinet containing men like Lord Curzon and Lord Milner. The *Hindu* expressed the grave misgivings of the people when it said the publication of the proposals without the Cabinet's conclusions is like throwing an apple of discord in the present condition of political affairs. ADVOCATE, 23rd June, 1918.

Home Rule for India.

The *Hamdam* (Lucknow) of the 27th June, 1918, says that in view of the manner in which the Aga Khan's name has been mentioned in connection with the Crowns of South Persia, Albania and Bahrein it is not surprising that he has in his new book expressed the hope that Afghanistan, Persia and Arabia will voluntarily join the United States of India. But this dream is altogether chimerical in view of the widespread intrigues of Germany in the East. HAMDAM, 27th June, 1918.

The *Hindustani* (Lucknow) of the 23rd June, 1918, doubts the reliability of the disquieting rumours regarding the nature of the reform scheme and says the scheme should be carefully and dispassionately considered. If the proposals are not altogether worthless but mark even some further advance towards self-government we should not reject them even though they may differ from, and fall short of, the Congress-League scheme. We should try to get the scheme improved before it passes out of the legislative forge. Half a loaf is better than none and it would be ill-advised to sacrifice even the little that we can get at the altar of obstinacy. The sorry failures of Ireland during the last five decades should furnish a forbidding example to us if we ponder over them. HINDUSTANI, 23rd June, 1918.

The *Jadu* (Jaunpur) of the 28th May, 1918 (received on the 17th June), characterises as disloyal and impertinent the action of the Poona Home Rule League in refusing to help Government with men and money until Home Rule is granted and repressive laws are repealed, and wonders why the *Leader*, whose editor attended the Delhi Conference, has so suddenly changed his policy and approved of it. JADU, 28th May, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd June, 1918, says that as generally only the publication of unwelcome news is delayed the delay in the publication of the Montagu-Chelmsford reform scheme shows that it is not likely to prove satisfactory to Indian leaders. Reform should begin not only at the bottom but also at the top. OUDH AKHBAR, 23rd June, 1918.

Referring to the coming constitutional reforms, the *Sitara-i-Hind* (Lucknow) of the 23rd June, 1918, says that the Boards of Industries and Education also stand in need of reforms. SITARA-I-HIND, 23rd June, 1918.

9. The *Advocate* (Lucknow) of the 28th June, 1918, quotes the views of the *Bombay Chronicle*, *New India* and *Hindu* on Mr. Montagu's extraordinary statement on Sir Subramania Iyer's letter, and says Mr. Montagu does not sympathise with Home Rule. He came to India prejudiced against Home Rule and he has had opportunities of mixing with Anglo-Indian bureaucrats and of knowing the wavering moderate. It is time Indians gave up the idea of expecting a generous boon from the prejudiced British politicians who plume themselves as leaders of the British democracy. The hope of achieving Home Rule depends on a continued and vigorous educative propaganda in the villages. ADVOCATE, 28th June, 1918.

Congressmen and Nationalists.

The *Hamdam* (Lucknow) of the 21st June, 1918, condemns the establishment of an association of moderates at Calcutta under the name of the Indian Liberal League, as it will cause a split in the Indian National Congress. Mr. Partharis Chandr Roy is the true well-wisher of the country and at a time when the Indo-British Association is endeavouring to take advantage of our weaknesses and dissensions, it is extremely undesirable to cause a split among the united Indian nation. HAMDAM, 21st June, 1918.

OUDH AKHBAR, 23rd June, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd June, 1918, reports that Mr. C. R. Das stated in the course of a speech that he had heard that Mr. Montagu had disclosed his reform scheme to certain Indian leaders like Messrs. Surendranath Banarji, Madan Mohan Malaviya and Srinivasa Shastri, who had promised to educate public opinion in its favour.

LEADER, 27th June, 1918.

The *Leader* (Allahabad) of the 27th June, 1918, says it is a great pity that Mr. C. R. Das should retail unfounded gossip casting suspicion or doubt on the reputation and honour of some of his countrymen. It is wholly untrue to assert or suggest that Mr. Surendranath Banarji or Mr. Shastri or Pandit Madan Mohan Malaviya or any one else promised the Secretary of State that he would get the people of this country to accept the Government's scheme of reforms.

ZUL QARNAIN, 28th June, 1918.

The *Zul Qarnain* (Budaun) of the 28th May, 1918 (received on the 17th June), referring to the coldness with which Mrs. Annie Besant was treated at the recent Madras Provincial Congress, advises other leaders to learn a lesson from her case.

ABHYUDAYA. 22nd June, 1918.

Sir Subramania Iyer's letter to President Wilson.

10. The *Abhyudaya* (Allahabad) of the 22nd June, 1918 (received on the 24th June), says that Sir Subramania Iyer's answer to Mr. Montagu's strong condemnation of his letter to President Wilson fully indicates his state of mind. But it is to be hoped that, as stated by the Secretary to the Madras Government, Government will take no action against him.

ADVOCATE, 26th June, 1918.

The *Advocate* (Lucknow) of the 26th June, 1918, eulogises Sir Subramania Iyer's action in relinquishing his honours when those who honoured him once freely slander him now, simply because he does not meekly bow to them and abjectly respect their actions, however perverted, high-handed or fraught with certain harm to the best interests of India or the Empire. From a religious point of view his action is right for he must have thought it his duty at the end of his life to renounce worldly honours and titles. Mr. Montagu's statement violated the fundamental principle that a man tried once should not be tried again for the same offence. Sir Subramania's action was not an offence, though it did offend the bureaucracy. Mr. Montagu should have told the House of Commons what he did in the matter while he was in India; instead of that he used language unworthy of his position and abused a man who is honoured and loved by an entire nation.

As the head of a movement that is in direct opposition to authority as constituted at present, Sir Subramania was not debarred from criticising the maladministration under which, in his opinion and in the opinion of many educated Indians, the country was sinking. But Anglo-Indian papers called on Government to deprive him of his honours and pension, and gleefully maligned the movement with which he has identified himself, with freedom from the penalty which Indian-edited papers might perhaps have been called upon to pay under the same circumstances on the simple plea that they were attempting to create disaffection. We do not ask mercy for our leader, who is no longer a personality but the image of the movement for Home Rule, which is planted deep in the hearts and minds of patriotic Indians. He stands before the world a *Rishi* ready to bear all and suffer all for his country. The country stands by him. Influential meetings should be held to congratulate him on the renunciation of his official honours. He should be called on to preside over the special Congress: if his health does not permit him to go to Bombay Mr. Tilak would act as pro-president. It is the country's duty to give the highest honour to the man of the hour, the saviour of India, the living flame of nationalism.

ANAND, 17th June, 1918.
BHARAT BANDHU, 18th June, 1918.

The *Anand* (Lucknow) of the 17th June, 1918 (received on the 22nd June), and the *Bharat Bandhu* (Hathras) of the 18th June, 1918 (received on the 21st June), protest against the language used by the Secretary of State against Sir Subramania Iyer which can serve no purpose beyond causing pain and resentment to Indian hearts. Does Government again want to follow a repressive policy?

SITARA-I-HIND, 25th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 25th June, 1918, appreciates the boldness displayed by Sir Subramania Iyer in resigning his titles. This is the best example of self-respect furnished by an Indian patriot.

UTSAH, 21st June, 1918.

The *Utsah* (Orai) of the 21st June, 1918 (received on the 24th June), admires the brave, fearless and patriotic conduct of Sir Subramania in returning

his titles as a protest against the insulting language used by Mr. Montagu towards him.

11. The *Advocate* (Lucknow) of the 23rd June, 1918, says Mrs. Besant in her address at a Bombay meeting made people understand that she came to Lucknow to induce the Raja of Mahmudabad to preside at the special Congress. She thinks that Mr. Tilak could not add fresh power to the demands of India as the Raja, being a representative of the Muslim community, would be able to do. The Raja's rank could give him the right of interviewing the King-Emperor, and he would have a chance of winning His Majesty's sympathy for the progress of India. The Raja said it would be gracious to have from a Hindu president a reaffirmation of the compact on separate representation. He also suggested that a president should not be selected until the Government's proposals are before the people.

ADVOCATE, 23rd June, 1918.

The Special Congress.

12. The *Hamdam* (Lucknow) of the 25th June, 1918, publishes a poem by *Motamin*, which says the Muslims of India will ever remain loyal to the British Throne. They would never side with the Turks or the Afghans as has been apprehended by Mr. Bepin Chandra Pal of Bengal.

HAMDAM, 25th June, 1918.

Government and Muslims.

The paper publishes a letter in which the writer, while criticising vehemently Mr. Bepin Chandra Pal's apprehension of a Turkish invasion of India and the subsequent siding of the Indian Musalmans with the Turks, says that the troubles of the Muslims of India have been increasing since the Turks joined the war. Their leaders have been interned for this offence, if it can be called an offence at all, that they have passive sympathy with the Turks. To add to their misery their Hindu brethren have been struggling to discredit Musalmans in the eyes of Government.

Mr. Pal is unduly prejudiced and has been making filthy attempts to cause a breach in Hindu-Moslem unity. Mr. Pal should say whether the Musalmans did not side with the British in the great Mutiny of 1857, whether they did not fight for the British against their brethren in the Afghan wars and whether in the present war they are not fighting under the British flag against the Musalmans of Palestine and Irak-i-Arab, etc. Let the Hindu leaders, such as Tilak and Gandhi, etc., contradict Mr. Pal's apprehension, otherwise the Musalmans would withdraw all their sympathy from the Home Rule movement.

The *Mashriq* (Gorakhpur) of the 13th June, 1918, regrets that Bepin Chandra Pal is trying to discredit the Muslims in the eyes of Government.

MASHRIQ, 13th June, 1918.

The Musalmans have ever been loyal to the British Throne. Is it not a Hindu who has recently appealed to the President of America?

The *Medina* (Bijnor) of the 20th June, 1918, in a leading article recapitulates the different views that were held regarding Turkish affairs before the war. English statesmen gave little credit to the young Turks and considered their country to be on the verge of extinction. German Generals like Bernhardi made a correct estimate of their strength and usefulness. People in England have begun to realise that the Kaiser is no more the selfish tyrant leading the whole of Germany to slaughter than are Enver and Company in Turkey. Had the Allies correctly estimated affairs in Turkey and won her over to their side, the course of the war would have been quite different, the position of the Allies would have been very strong and it would have gladdened the hearts of the Muslims to see Turkey fighting side by side with them in defeating Germany. If Turkey is saved from the extinction which now threatens her, it should be the aim of British policy to win Turkey over to her side. We congratulate Indian Muslims on their remaining calm and faithful to their Government at this time of trial.

MEDINA, 20th June, 1918.

13. The *Kaisar-i-Hind* (Fyzabad) of the 19th July, 1918, publishes a number of articles urging that Musalmans should not co-operate with the Hindus in the agitation for Home Rule which, if granted, would invest the latter with greater power. Past experience shows that the overwhelming Hindu majority has ever been trampling on the rights and privileges of the Muslim minority, so it is of vital importance that in the present local self-government scheme the proportion of the Musalman representatives should be fixed in order to protect their interests and rights. Before the introduction of reforms it should be ascertained whether the country is fitted

KAISAR-I-HIND, 19th June, 1918.

Muslims and Home Rule.

for them. This can be tested by whether the Muslims and the Hindus have joint interest in the problems affecting their country. But we see that there are great differences between the sister communities. Mr. Gandhi threatens to stop cow-killing by the sword and attaches considerable importance to the Hindi language. Differences and racial distinctions can never be annihilated.

HAMDAM, 18th June, 1918.

The Home Rule deputation.

14. The *Hamdam* (Lucknow) of the 18th June, 1918, referring to the Madras Government's *communiqué* regarding the issue of passports to Dr. Nair, sarcastically remarks that it was probably owing to his continued efforts to injure the cause of Home Rule that Dr. Nair fell ill and that it has probably been thought fit to give him an opportunity to amuse himself for some time in England in the company of Lord Curzon, Lord Sydenham and Lord Milner. The Madras Government refers to the grant of passports to. Dr. Nair in March, but the Home Rulers received their passports soon after in April when the new passport rules had not been published. Still the passports of the latter were cancelled and they were recalled from Gibraltar, so, if the Madras Government really wants to satisfy Indians and to clear itself of the charge of unequal treatment, it must cancel Dr. Nair's passports and recall him.

ANAND, 17th June, 1918.

Indians in the Colonies.

15. The *Anand* (Lucknow) of the 17th June, 1918 (received on the 22nd June), condemns the new railway restrictions against Indians in South Africa and says that war seems to have had no effect on the South African whites whose contemptuous attitude towards Indians does not appear to have undergone any change. The matter is the more serious in view of the fact that the Union Government has sided with the colonists in their ill-treatment of Indians. These difficulties will disappear only when Indians accord similar treatment to colonists in this country and bring them to their senses. Protest meetings should be held throughout the country to show that the Indians will not tolerate such treatment of their countrymen in South Africa.

HAMDAM, 18th and 26th June, 1918.

The *Hamdam* (Lucknow) of the 18th June, 1918, referring to the legalisation in South Africa of railway restrictions against Indians on account of their colour, urges that as advised by Mr. Gandhi protest meetings should be held all over India and at the same time the Indian representatives at the Imperial Conference should invite the attention of their colleagues and the Imperial Government to this undesirable attitude of the South African Government which is promoting feelings of hatred and contempt between India and South Africa.

The *Hamdam* of the 26th June reproduces an article from the *Paisa Akhbar* (Lahore) which describes the insults and indignities suffered by Mr. Abdul Majid in South Africa during his stay in Cape Town on his way home from London with his English wife. The Indians have no status there. They are treated like coolies, and there is a shop which does not permit Indians to purchase articles there.

SITARA-I-HIND, 25th June, 1918.

The *Sitara-i-Hind* (Lucknow) of the 25th June, 1918, writes more or less in a similar strain.

HAMDAM, 12th and 19th June, 1918.

The Imperial War Conference.

16. The *Hamdam* (Lucknow) of the 12th June, 1918, says it would neither be statesmanlike nor popular to deprive Muslims of a representative on the Imperial War Conference, and urges that if it be impossible to send a Muslim delegate from India a Muslim residing in England, who is fully trusted by his Indian co-religionists, may be selected for that office.

The *Hamdam* of the 19th June regrets that no Musalman has been selected to voice the feelings of the Muslims of India at the Imperial War Conference.

ADVOCATE, 23rd June, 1918.

M. K. Gandhi and passive resistance.

17. The *Advocate* (Lucknow) of the 23rd June, 1918, says Mr. Gandhi's statement on the Kaira struggle shows that Government's orders lack grace and generosity and appear to have been passed with the greatest reluctance. It is an unfortunate habit of the bureaucracy to do things too late. They do not yield to public opinion until it asserts itself to the extremity of exasperation—and these people prate about prestige, little knowing how to shield it ! Now Government have *yielded*, thanks

to the good people of Kaira and their great leader. The Kaira trouble is the best proof that the masses want Home Rule and have confidence in their leaders.

HAMDAM, 11th June, 1918.

The *Hamdam* (Lucknow) of the 12th June, 1918, congratulates Mr. Gandhi on his successful championship of the cause of the Kaira cultivators and says it would have been more graceful if Government had yielded at the very beginning. Such negligence and lack of judgment sometimes create difficulties for Government. However, it is gratifying that the matter has been settled without any harmful results.

ADVOCATE, 26th June, 1918.

Political internments.

18. The *Advocate* (Lucknow) of the 26th June, 1918, disapproves of the appointment by the Local Government of Messrs. Lindsay and Kunwar Sen to inquire into the cases of persons dealt with under the Defence of India Act. The selection leaves much to be desired in comparison with that of the Bengal Government, but in any case may we expect the official nominees to bear in mind that the eye of the public is on them and the public conscience has to be satisfied.

HAMDAM, 21st and 23rd June, 1918.

The interned Muhammadan leaders.

19. The *Hamdam* (Lucknow) of the 21st June, 1918, regrets the Muslim lawyers' want of sympathy in refusing to plead *Hasrat* Mohani's case and holds up to them the example of Mr. C. R. Dass, Barrister of Calcutta, who has promised to render legal aid to him.

The *Hamdam* of the 23rd June says that *Hasrat's* residence in Saddar Bazar, Meerut, is preferable to his stay at Kithoor. Still it will be better if he be allowed to live at Aligarh where he would be able to serve the country and the community by his literary work.

SAHIFA, 12th June, 1918.

The *Sahifa* (Bijnor) of the 12th June, 1918 (received on the 18th June), also asks for *Hasrat* to be interned at Aligarh.

MEDINA, 21st and 25th June, 1918.

The *Medina* (Bijnor) of the 21st June, 1918, says hitherto *Hasrat's* freedom has, in reality, been a prey to the arbitrariness of Sir James Meston's government. But we do not expect Sir Harcourt Butler's Government to raise the pinnacle of prestige still higher. *Hasrat's* veracity and patience have been sufficiently tested. What more is to be tested by keeping him interned? Fear and awe are necessary for the administration but for these it should not be necessary to resort to unjust measures.

The *Medina* of the 25th June bitterly reproaches Muslims for their indifference towards their internés and deplores the facts that very few volumes of *Hasrat's* poems have been sold and very little money has been collected by the Muslim Internés' Central Bureau, Delhi.

MURAQQA-I-TASAWAR, 19th June, 1918.

The Press Act.

20. The *Muraqqa-i-Tasawar* (Fatehpur) of the 19th June, 1918, asks for the repeal of the Press Act, on the ground that while it deprives newspapers of their liberty and leads to the growth of a parasite press which does not voice the true sentiments of the people it encourages Anglo-Indians to pour vials of wrath on Indian aspirations and visits vengeance on those Indian journals which make bold to reply to them.

MEDINA, 13th June, 1918.

The Arms Act.

21. The *Medina* (Bijnor) of the 13th June, 1918 (received on the 14th June), says that the exemption from the Arms Act of the rich who usually lead a luxurious and indolent life, will prove of little good. It is better that the poor working classes who can be relied upon to use firearms should be exempted from the Act. It is the poor class which supplys recruits for the Indian Army.

HAMDAM, 26th June, 1918.

Officials and people.

22. The *Hamdam* (Lucknow) of the 26th June, 1918, reproduces an article from the *New India*, which criticises the order under the Indian Defence Act, prohibiting Mr. Asaf Ali, Barrister of Delhi, to deliver speeches in public and appeals to the leading Musalmans of India to agitate till the order be set aside.

ADVOCATE, 26th June, 1918.

The *Advocate* (Lucknow) of the 26th June, 1918, disapproves of the *New India's* attitude towards Mr. Asaf Ali's affair and asks if he is prepared to take the advice to refuse to obey the order which is passive resistance pure and simple. He does not enjoy the confidence of the Muhammad Ali party and in Muslim matters Hindus will do well to wait and follow the lead given by Musalmans

themselves. As a matter of principle the application of the Defence of India Act in gagging the mouth of public men is unjust and improper.

LEADER, 27th June, 1918.

The *Leader* (Allahabad) of the 27th June, 1918, criticises the extension of Mr. Hailey's term of office and declares that the rule ought to be that a public servant who causes keen dissatisfaction among the people by his despotic methods should have his term of office curtailed instead of prolonged.

MASHRIQ, 20th June, 1918.

The United Provinces Legislative Council.

23. The *Mashriq* (Gorakhpur) of the 20th June, 1918, appreciates the services performed by the Hon'ble Justice Saiyid Abdur Raoof and the Hon'ble Nawab Abdul Majid, C.I.E., in the Council. It is to be hoped that in future Council elections Musalmans of their type will be elected, but perhaps none would stand against the Raja of Mahmudabad, for electioneering campaigns require an expenditure of a good sum and canvassing in the bargain.

This paper publishes a letter criticising Wahid-ullah Abbasi's letter questioning Saiyid Raza Ali and Nawab Abdul Majid's capacity as members of the Council.

The editor commenting on this letter remarks that Saiyid Raza Ali lacks enthusiasm and sincerity. He is fickle-minded like Saiyid Wazir Hasan. On the 30th May Saiyid Abdul Raoof assured us that he would not stand against Nawab Abdul Majid.

ANAND, 17th June, 1918.

The *Pratap*.

24. The *Anand* (Lucknow) of the 17th June, 1918 (received on the 22nd June), says that there are no sentiments in the alleged objectionable poem in the *Pratap* which could tend to excite hatred, contempt or hostility towards Government or could justify Government's action under the Press Act. It is not hard to misinterpret language to suit one's own views, but it would never be right to do so regardless of the writer's motives. The fact seems to be that the C. I. D. has had its eyes on the *Pratap* for a long time and it availed itself of the first slight opportunity to serve its purpose. The Hindi-knowing public should help literally in the resuscitation of the paper.

GARHWALI, 22nd June, 1918.

The *Garhwali* (Dehra Dun) of the 22nd June, 1918 (received on the 24th June), says that the alleged objectionable poem in the *Pratap* was not calculated to cause disaffection towards Government. Government's action was unjustifiable and has only resulted in making the poem popular universally. Government should not attach importance to such trifling matters and should allow the people to express their independent views which is beneficial both to the rulers and the ruled.

OUDH AKHBAR, 22nd June, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd June, 1918, states that the editor of the *Pratap* has sent it an English translation of the poem *Sauda-i-watan* for an expression of opinion, and observes that though articles expressing such sentiments are often published in English papers no action is taken against them. The tone of the poem is no doubt somewhat strong, though we would be able to offer a more correct opinion if we could see the original instead of the translation. The truth is that owing to the war Government is more than usually careful and it behoves journalists also to exercise some caution. No doubt certain things permitted by the law can be regarded as improper at the present juncture. We would have been gratified if Government had for once allowed its displeasure to take the form of a warning alone.

II.—Administration.

(a)—Education.

ABHYUDAYA, 22nd June, 1918.

The Allahabad University.

25. The *Abhyudaya* (Allahabad) of the 22nd June, 1918 (received on the 24th June), says that the results of the B.A. and the matriculation examinations of the Allahabad University are extremely deplorable. The passes in the two examinations are respectively about 25 per cent. and 20·7 per cent. Is the incapacity of the examinees or the severity of the examiners responsible for such a result?

GARHWALI, 22nd June, 1918.

The *Garhwali* (Dehra Dun) of the 22nd June, 1918 (received on the 24th June), writes in a similar strain.

ADVOCATE, 28th June, 1918.

The *Advocate* (Lucknow) of the 22nd June, 1918, condemns the *Pioneer* for its scurrilous indictment of the aptitude and ability of the students who have been

ploughed in the matriculation. The miserable system, the lack of real connection between the standard of teaching and the inconceivable standard set by the examiners, is responsible for the failures. We look to our public men, moderate or extremist, to see that a commission or committee with an overwhelming non-official majority is appointed without delay to inquire into the University scandal.

HAMDAM, 21st and 27th June, 1918.

The *Hamdam* (Lucknow) of the 21st June, 1918, views with surprise the blank gap between roll numbers 1716 and 1776. The failure of so many consecutive numbers is one of the most extraordinary events in the records of the Indian University examinations.

The University authorities should investigate the matter.

The *Hamdam* of the 27th June supports the suggestion for the appointment of a commission to inquire into the causes of the exceedingly heavy failures at the recent Allahabad University examinations. This University has set its standard so high and papers are examined very strictly, yet the products of the Calcutta University, which shows a far higher percentage of passes, are far better.

LEADER, 28th June, 1918.

An anonymous letter in the *Leader* (Allahabad) of the 28th June, 1918, says 4,000 candidates failed in the last matriculation examination. Either the teaching, inspection or direction was not properly done or the examiners were unduly strict and the board of moderators practically non-existent. What discontent is and will be created by this newly-created army of 4,000 failed matrics? The whole system requires overhauling.

MUNICIPAL REVIEW, 24th June, 1918.

The *Municipal Review* (Cawnpore) of the 24th June, 1918, supports the suggestion for the appointment of a committee to inquire into the causes of heavy failures at the recent Allahabad University examinations.

OUDH AKHBAR, 25th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 25th June, 1918, referring to the eighty per cent. failures at the last Allahabad University matriculation examination inquires whether the students or their teachers and examiners are to blame for this. Are the schools or is the University responsible? Are Indian students naturally dull witted or is the system of teaching faulty? When the large majority of candidates fail, of what benefit to the public and Government is the latter's huge expenditure on the Education Department? Will Government be pleased to appoint a committee containing an equal number of officials and non-officials to inquire into these defects which should be removed immediately afterwards. Indian parents have to spend more than they can afford on the education of their children and their disappointment knows no bounds when their sons fail in the examinations. In these days of scarcity and high prices such heartless general massacres as usual at the examinations cannot be passed over without notice.

Again, with the coming session students will have to go knocking about from school to school for admission and only the fortunate ones who have got recommendations can hope to gain admission. Failures of three years will not be admitted in Government institutions. In view of these difficulties to parents we would urge Government not to delay appointing an inquiry committee to redress the educational grievances of the people. It is absolutely intolerable that while eighty per cent. of candidates are failed at an examination which is said to be the entrance to higher education, Government does not even demand an explanation from the educational and examining officers.

SITARA-I-HIND, 22nd June, 1918.

The *Shia* College.

26. The *Sitara-i-Hind* (Lucknow) of the 22nd June, 1918, advises the *Shia* community to stop the controversy raging round the speech of the Hon'ble Saiyid Wazir Hasan at the last budget meeting of the United Provinces Council. The number of protest meetings held is an indication of the community's disapproval and that ought to be enough to convince the Hon'ble Saiyid.

NAIYAR-I-AZAM, 19th June, 1918.

Urdu and Hindi.

27. The *Naiyar-i-Azam* (Moradabad) of the 19th June, 1918, attributes the introduction of Hindi as the official language in Kashmir, in place of Urdu and Persian, to either the Maharaja himself or his bigoted Prime Minister, Daljit Singh, C.I.E. This innovation has very much grieved the Muslims.

(b)—General.

AL BASHIR, 18th June, 1918.

28. *Al Bashir* (Etawah) of the 18th June, 1918, says that before the introduction of one-rupee notes five and ten-rupee notes were freely accepted without discount. But now shopkeepers charge one anna as discount on a five-rupee note and two annas on a ten-rupee note. It is also said that 10 annas or 12 annas and often one-rupee is charged as discount on a hundred-rupee note. This state of affairs is causing considerable trouble to the public. In order to remove this grievance Government should coin a sufficient amount of money, or, in order to prevent their high-handedness the shopkeepers should be punished under the Indian Defence Act. Alternatively a considerable amount of one anna and two-anna pieces should be coined and circulated as they are readily accepted. People who refuse to accept currency notes or charge heavy discount thereon are the enemies of His Majesty. The order of the Punjab Government prohibiting discount on paper currency is commended to other Provincial Governments.

The currency problem.

HAMDAM, 21st and 25th June, 1918.

Writing in the *Hamdam* (Lucknow) of the 21st June, 1918, QYAM-UD-DIN MUHAMMAD of Firanghi Mahal complains of the difficulty he had in persuading the booking clerk of the Jaunpur railway station to accept four one-rupee notes and asks the authorities to warn the offenders.

Referring to the coining of new sovereigns to be used only in the purchase of wheat in the punjab, the *Hamdam* of the 25th June says it would have been a good thing if their circulation were not limited, for in that case the abnormal prices of sovereigns would have gone down and become steady at Rs. 15.

NASIM-I-AGRA, 23rd June, 1918.

The *Nasim-i-Agra* of the 23rd June, 1918, invites the attention of Government and the district officers to the high rate of discount charged on currency notes in the bazars of Agra. The complaint that banks and Government treasuries issue currency notes rather than coin should also be removed.

UTSAH, 21st June, 1918.

The *Utsah* (Orai) of the 21st June, 1918 (received on the 24th June), says that Government has not acted wisely in restricting the transport of silver coins. This will cause serious inconvenience to people.

ARYA MITRA, 14th June, 1918.

29. The *Arya Mitra* (Agra) of the 20th June, 1918 (received on the 24th June), urges Government to remedy the distress of the poor people by making arrangements to enable them to get foodstuffs and cloth at reduced rates. More silver money should be issued or steps taken for paper currency to be accepted in the market at par.

The high prices.

OUDH AKHBAR, 25th June, 1918.

30. The *Oudh Akhbar* (Lucknow) of the 25th June, 1918, wonders why, even when the adulteration of foodstuffs has become a crying evil, no action is being taken against offenders against the law in these provinces. Things in Lucknow city are far from satisfactory and Government should look into the matter.

Adulteration of foodstuffs.

CAWNPORE SAMACHAR, 23rd June, 1918.

31. The *Cawnpore Samachar* of the 23rd June, 1918 (received on the 24th June), urges the local public to raise a contingent of honorary guards for the protection of the city on the lines of the Lucknow guards. These volunteers could render much assistance to Government in course of time in the internal defence of the country.

Local affairs.

HAMDAM, 21st June, 1918.

The *Hamdam* (Lucknow) of the 21st June, 1918, publishes a letter which says that separate representation is absurd and supports this statement by pointing to the state of affairs in the Bareilly municipal board.

ZUL QARNAIN, 21st June, 1918.

The *Zul Qarnain* (Budaun) of the 21st June, 1918, writes that thefts in Budaun city are on the increase. Thanks to the prevalent high prices, hunger-stricken people promenade the city at night with impunity. Unless the police take special measures for patrol, the helpless and unarmed citizens will be unable to resist burglars and dakaits. Referring to the voluntary police work by Lucknow citizens, the editor says that so long as arms are not issued the volunteers will look to the police for help.

HAMDAM, 17th and 21st June, 1918.

32. The *Hamdam* (Lucknow) of the 17th June, 1918, publishes a letter giving an account of the Garhwal famine. Some benevolent Hindus of Calcutta sent ten thousand

The famine in Garhwal.

maunds of grain to Government officials to be distributed among the famine-stricken people but owing to heavy freights it is detained at Kotdwara. The Garhwali Muhammadans need religious education more than anything else. The Aryan mission is gaining a firm hold there and it is apprehended that it will convert the famine-stricken Garhwali Musalmans.

The *Hamdam* of the 21st June publishes a letter by ABDUL WADOOD of Bareilly pointing out the wretched condition of the famine-stricken Musalmans of Tehri and remarking that they are likely to fall an easy prey to the Sanatan Dharmists and the Aryas who are propagating their faiths there. In order to ward off this danger, they need Islamic instruction more than anything else; the rich merchants of Bombay, Calcutta and Rangoon should turn their attention to the case of their brethren of Garhwal.

33. The *Hamdam* (Lucknow) of the 26th June, 1918, praises Hafiz Muhammad Halim of Cawnpore for his refusal of the title of "Khan Sahib" conferred on the recommendation of the Munitions Board which he served as a contractor, and regrets that the Local Government did not appreciate his generosity and educational services. HAMDAM, 26th June, 1918.

The Honours List.

34. The *Sitara-i-Hind* (Lucknow) of the 13th June, 1918, asks for an increase in the pay of the police so that relieved of financial anxiety their efficiency may increase and they may not be tempted to resort to corrupt practices. The Mysore Government has increased the pay of its police and there seems no reason why the British administration should lag behind in this matter. SITARA-I-HIND, 13th June, 1918.

The pay of the Police.

35. *Al Bashir* (Etawah) of the 18th June, 1918, publishes a letter which, while appreciating the appointment of two Hindus as honorary magistrates in Barout, district Meerut, strongly disapproves of the nomination of a Christian Missionary to the bench of magistrates. Out of the total population of seven thousand the Musalmans number over two thousand; there are several respectable Muslims living in the town, still their rights have been ignored. Government is implored to reconsider its decision. AL BASHIR, 18th June, 1918.

Muslims in the public service.

36. The *Mashriq* (Gorakhpur) of the 13th June, 1918, referring to some cases of wrong entries in the village papers by the patwaris, ascribes this practice to their inadequate pay. The zamindars as well as the peasants fall victims to the patwaris' malpractices. MASHRIQ, 13th June, 1918.

The patwaris.

III.—RELIGIOUS AND SOCIAL MATTERS.

37. The *Mashriq* (Gorakhpur) of the 13th June, 1918, says that considering the treatment meted out to Muslim subordinates by Hindu officials India is far from being fit to claim Home Rule, which will only strengthen the Hindus in trampling upon the rights of Musalmans. The case of Mahomed Shafi, a teacher in a school of Azamgarh district, is an example of the arbitrariness of a Hindu-managed district board. The teacher was dismissed because he did not give evidence in favour of the Deputy Inspector of Schools who was assaulted by another teacher. It is the duty of Government not only to collect the revenue but also to protect the minority against the injustice of the majority. MASHRIQ, 13th June, 1918.

Hindus and Muslims.

This paper publishes a letter complaining that the Deputy Inspector of Schools of Basti district does not respect the claims of Musalman teachers whom he sends out of town schools to rot in village schools—his partiality to Hindus needs the attention of Government.

38. The *Sitara-i-Hind* (Lucknow) of the 14th June, 1918, publishes a letter of Saiyid Wasi Bilgrami, who describes the deplorable and pitiable condition of the Musalmans of the Arrah district and appeals to the sympathy and generosity of the Musalmans of India. SITARA-I-HIND, 14th June, 1918.

Muslims in Behar.

39. The *Jadu* (Jaunpur) of the 28th May, 1918 (received on the 17th June), says that as Mr. Hasan-u-Hatano, who is publishing the *Islamia Brotherhood* in Japan, is not sufficiently acquainted with the tenets of Islam to be able to remove doubts, sympathisers should JADU, 28th May, 1918.

Islam in Japan.

not only buy copies of his magazine but also contribute philosophical articles describing the beauties of Islam.

ABHYUDAYA, 22nd June, 1918.

Pollution of the Ganges.

40. The *Abhyudaya* (Allahabad) of the 22nd June, 1918 (received on the 24th June), urges the Provincial Government and the Government of India to remove the serious grievance of the Hindus of Cawnpore in the matter of the pollution of the Ganges by foul water from sewers and factories, which is highly undesirable not only on religious but sanitary grounds as well.

OUDH AKHBAR, 23rd June, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd June, 1918, appeals on religious and sanitary grounds to Sir Harcourt Butler to stop the pollution of the Ganges at Cawnpore.

IV.—Miscellaneous.

OUDH PUNCH, 7th, 14th and 21st June, 1918.

The *Oudh Punch*.

41. The *Oudh Punch* (Lucknow) of the 7th June, 1918, has a cartoon in which the Kaiser is represented wearing a clerical dress and holding in his left hand a rosary made of shells bearing the following words :—

Reliance on God, Unjust endeavour, Breach of promise, Incivility, Injustice, Oppression of the poor, Wrath, War on land, War on sea, War in the air, Cunning, Tyranny, Depredations, Misappropriation and old age. The letter-press runs as follows :—To assume an hypocritical attitude and to cast covetous glances on the possessions of others. The blood-thirsty Bishop William counts the name of God, every moment, on these shells.

The *Oudh Punch* of the 14th June referring to the Irish opposition to conscription and to the heat and anger betrayed by Irishmen in this connection, says it is idle to expect loyalty from Irishmen as to hope for co-operation from an army raised from among German captives. If England had granted Home Rule to Ireland even two years ago, it would have won Irish co-operation. But delay has proved fatal. There is now a bitterness in Ireland's tone and it believes that Germany will help it to further its own ends. It would be a mistake for England to try to repress Ireland by a show of military strength as its efforts in this direction would prove ineffective. A house in which there is an indignant wife is the constant scene of strife. Success in this war depends on the loyalty and obedience of the people. But these cannot be obtained by force and it is therefore idle to expect fidelity from Ireland. Besides, the course which the Cabinet is at present pursuing cannot conduce to a spirit of loyalty. The case of England and Ireland is on all fours with that of the man who brought up a wolf on his sheep's milk which afterwards devoured the lamb.

The *Oudh Punch* of the 21st June has a cartoon representing England flying two balloons labelled "Home Rule" and "Conscription." Ireland is pictured as a man afraid of England and India as a boy begging for something. The letter-press runs as follows :—

England : "Who will take these two balloons ?"

Ireland : "You may amuse yourself with them."

India : "Look here ! The more *Ireland* advances in age, the more foolish does he grow. Let me have them."

England : "This will be considered at leisure."

A. C. BLUNDEN,

Assistant Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal :

The 29th June, 1918.

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I.—Politics.

ADVOCATE, 3rd July, 1918.

Action against the press.

1. The *Advocate* (Lucknow) of the 3rd July, 1918, welcomes the prospect of the re-appearance of the *Pratap* of Cawnpore, that unsinkable little cruiser which has proved itself Press Act torpedo-proof, and says that if the *Pratap* had ceased to exist the province would have been mainly represented by moderate organs of advanced sycophancy.

UTSAH, 21st June, 1918.

The *Utsah* (Orai) of the 21st June, 1918 (received on the 24th June), holds the poem in the *Pratap* to be unobjectionable, and says that it raised no storm in the minds of the people although two months have passed since its publication. The paper has fallen a victim to the arbitrary Press Act simply because of its outspokenness. Such repressive treatment of the paper during the present critical period cannot lead to any good results. When there are no safeguards for the protection of the liberty of the press the enforcement of the Press Act at the instance of the C. I. D., despite Sir Herbert Risley's assurance that the police will have no hand in its administration, cannot but be called arbitrary. The Arms Act had already emasculated the Indians, but now they are not allowed even to ventilate their grievances, while the Anglo-Indian papers can say anything they like. This is clearly against the pledge given for the protection of the liberty of the press at the time of the direct assumption of the government of India by the British Crown. Government will become aware in course of time that the *Pratap*, unlike other smooth-tongued papers, was a true counsellor of the officials and an honest interpreter of popular feeling, but belated repentance will serve no useful purpose.

PREM, 26th June, 1918.

The *Prem* (Brindaban, Muttra) of the 26th June, 1918 (received on the 28th June), says that the poem in the *Pratap* is neither inflammatory nor calculated to bring Government into contempt. It is simply a dirge on the condition of the country and a perusal of it leaves no other feeling in the heart of the reader except that of sorrow. Similar descriptions of the condition of the country, but in stronger language, have already appeared both in prose and poetry. So long as the Press Act is in existence no writings are safe from its operation.

ADVOCATE, 7th July, 1918.

The *Advocate* (Lucknow) of the 7th July, 1918, criticises the action recently taken in the Punjab against the *Observer* (Lahore) and its editor, and says that a perusal of various articles published by the paper leaves an impression that "Sir Michael O'Dwyer has abused his authority in order to work off his personal hatred towards a man who has had the courage in his own province to nail to the counter the untrue and misleading statements made by him in his budget speech."

BHARAT BANDHU, 2nd July, 1918.

The *Bharat Bandhu* (Hathras) of the 2nd July, 1918 (received on the 4th July), condemns the use of the Defence of India Act by the Punjab Government in muzzling the *Observer* (Lahore). It says that such an unjust act will create widespread dissatisfaction and call forth strong protests throughout the country, and expresses the hope that the Punjab Government will soon withdraw the objectionable order.

MEDINA, 5th July, 1918.

Referring to the Punjab Government's order prohibiting the entry of the *Naqqash* (Calcutta) into the Punjab, the *Medina* (Bijnor) of the 5th July, 1918, says that while some papers have survived after forfeiture of their security under the Press Act, none were able to exist after entry into the Punjab was prohibited. The proprietors of the *Naqqash* should consult their lawyers and see if the Punjab Government cannot be sued for damages.

SITARA-I-HIND, 4th July, 1918.

Referring to the establishment of pre-censorship over the *Observer* (Lahore) by the Punjab Government, the *Sitara-i-Hind* (Lucknow) of the 4th July, 1918, appeals to the Supreme Government to cancel the Local Government's order, which is painful to the public.

HAMDAM, 2nd July, 1918.

The *Hamdam* (Lucknow) of the 2nd July, 1918, referring to the establishment of pre-censorship over the *Observer* (Lahore) and the prohibition of the entry of the *Naqqash* (Calcutta) into the Punjab, says that Sir Michael O'Dwyer has been continuously adopting coercive measures against the press, and Muhammadan newspapers in particular.

LEADER, 3rd July, 1918.

The *Leader* (Allahabad) of the 3rd July, 1918, protests against the recent order passed under the Defence of India Act and directed against the editor of the *Observer* (Lahore), and asks whether it is possible to conceive of a more arbitrary

and unreasonable order. The order directs the editor to submit in proof form before publication all matter except Reuter's press telegrams, and the *Leader* assumes that action was taken under the Defence of India Act in preference to action under the Press Act as the latter would have involved the inconvenience of indicating the offending matter.

Home Rule propaganda.

2. The *Advocate* (Lucknow) of the 3rd July, 1918, considers it a triumph of constitutional agitation that Dr. Nair, B. G. Tilak and B. C. Pal have been placed on the same footing in regard to their visit to England. **ADVOCATE, 3rd, 5th and 7th July, 1918.**

The *Advocate* of the 5th July reproduces an article from the *Bombay Chronicle* protesting against the imposition of any conditions on Mr. Tilak in connection with his visit to England.

The *Advocate* of the 7th July, while approving of the restrictions placed on Dr. Nair in connection with political activity during his visit to England, describes as un-English the similar restrictions placed on Mr. Tilak and Mr. Pal because no restrictions are at the same time placed on Mr. Curtis and "Sydenham gang of destructive propagandists." It seems to be thought that restrictions on political activity by Indians in England will not be removed before the Cabinet pronounces its verdict on the reform proposals.

The *Bharat Bandhu* (Hathras) of the 2nd July, 1918 (received on the 4th July), urges that so long as the Sydenham group have a free hand to carry on their anti-Home Rule propaganda in England Indians cannot be convinced of the justification for the prohibition against the participation of Mr. Tilak and Dr. Nair in political activities in England. **BHARAT BANDHU, 2nd July, 1918.**

The *Leader* (Allahabad) of the 1st July, 1918, vigorously criticises the recent article in the *Spectator* ( ) in which Lord Sydenham continued his campaign of vilification of the Indian national movement. The article is an exaggerated and one-sided picture, intended to lead astray the ignorant people of England. These reactionaries by their terrifying writings in a way serve the Indian cause, for every reasoning man in England will conclude that the dangerous state of ferment must be due to Indians being keenly dissatisfied with the existing state of affairs and that the true remedy is to remove the causes of friction. The efficacy of force in subduing national movements has long been exploded, and if the British nation has not learnt the historic lesson of Ireland it must be bankrupt in commonsense. **LEADER, 1st and 3rd July, 1918.**

The *Leader* of the 3rd July urges that the restraint on political activity by Indians in England should not be continued after the announcement of the reform proposals in view of the fact that Lord Sydenham, with a number of other reactionaries, is busy carrying on a campaign of misrepresentation and vilification of the whole national movement and its leaders and poisoning the mind of the British democracy.

Commenting on the Irish opposition to conscription, the *Utsah* (Orai) of the 20th June, 1918 (received on the 2nd July), says that the English system of administration has this most serious defect that it endeavours to keep a subject people, country and nation in bonds of subjection for ever. For this defect neither the King-Emperor nor the British public but the Cabinet is responsible. Sometimes this Cabinet happens to include members who do not feel the least hesitation in coercing subject countries to keep up their reputation. These people, in order to conceal their blunders, place such political restrictions on these countries that their unadulterated wails cannot reach the King-Emperor or the British public. For some time past both India and Ireland are in such a state. But there is a vast difference between the position of the two countries. Indians are ignorant while the Irish know their rights. The Irish have succeeded in drawing the attention of England towards themselves and the Irish urge that Great Britain should apply those principles of liberty to Ireland for which they are fighting abroad. **UTSAH, 20th and 21st June, 1918.**

The *Utsah* of the 21st June (received on the 24th June) publishes a poem by MAHIPAL SINGH BAHADUR, who says that Indians cannot do without Home Rule. If the demand for Home Rule is seditious the people cannot help being seditious in this sense. They will welcome all troubles for its sake and will suffer internment and imprisonment and even death for it. They should have recourse

to passive resistance for the attainment of freedom, for subjection is the root of all their weakness and poverty. They should not depend too much upon promises which have often not been fulfilled and should cultivate self-reliance and determination to reach their goal. Coercion and repression can bring forth no good results.

HINDI KESARI, 25th June, 1918.

The *Hindi Kesari* (Benares) of the 25th June, 1918, describes how the East India Company and the policy of free trade ruined India's trade, and declares that Indians are becoming poorer every year and the West is growing richer at their cost. This is why Indians are agitating for Home Rule. The claim for Home Rule has its root in poverty and degradation and it will never cease till the evil is remedied.

UTSAH, 28th June, 1918.

The *Utsah* (Orai) of the 28th June, 1918 (received on the 2nd July), urges the rejection of the official reform scheme if it falls short of the reforms advocated in the Congress-League scheme. The future of India depends upon the firmness displayed by Indians on this occasion. Passive resistance will be the best weapon to make use of in forcing Government to concede the demands. The public should be on guard against the pseudo-leaders who, in order to serve their personal ends, want to silence public opinion or make it subservient to their own wishes. Possibly the Indians may have to face the Germans single-handed within the next few years. It is therefore desirable that they should ask for as many administrative reforms as may fit them completely for their future task. Persistent constitutional agitation will not fail to influence the British public in their favour despite the obstacles placed in their way by their opponents. The question of Irish Home Rule should serve as an eye-opener to the Indians who should not be led astray by mere promises but should insist on the immediate grant of reforms.

NAIYAR-I-AZAM, 26th June, 1918.

The internés.

3. The *Naiyar-i-Azam* (Moradabad) of the 26th June, 1918, publishes a letter from Mr. Taj-ud-din of the Delhi Muslim Internés Central Bureau in which it is stated that *Hasrat's* memorial for his transfer to Aligarh has been refused by the Local Government, that Qazi Abdul Wali is still in internment in the North-West Frontier Province and that Mr. Saiyid Mahmud has to continue in internment at Muzaffarpur because he cannot furnish sureties of good conduct as they fear false reports of the C. I. D. may result in forfeiture.

ADVOCATE, 3rd July, 1918.

The *Advocate* (Lucknow) of the 3rd July, 1918, after printing a short précis of His Excellency Lord Ronaldshay's recent speech to the Bengal Legislative Council on the subject of the inquiry into complaints of ill-treatment of internés and his repudiation of the charges of torture, reproduces *in extenso* from the *Amrita Bazar Patrika* an account of the suicide in jail of a State prisoner, which is ascribed to the negligence of the C. I. D. subordinates.

AL BASHIR, 25th June, 1918.

Al Bashir (Etawah) of the 25th June, 1918, complains that there is no Musalman member on the committees appointed in the Punjab, Bengal and the United Provinces to consider the cases of political internés among whom there is a considerable number of Muslims.

HAMDAM, 30th June and 4th July, 1918.

Appealing to the Muhammadans to raise funds for the aid of Muslim internés, the *Hamdam* (Lucknow) of the 30th June, 1918 (received on the 2nd July), says that most of them have suffered great financial loss; for instance, Mr. Shaukat Ali's cotton-ginning work suffered considerably for want of his personal supervision. After Mr. Muhammad Ali's internment the widely-circulated *Hamdard* had to be stopped. When the true facts connected with the censorship are brought to light the public and the Government will learn how even in the twentieth century of the Christian era, when attempts are made to crush the powerful demon of Prussian militarism in order to secure the liberties of small nations, this popular paper fell a prey to the stroke of the pen of an official who boasts that he treats newspapers as trash and does not condescend to read them.

A correspondent writing in the *Hamdam* of the 4th July appeals to Muslims in general, and the editors of newspapers in particular, to do their best to make the *Id* collection a success, so that some relief may be afforded to the Muslim internés. Lectures should be delivered at the time of prayers. It is possible that God may listen to our prayers and find a way to set the internés at liberty. They are suffering for their love of truth and it behoves us to demonstrate our sympathy for them.

Commenting on the sale of *Id* cards bearing the portraits of Messrs. Muhammad Ali and Shaukat Ali and of Maulana Hasrat for the aid of the Muslim internés, the *Mukhbir-i-Alam* (Moradabad) of the 1st July, 1918, says that such sale of pictures is against Islamic precepts. But since it is intended for charitable purposes the Musalmans should buy them and destroy them.

MUKHBIR-I-ALAM, 1st July, 1918.

4. The *Avadhbasi* (Lucknow) of the 25th June, 1918 (received on the 27th June), says that Mr. Montagu's condemnation of Sir Subramania Iyer's letter to President Wilson is like the conduct of the strong man who strikes the weak and does not allow him to cry. But if one were to judge impartially, Sir Subramania has committed no offence and Mr. Montagu ought not to have used such strong language. Sir Subramania's words cannot be dismissed as the effusion of a professional agitator. Mr. Montagu did not meet Sir Subramania's statements with argument but characterised them as absurd and baseless. The improper manner in which he sought to deal with the old man's commentaries on the Indian system of administration will only convince President Wilson of the veracity of his statements. Mr. Montagu's juvenile production has tended to support the senile production of Sir Subramania Iyer. These Billingsgate methods do not become ministers of the King-Emperor and members of the democratic House of Commons. The change of front made by Mr. Montagu in reopening a closed question appears to be due to pressure exerted by the opponents of Indian progress who must have taken the letter to be a severe blow to their anti-Home Rule propaganda. We cannot believe that any action will be taken against Sir Subramania Iyer.

Sir Subramania Iyer.

AVADHBASI, 25th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 28th June, 1918, says that Sir Subramania Iyer's disavowal of his titles is meant as a protest against Mr. Montagu's action and is not a sign of disloyalty to the King-Emperor.

OUDH AKHBAR, 28th June, 1918.

The *Cawnpore Gazette* of the 1st July, 1918, says that, in view of the insult offered to him by Mr. Montagu, his sense of self-respect demanded that Mr. Subramania Iyer should renounce the titles conferred on him by Government. Those who resort to proper as well as improper flattery of officials to gain titles should profit by the example of Mr. Iyer.

CAWNPORE GAZETTE, 1st July, 1918.

5. The *Mashriq* (Gorakhpur) of the 27th June, 1918, says that Mr. Montagu ought to have given to the Muslims an equal number of seats with the Hindus on local boards, and apprehends that the Muslim minority will suffer considerably at the hands of an overwhelming Hindu majority.

The reform scheme and Mr. Montagu.

MASHRIQ, 27th June, 1918.

The *Advocate* (Lucknow) of the 7th July, 1918, says that it is obvious that Mr. Montagu is no friend of Home Rule for India because of his unmerciful attack on Home Rule in an interview given to a press representative, his conference with Provincial Governors when political leaders were not present, his acquiescence in the turning back of the Home Rule deputation and his attack on Dr. Subramania.

ADVOCATE, 7th July, 1918.

The *Leader* (Allahabad) of the 30th June, 1918, takes exception to the epithet "a Jew upstart" applied to Mr. Montagu by a speaker at a recent meeting in Calcutta. Mr. Montagu's record shows that he is one of the best friends of India in England, and those who are unable to distinguish friends from foes show neither foresight nor wisdom. They injure their own cause and make it hard for the less patient and more sensitive of their friends to work in co-operation with them.

LEADER, 30th June, 1918.

6. *Al Khalil* (Bijnor) of the 24th June, 1918 (received on the 28th June), says that as Germany can invade India only through Afghanistan the Government of India should, as a precautionary measure, help Afghanistan to make every military preparation so that the latter may be able to fulfil her treaty obligations.

The war.

AL KHALIL, 24th June, 1918.

7. The *Anand Pracharak* (Muttra) of the 28th June, 1918, appeals to Indian leaders to arrange for the treatment of their fellow-countrymen in Fiji who are suffering from shameful diseases. The indentured system is really to blame for all this as it enables the English planters to take simple Indian men and women to foreign

Indians in Fiji.

ANAND PRACHARAK, 28th June, 1918.

countries for labour. Will no action be taken against this wicked and barbarous system even in this age of liberty ?

ADVOCATE, 30th June, 1918.

Appointments in Native States.

8. The *Advocate* (Lucknow) of the 30th June, 1918, complains, on the authority of *Al Islam* ( ) that an Anglo-Indian Association protested against the appointment of two Indians to high posts in the Hyderabad State which were formerly held by Europeans. Hindus and Musalmans should have preference in Indian States and it is regrettable that there are some amiable Anglo-Indian gentlemen who fancy that the loaves and fishes of Native State services too should be their monopoly.

OUDH AKHBAR, 2nd July, 1918.

The Liberal League.

9. The *Oudh Akhbar* (Lucknow) of the 2nd July, 1918, says that it would fail to voice public opinion if it does not express regret at the establishment of the so-called Liberal League of Calcutta Moderate Congressmen and at its first memorandum. The attitude of the League shows that only a few gentlemen of Calcutta share between themselves all the sense in this world and all the remaining public men are either obstinate or short-sighted and foolish and all Congressmen and Muslim Leaguers and liberal journalists are in the wrong.

OUDH AKHBAR, 30th June, 1918.

Indian aspirations.

10. Referring to an article in the *Indian Business* ( ) supporting Indian political aspirations, the *Oudh Akhbar* (Lucknow) of the 30th June, 1918, says that the Anglo-Indian "angle of vision" seems to have changed as the Anglo-Indian press has till now been markedly unfriendly to Indian aspirations. It is gratifying to note that Anglo-Indians have come to regard Indian ruling chiefs as fit for the viceroyalty of British India. British Indian statesmen like Sir Salar Jung, Sir T. Madhava Rao, Sir Dinkar Rao, who would probably not have been thought fit even for a district charge in British India, managed Native States with great capacity. Has India since stopped giving birth to such able men who can manage provinces? Even if this be taken for granted it would be sad commentary on the success of British methods. But the real truth is that though able men are available they are not given opportunities of showing their capacity. This change in the Anglo-Indian angle of vision is welcome and we are sure that if Englishmen try to understand our feelings they will become our true sympathisers.

OUDH AKHBAR, 28th June, 1918.

Indian revolutionaries and Sir Rabindranath Tagore.

11. The *Oudh Akhbar* (Lucknow) of the 28th June, 1918, says that Sir Rabindranath Tagore has never been in the good graces of the Indian revolutionary party and it is idle to suspect him of any sympathy with the revolutionary movement. This great poet is above all underhand methods which are the refuge of cowardly hearts.

UTSAH, 28th June, 1918.

Europeans and Indians.

12. The *Utsah* (Orai) of the 28th June, 1918 (received on the 2nd July), refers to the slapping of Manni Lal Tribhuvan Das by Mr. Evans of the *Times of India* (Bombay) and to the acquittal of the accused by the Chief Presidency Magistrate of Bombay for want of sufficient evidence, and remarks that such are British justice and manners. They are nothing but a travesty of justice.

PREM, 26th June, 1918.

The bureaucracy and the duty of Indian leaders.

13. The *Prem* (Brindaban, Muttra) of the 26th June, 1918 (received on the 28th June), says that Indians do not consider India to be their country nor the British Empire their Empire. They have no sense of injustice and unrighteousness, they have no idea of common brotherhood and cannot stand for liberty. They are getting themselves disgraced both at home and abroad. They have no love for the bureaucracy and respect it only out of fear. The policy of the existing bureaucracy and the short-sightedness of officials are the predisposing causes of this state of things. The Empire has come into trouble through these causes. The loyal and popular leaders should consider it to be their supreme duty to come to the help of Government. They should work to remove these causes which have made the officials so unpopular. They should take such steps as to gain popular affection for, and confidence in, the officials. The harsh and unmannerly treatment of the people by subordinate officials is a contributory cause to the unpopularity of the higher officials. When the country and the Empire stand in need of able men the leaders should supply such youths to Government as are patriotic, capable and conscientious in the

discharge of their duties. Such an element in officialdom will help to make it popular and secure popular co-operation for relieving the anxieties and burdens of the Empire.

ADVOCATE, 30th June, 1918.

British and Arabs in Mesopotamia.

14. The *Advocate* (Lucknow) of the 30th June, 1918, reproduces the *Bombay Chronicle's* comments on C. M. Cursetjee's book, *The Land of the Date*, which dilates upon the abominable attitude of the British towards the natives in Basra, and expresses doubt whether racial and military pride or the arrogance of the conqueror could go much further anywhere, and whether the Prussian, in spite of his bestiality and outbreaks of Zabernism, shows quite so extreme a form of arrogance.

MASHRIQ, 4th July, 1918.

The political situation.

15. Commenting on Mr. B. C. Pal's letter on the present situation, the *Mashriq* (Gorakhpur) of the 4th July, 1918, says that, in spite of provoking circumstances in India and outside it, the Musalmans in this country have been remarkably quiet and patient. They have not gone about murdering, pillaging and shouting "*German ki jai*" like their Hindu brethren. In spite of their extra territorial ties in Europe, Asia and Africa the Musalmans did not send bands of volunteers to Tripoli, the Balkans and Arabia. They patiently watched the interference with their holy shrines and did not overstep the limits of their loyalty. In the Arrah and Allahabad riots the Muslims suffered untold hardships at the hands of the Hindus. Affairs in Ireland furnish a significant warning to the Muslims of India that religious and racial differences are difficult to harmonise and unless the Musalmans keep their separate individuality, which is steeped so deeply in religion, they will ever be a prey to the insults of the other community.

Muslims should cling to their conservatism if they do not want to be swamped by the aggressive majority :—

O! God save us from friends like Pal!

II.—The Army.

AZAD, 27th June, 1918.

Commissions for Indians.

16. The *Azad* (Cawnpore) of the 27th June, 1918, says that army commissions have been granted to Indians subject to so many limitations that they will evoke little enthusiasm in the country. Racial distinctions have been abolished only temporarily instead of permanently.

HINDUSTANI, 27th June, 1918.

The *Hindustani* (Lucknow) of the 27th June, 1918, says that the popularity of the new proposals regarding the grant of army commissions to Indians will depend on the liberality with which such commissions are granted. It is a pity that army commissions have not been permanently thrown open to Indians and that even the temporary cadets from the educated community will have to proceed to England for training. All this goes to show that Government has been forced by the necessities of the war to admit Indians temporarily into the commissioned ranks and that it does not intend to grant Indians permanent commissions. The announcement will therefore have the effect of damping Indian enthusiasm. There has been no announcement regarding an increase in the pay of Indian soldiers but this also will probably be for the period of the war only. The Arms Acts has also not been amended and all this in spite of the gravity of the situation. This goes to show that either Government does not as yet fully trust Indians or does not like Indian officers to be the equals of British officers.

OUDH AKHBAR, 27th June, 1918.

Discussing the recent announcement regarding the grant of commissions in the army to Indians, the *Oudh Akhbar* (Lucknow) says that the grant of permanent commissions to those alone who distinguish themselves in fighting would be unfair to the rest of the public. It is the practice of our Government to lay down such conditions when making any gift that its beauty is marred. It is regrettable that the commissions granted to educated Indians will be of a temporary nature, that no mention has been made of the number of Indians to be appointed as army officers in various ways, that admission to Sandhurst will be limited for Indians to ten a year for the period of the war which may come to an end at any moment, and that nomination which spells official favour would be the only passport to appointment. The only gratifying feature is that the selected Indians will be treated just like their English comrades and we hope that there will be no difference in their emoluments.

Though we would have been better pleased if no conditions had been laid down, we cannot gainsay that the announcement has been a happy and opportune one and will appreciably improve the military position. We also expect a speedy announcement regarding an increase in soldier's pay.

LEADER, 3rd July, 1918.

The *Leader* (Allahabad) of the 3rd July, 1918, after admitting that the number of Europeans in India of military age who have not volunteered for war service is very limited, states that the number of applications to tribunals for exemption from service in the Indian Defence Force shows that a large number of Europeans were unwilling to give up their lucrative callings. It is urged that a large proportion of the additional troops now being raised should be officered by Indians.

ADVOCATE, 3rd July, 1918.

The *Advocate* (Lucknow) of the 3rd July, 1918, criticises the denial of equal rights for Indians, Anglo-Indians and Europeans evinced by the recent announcement regarding the grant of commissions to Indians. It asks for a board composed of officials and non-officials to make selections and announces that Indian vakils, barristers and professors will willingly accept commissions and fight the Huns if given an opportunity, thus leaving Europeans of military age to continue their useful activities as actors, musicians, hair-dressers, etc., etc.

LEADER, 4th July, 1918.

The *Leader* (Allahabad) of the 4th July, 1918, objects to the combing out of European hair-dressers, tailors, actors, musicians, etc., instead of allowing educated Indians of good family to take all the commissions offered.

ZUL QARNAIN, 28th June, 1918.

Commenting on the Government of India's *communiqué* granting army commissions to Indians, the *Zul Qarnain* (Budaun) of the 28th June, 1918 (received on the 2nd July), thinks the announcement very disappointing.

HAMDAM, 2nd July, 1918.

The *Hamdam* (Lucknow) of the 2nd July, 1918, says that the announcement has fallen short of public expectations and has neither satisfied the educated classes nor the military castes.

ABHYUDAYA, 29th June, 1918.

The *Abhyudaya* (Allahabad) of the 29th June, 1918 (received on the 2nd July), expresses regret that the Government of India's *communiqué* regarding the grant of commissions to Indians is not free from the taints of distrust. If Government had availed itself of this opportunity to grant substantive commissions in large numbers to Indians it would have completely won their hearts. It is to be regretted that it did not make the best use of the opportunity. It is satisfactory that Indians who have already distinguished themselves in the army will be granted permanent commissions, but if the number of commissions is not adequate it will not have the desired effect on the army and the people. If ten Indians are every year to be sent to England for military training only for the period of the war, this concession cannot arouse much enthusiasm among the people.

There is no reason why these selected candidates should not receive military training in this country itself along with European officers or separately; for the selection of these candidates boards including popular Indian leaders should be constituted in every province. Indians insist that permanent arrangements for their regular military training should be made and that a certain proportion of the commissions should be fixed for them. Indian commissioned officers should be allowed full opportunity to rise to the highest ranks in the army. The number of commissions reserved for Indians appears to be too small and Government should publish the total number of military officers so as to enable Indians to judge what proportion Indian officers will bear to that number.

UTSAH, 28th June, 1918.

The *Utsah* (Orai) of the 28th June, 1918 (received on the 2nd July), says that the commissions in the army proposed to be granted to Indians are quite inadequate and do not at all satisfy the popular demands. Government would therefore do well to withdraw the *communiqué* and preserve it for some future occasion. Government should be ashamed of the restricted grant of commissions, in view of the war in which Indians have been shedding their blood like water for the defence of the British Empire.

OUDH AKHBAR, 3rd July, 1918.

The *Oudh Akhbar* (Lucknow) of the 3rd July, 1918, says that owing to the insufficient supply of eligible Europeans, some of the new Indian armies will have to be officered by Indians. An army of five lakhs when placed in the field will require 26,000 officers and when Government has declared its intention of utilizing

India's man-power to the full it should take not only soldiers, but officers as well from it. It is proposed to select officers from among European traders but will European tailors and bankers prove more capable military officers than the scions of noble Indian families? The *communiqué* regarding army commissions has not been received with enthusiasm because it does not announce that commissions will be granted in India on the same principles which are observed in England. The colour bar has not been totally removed. In short the concessions have been made in a most niggardly spirit which is quite unbecoming a war undertaken for the freedom of Belgium. If Indian armies are officered by Indians they will show conspicuous bravery in the field. It is the custom in every country for soldiers to be officered by men of their own race as they can trust and understand them better.

Referring to the proposal to appoint European traders as officers in the Indian Army, the *Oudh Akhbar* (Lucknow) of the 29th June, 1918, enquires why Indians are unjustly given cause for complaint by giving high posts to Europeans simply because of their colour. When commissions have been thrown open to Indians, there seems no reason why they should not be given military training so that they may be fitted to discharge the duties of army officers.

OUDH AKHBAR, 29th June, 1918.

The *Cawnpore Samachar* of the 30th June, 1918 (received on the 2nd July), says that the *communiqué* regarding the grant of army commissions to Indians does not contain any signs of substantial progress. So long as Indians do not get the same privileges in the army as Europeans they can never be satisfied.

CAWNPORE SAMACHAR, 30th June, 1918.

The *Bharat Bandhu* (Hathras) of the 2nd July, 1918 (received on the 4th July), thanks Government for granting commissions in the army to Indians, but urges that racial distinctions have still been maintained to a very large extent which should be completely done away with in order to satisfy Indians. Government should allow no more delay in announcing an increase in the pay of Indian soldiers. Such an announcement will greatly help in facilitating recruitment. The three kinds of commissions announced in the *communiqué* will be appreciated or will arouse no enthusiasm according as their number is large or small and Government should make this point clear. The third kind of commissions, through which alone the educated classes can enter the army, provides a very narrow door for the Home Rulers who are as ardently loyal as others, but do not fawn upon the authorities. The most unsatisfactory feature of the last two commissions is their temporary and uncertain character.

BHARAT BANDHU, 2nd July, 1918.

17. The *Leader* (Allahabad) of the 6th July, 1918, notes recent orders regarding leave pay of civil officials doing military duty and complains of the delay in dealing with the pay and accommodation of the sepoy.

Pay of the sepoy.

LEADER, 6th July, 1918.

III.—Administration.

(a)—Education.

18. Commenting on the Allahabad University results, the *Sitara-i-Hind* (Lucknow) of the 30th June, 1918 (received on the 2nd July), attributes the low percentage of passes to the over-burdening of examiners with a large number of answer books. No explanation concerning their marking is ever demanded from such examiners.

Examinations.

SITARA-I-HIND, 30th June, 1918.

The *Leader* (Allahabad) of the 5th July, 1918, has a contributed article criticising the eccentricities of examiners and stating the necessity for a thorough and immediate Indianization of the Education department.

LEADER, 5th July, 1918.

The *Bharat Bandhu* (Hathras) of the 25th June, 1918 (received on the 2nd July), complains of the extremely poor result of the matriculation examination, and insists on the appointment of a committee to enquire into its causes with a view to their removal.

BHARAT BANDHU, 25th June, 1918.

Al Bashir (Etawah) of the 25th June, 1918, commenting on the disgraceful result of the matriculation examination of the Allahabad University, attributes the small percentage of passes to either the extraordinary strictness of the examiners or the defective teaching in schools. In either case responsibility lies on Government.

AL BASHIR, 25th June, 1918.

The same paper commenting on the low percentage of passes in the last school-leaving certificate examination, says that in past years Government used to boast of the efficiency of the school-leaving certificate classes in comparison with the matriculation classes, and enquires whether the staff or the students have now suddenly deteriorated.

OUDH AKHBAR, 26th June, 1918.

The *Oudh Akhbar* (Lucknow) of the 26th June, 1918, has an article in which it is complained that such heavy failures at the school-leaving certificate examination will cause great hardship to such poor students as propose to enter service immediately after completing their school career. It is said that the examiners alone are not to blame for the deplorable results as the University has also set a high standard. It is a pity that neither the official nor the non-official members of the Senate evince any concern for popular grievances even though the people of these provinces are educationally backward and are too poor to be able to afford to keep their boys long at school. The leaders should hold protest meetings throughout the province so as to acquaint Government with public feeling on the matter.

AL BASHIR, 25th June, 1918.

Al Bashir (Etawah) of the 25th June, 1918 (received on the 27th June), enquires why high schools provided with costly buildings, furniture and highly paid teachers have so poor and meagre a percentage of passes at the last matriculation and school-leaving certificate examinations while the ill-equipped vernacular schools had such brilliant results at the last vernacular final examination.

LEADER, 7th July, 1918.

19. The *Leader* (Allahabad) of the 7th July, 1918, commends to the notice of Government the recent decision of the Bombay Government to encourage recruiting by remission of school fees in the case of children of men who enlist.

Remission of school fees.

ITTIHAD, 24th June, 1918.

20. The *Ittihad* (Amroha, Moradabad) of the 24th June, 1918 (received on the 27th June), deprecates the attempt of the *Shia College News* to bring Mr. Saiyid Wazir Hasan into bad odour with the *Shia* community in connection with the *Shia* College controversy. The editor appeals to the College authorities not to spend the College money extravagantly.

The *Shia* College.

(b)—The Police.

OUDH AKHBAR, 4th July, 1918.

21. The *Oudh Akhbar* (Lucknow) of the 4th July, 1918, says that the vacancies caused in the United Provinces Police Force by the formation of a police battalion should not be filled by new recruits, but Government should rather encourage the volunteer watch and ward parties which have been organized on the principle of self-defence in various muhallas. These people should be provided with at least lances to defend themselves when necessary against thieves and robbers.

Volunteers.

BHARAT BANDHU, 25th June, 1918.

22. The *Bharat Bandhu* (Hathras) of the 25th June, 1918 (received on the 2nd July), publishes a complaint from a correspondent who reports that the sub-inspector of *Sasni* (Aligarh), Pandit Krishna Swaroop, had three betel-sellers beaten with shoes by sweepers for failure to supply a particular kind of betel to him. As a result these betel-sellers have been out-casted. The editor asks the Collector and the Superintendent of Police to bring the offending sub-inspector to book if the allegations against him be true.

Complaint against a sub-inspector.

(c)—General.

UTSAH, 28th June, 1918.

23. With reference to its comments on the high-handed action of a deputy collector in the Gorakhpur district in connection with the War Loan contributions published in its last issue, the *Utsah* (Orai) of the 28th June, 1918 (received on the 2nd July), says that further news from Gorakhpur published in the *Hindi Samachar* (Delhi) contradicts the former allegations against the said officer. If the deputy collector is innocent we have no hesitation in expressing regret for our comments.

The War Loan.

ABHYUDAYA, 29th June, 1918.

"AN AGGRIEVED" writing in the *Abhyudaya* (Allahabad) of the 29th June, 1918 (received on the 2nd July), says that great severity is being practised in tahsil Aliganj (Etah) in connection with the realization of subscriptions to the War Loan and funds. In consequence of it a Thakur had been constrained to kill a patwari.

Dispite this, severity still continues to be practised. Mr. Gandhi, Pandit Krishna Prasad Kaul and the Hon'ble Pandit Madan Mohan Malaviya are requested to personally inquire into the grievances and take steps to redress them.

The editor has published the letter to invite the attention of the authorities to the matter so that they may soon redress the grievances if the complaint be true.

The Secretary, United Provinces Cultivators' Conference, Allahabad, writing in the *Abhyudaya* (Allahabad) of the 29th June, 1918 (received on the 2nd July), complains that in the Manjhanpur tahsil, Allahabad, deputy collectors, tahsildars and sometimes subordinate officials accompany big zamindars to realize subscriptions to the War Loan, that twenty-five per cent. of the rent has been fixed as the amount of contribution to the loan, that the treatment accorded to cultivators in case of failure in payment is best left untold, that at places the amount has been realized from the zamindars who will probably realize from the cultivators and that a receipt for the amount is not given. The authorities and the leaders should pay attention to the matter for the preservation of peace among the people. ABHYUDAYA, 29th June, 1918.

The *Utsah* (Orai) of the 21st June, 1918 (received on the 24th June), says that the second War Loan can prove a remarkable success provided no official pressure is exerted on the people, the co-operation of popular leaders is secured, the terms of the loan are attractive and are published in provincial vernaculars. The rate of interest on short-term loans should be increased to six per cent. and that on long-term ones to six and a half per cent. Loan bonds of still longer terms should be issued. The imposition of fresh taxation should not be made contingent on the success or failure of the loan. UTSAH, 21st June, 1918.

24. The *Leader* (Allahabad) of the 5th July, 1918, comments favourably on the progress of the War Loan and the constitution of the Publicity Bureau and asks that the office of the War Board should be located in the plains, the Board reconstituted and that greater assistance should be given to those who do the work in the districts. LEADER, 5th July, 1918.

War Boards.

Referring to the establishment of Publicity Boards in the Punjab and the United Provinces, the *Hamdam* (Lucknow) of the 4th July, 1918, says that in view of the high price of paper the expensive scheme of free distribution of war journals will cause an additional burden to be borne by the already over-taxed Indians. HAMDAM, 4th July, 1918.

Moreover, experiments in different provinces in the past in granting subsidies to newspapers to distribute them among the public have met with little success, because the people naturally entertain suspicions against papers subsidised by Government.

The *Leader* (Allahabad) of the 7th July, 1918, criticises the war work of Simla. After expressing dissatisfaction with the announcement regarding commissions for Indians and with the postponement of an increase in the pay of the sepoy, it comments on the Munitions Board and the exclusion of Indian members from the Board and the neglect to employ any Indian officer in a responsible capacity are unfavourably noted. LEADER, 7th July, 1918.

25. Referring to the extension of the term of office of Mr. W. M. Hailey, the *Oudh Akhbar* (Lucknow) of the 27th June, 1918, says that it is not at all surprising, in view of the extensions already granted to Lord Pentland and Sir Michael O'Dwyer. OUDH AKHBAR, 27th June, 1918.

The Chief Commissioner of Delhi.

26. Referring to the Government of India's circular regarding village sanitation, the *Hindustani* (Lucknow) of the 30th June, 1918, agrees with the view that sanitary measures should be immediately undertaken in the villages of some selected districts in each province, such districts being preferably those in which mortality from epidemics is high. HINDUSTANI, 30th June, 1918.

Village sanitation.

The *Oudh Akhbar* (Lucknow) of the 3rd July, 1918, regrets that the Government of India's recent circular regarding village sanitation has left so much to Local Governments which have so far proved themselves singularly unresponsive to popular feeling—village sanitation measures should be adopted in all Indian districts as a decrease in mortality would help recruiting. Man-power OUDH AKHBAR, 3rd July, 1918.

is proving an all-important factor in this war and if Indian man-power counts for anything it should be conserved by the speedy introduction of sanitary measures.

MASHRIQ, 27th June and 4th July, 1918.

Appointments and promotions.

27. The *Mashriq* (Gorakhpur) of the June, 1918, publishes a letter in which the writer complains of the favouritism shown by the Deputy Inspector of Schools, district Basti, towards Brahmans and his relatives in their appointment as teachers in vernacular schools.

He proudly says that the Director of Public Instruction and the Collector favour him and gives out boldly that he will create Brahman ascendancy in the district.

The *Mashriq* of the 27th June publishes a letter in which the writer complains of the partiality shown by Babu Bankey Bihari Lal, District Judge, Azamgarh, towards his Hindu subordinates in cases of promotions to the prejudice of his Muslim subordinates.

The editor requests the District Judge to explain his position and also appeals to the Local Government to inquire into the matter.

The *Mashriq* of the 4th July has a note complaining that in the matter of appointment of honorary magistrates as in other affairs the claims of the Muslims are overlooked—outside Gorakhpur city there is not a single Musalman honorary magistrate whereas there are a dozen Hindus.

It suggests the formation of mixed benches of honorary magistrates.

AGRA AKHBAR, 14th June, 1918.

The high prices.

28. The *Agra Akhbar* of the 14th June, 1918 (received on the 3rd July), advises Government to appoint immediately a commission to regulate prices of food-stuffs. Any further delay in dealing with the question will cause unrest and dissatisfaction among the people.

BHARAT JIWAN, 17th June, 1918.

The *Bharat Jiwan* (Benares) of the 17th June, 1918 (received on the 2nd July), refers to the looting of shops in various places and to women some times selling their honour in Bengal to get clothes to cover their nudity owing to the abnormally high prices of food-stuffs and cloth, and urges Government not to delay a moment in fixing reasonable rates for the necessaries of life.

OUDH AKHBAR, 30th June, 1918.

Industries in India.

29. The *Oudh Akhbar* (Lucknow) of the 30th June, 1918, publishes a contributed article in which the writer congratulates the Government in England on the steps taken by it to develop the dye-making industry there, and says that Indian industries would also have thrived if a similar policy had been adopted towards them. This shows that the bureaucratic Government stands in need of reform in view of the needs of the present time. While the war does not stand in the way of any reform in England, in India it constitutes a convenient peg to hang up any and every reform.

MASHRIQ, 4th July, 1918.

War pamphlets.

30. The *Mashriq* (Gorakhpur) of the 4th July, 1918, takes exception to the objections that are being levelled against Khan Bahadur Qazi Aziz-ud-din's writings in connection with the war. The Qazi has done a great service by writing these pamphlets. Even in the matter of the Qazi's pamphlet *Turkon ki Himakat* (Folly of the Turks) Mr. Mazhar-ul Haq and the author hold identical opinions, but it is very sad to see that the former is exalted as a patriot while the latter is termed a sycophant and a renegade.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

LEADER, 11th and 12th July, 1918.

The official reform scheme.

1. The *Leader* (Allahabad) of the 11th and 12th July, 1918, has articles on the reform scheme. A tribute is paid to the pains taken in obtaining information regarding every phase of the problem, to the admirable writing of the report and to the charity and sympathy displayed. Approval of the publication of the report is indicated and general support to the proposals is accorded, while objections to particular details are noted. Amongst the latter are the limitation of Indian membership of the Governor General's Executive Council to two instead of three and the proportion of official members in the Council of State. Indian politicians are advised that any attempt to wreck the scheme as a whole is more likely to result in the maintenance of the *status quo* than in the production of a brand new scheme, and the demand of Dr. Subramania Iyer for a wholesale and prompt rejection of the scheme is condemned. The advocacy of the right of self-determination by every element of the Indian population has its inevitable result in the present chaos in Russia and the rejection of the reform scheme on the ground that it is the work of foreigners would logically involve the rejection of railways, telegraphs, etc., and make India revert to the conditions of the dark ages and seal its doom.

ABHYUDAYA, 6th July, 1918.

The *Abhyudaya* (Allahabad) of the 6th July, 1918 (received on the 9th July), expresses satisfaction that the official reform scheme will not assume a final shape before it has been subjected to public criticism.

The editor urges that the official scheme should be considered on its own merits and not rejected simply because it differs from the Congress-League scheme. If it provides for the predominant voice of the people in all internal affairs and specifies the steps by which they can easily reach the goal of responsible government, it should be willingly accepted and if there are any minor unsatisfactory features in it, they should be improved. Indians should not play into the hands of their opponents by rejecting the official scheme off-hand.

ADVOCATE, 12th July, 1918.

The *Advocate* (Lucknow) of the 12th July, 1918, says that the new scheme of reforms institutes tinsel cabinets with power to do whatever they like, provided they have the money, but with no power to interfere with departments under Government control, and hopes that the country will not accept terms which keep the Government of India as autocratic as ever. The labouring mountain has brought forth an interesting and not a wretched little mouse.

AWAZA-I-KHALK, 10th July, 1918.

The *Awaza-i-Khalk* ( ) of the 10th July, 1918, supports the general principles of the reform scheme but says that the main struggle is now to begin and the forces of re-action represented by the Welby, Sydenham and Hewett clique must be fought.

AL BASHIR, 2nd July, 1918.

Al Bashir (Etawah) of the 2nd July, 1918, notes with regret that the reform scheme was shown to notorious anti-Muslims like Madan Mohan Malaviya, Chintamani and Surendra Nath Banerjea while no Musalman leader was consulted at all.

It urges the Musalmans to hold meetings to consider the scheme as soon as it is published, otherwise the loss to their interests will be irretrievable.

HINDUSTANI, 4th July, 1918.

The *Hindustani* (Lucknow) of the 4th July, 1918, regrets that certain newspapers have begun creating misapprehensions regarding the reform scheme by publishing pessimistic forecasts. A howl has been raised against the establishment of the National Liberal League though nothing was said when the Home Rule League came into existence. The moderate leaders have also been falsely accused of having given a promise to Mr. Montagu to support his scheme.

LEADER, 12th July, 1918.

His Highness the Agha Khan's reform scheme.

2. A contributed article in the *Leader* (Allahabad) of the 12th July, 1918, criticises the scheme of reforms published by His Highness the Agha Khan. The proposals that the legislature should possess the right of removing, by a three-fourths majority, an unsuitable or incompetent permanent head and that there must be a final break with a Government deriving its authority wholly from without are considered sound, but the proposal for a Royal Viceroy is considered one of doubtful wisdom, and the suggestion that Native States should have a voice in the internal management of the country is not approved.

The *Utsah* (Orai) of the 5th July, 1918 (received on the 9th July), says that there is nothing in the Agha Khan's proposal which could seduce Indians from allegiance to the Congress-League reform scheme. The tenure of office of Governors should always be dependent on the legislature, and in so far as the Agha Khan disagrees with this view, he obstructs the progress of India towards the goal of responsible government. The appointment of Indian Chiefs as governors would be an insult to them. His proposal to create two legislatures with powers of fiscal autonomy subject to the approval of the Governor is opposed to our views and will only lead to unnecessary friction. On other points we cannot but extend our support to his proposals.

UTSAH, 5th July, 1918.

3. The *Abhyudaya* (Allahabad) of the 6th July, 1918 (received on the 9th July), says that Government should have no objection to the proceeding of a Congress deputation to England in connection with the question of constitutional reforms, after the publication of the official reform scheme.

ABHYUDAYA, 6th July, 1918.

Political agitation.

Al Bashir (Etawah) of the 2nd July, 1918, says that the change of front presented by Mr. Montagu and Lord Curzon in Sir Subramania Iyer's case shows that the British Government is easily overawed by agitation and sets no value by loyalty. In view of the fact that agitation serves as an instrument to curb the Government the young Muslims are justified in reproaching their leaders for counselling them to remain calm and quiet.

AL BASHIR, 2nd July, 1918.

The *Utsah* (Orai) of the 5th July, 1918 (received on the 9th July), asks why Lord Sydenham is allowed to continue his mischievous anti-Home Rule agitation and thereby create ill-feeling while the British Cabinet has muzzled India and rendered her children unable to refute his misleading allegations.

UTSAH, 5th July, 1918.

The same paper urges that now that the reform scheme is about to be published and the British Cabinet is desirous of being acquainted with public opinions thereon, the restriction on Mr. Tilak and others regarding their participation in political activities in England should be removed as now there is no fear of the reform scheme being unfavourably prejudiced.

The *Pratap* (Cawnpore) of the 8th July, 1918 (received on the 9th July), writes in a similar strain.

PRATAP, 8th July, 1918.

4. Referring to President Wilson's speech before Washington's tomb in which he said that they were in search of a system of government which could be carried on in accordance with the wishes of subject races, the *Oudh Akhbar* (Lucknow) of the 7th July, 1918, expresses the wish that this principle may be kept in view in regard to India also.

OUDH AKHBAR, 7th and 9th July, 1918.

Self-government in India.

Replying to the statement of opponents of Indian self-government that Indians have had no experience of democratic institutions, the *Oudh Akhbar* of the 9th July quotes statements by Dr. Radha Kumud Mukerji to the effect that there were numerous well-managed republics in India at the time of Alexander's invasion. History clearly shows that the idea of self-government is not new in India.

The *Utsah* (Orai) of the 5th July, 1918 (received on the 9th July), says that although India has given greater help in men and money to the Empire in the war than any other colony, yet Anglo-Indians feel no shame in belittling her services and she is still not given an equal status in the Empire. All decisions regarding the war are taken behind her back, she is not allowed to raise a citizen army or carry arms or express her grievances. If she got *swaraj* no powers would dare to incur her displeasure. She has realised the importance of this principle and will endeavour to get it acknowledged.

UTSAH, 5th July, 1918.

5. Referring to the resolution of the Government of India on local self-government, the *Kaisar-i-Hind* (Fyzabad) of the 1st July, 1918, deprecates the recommendation about the abolition of separate electorates for Musalmans. The paper hopes that the Government will not disappoint the Musalmans by cancelling the principle of separate representation.

KAISAR-I-HIND, 1st July, 1918.

Communal representation.

The *Jadu* (Jaunpur) of the July, 1918, says that it is heart-rending and painful to the Musalmans, especially to those of the United Provinces, that no

JADU, July, 1918.

reference has been made in the local self-government resolution to their separate representation, without which the Muslim minority will suffer considerably at the hands of the overwhelming majority of Hindus. These misfortunes and troubles were courted by the Musalmans themselves when they bade farewell to their Islamic spirit and enthusiasm and when in their passion for national unity persons like Messrs. Wazir Hasan and Mazharul Haq offered opposition to separate representation.

JADU, 2nd July, 1918.

6. The *Jadu* (Jaunpur) of the 2nd July, 1918, publishes a contributed article in which the writer says that since the release of Mrs. Besant and her colleagues the Hindus have discovered that Government do not accept demands without agitation. But it is regrettable that the Musalmans are silenced whenever privileges are refused. They are treated with insult everywhere. The writer exhorts Indian Muslims to sign, on the occasion of the *Id*, a memorial praying for the release of the Muslim internés.

The internés.

HINDUSTANI, 11th July, 1918.

The *Hindustani* (Lucknow) of the 11th July, 1918, publishes the memorial of 441 residents of Kasganj (Etah) to the Lieutenant-Governor, testifying to the good conduct of the interné, Jagdamba Sahay, son of their respected townsman, Hakim Bhagwan Sahay, pleader, and praying for his release on the ground that he is wrongly suspected by the C. I. D.

AL BUREED, 4th July, 1918.

Al Bureed (Cawnpore) of the 4th July, 1918, reports, on the authority of a correspondent of the *Jamhoor*, that Maulana Mahmud Hasan and his companions interned at Malta get only Rs. 6-12-0 per day.

The editor says that, in view of the scarcity at Malta, where a loaf of bread cannot be bought for less than half a rupee, this small allowance is insufficient to support the Maulana and his friends; apart from the respectability and holiness of the Shaikh-ul-Hind, human sympathy should urge the Indian Government to direct the attention of the Egyptian Government towards the grant of an adequate allowance to the Maulana.

MEDINA, 28th June, 1918.

The *Medina* (Bijnor) of the 28th June, 1918, disapproves of the formation of internment committees on the ground that all the members are officials. It is strange that not a single Musalman has been appointed.

The same paper has a letter by the Superintendent of the Central Bureau for Muslim Internés, Delhi, reporting that Mr. Saiyid Mahmud, B.A., of Muzaffarpur was allowed to go home on condition of executing a bond that his security of Rs. 1,000 as well as that of others who stood surety for him would be forfeited if he were found to be connected with any political society during the period of the war or for six months afterwards. The Saiyid explained his inability to find sureties willing to abide by such a condition and begged for reconsideration of the orders. His request was refused and he is again undergoing the rigours of his internment.

AVADHBASI, 2nd July, 1918.

The *Avadhbasi* (Lucknow) of the 2nd July, 1918 (received on the 4th July), urges that the subsistence allowance granted to Pandit Babu Rao Paradkar, a *détenu* under Regulation III of 1818, is quite inadequate and should be raised at least to Rs. 35, as suggested by the *Bharat Mitra* (Calcutta).

ABHYUDAYA, 6th July, 1918.

The *Abhyudaya* (Allahabad) of the 6th July, 1918 (received on the 9th July), urges Government to remove the grievance of Rabu Bao Paradkar and his wife by granting them increased subsistence allowance. It is not justifiable for Government to stop the allowance if the *détenu* refuses to accept it on the ground of its inadequacy.

HAMDAM, 10th July, 1918.

7. The *Hamdam* (Lucknow) of the 10th July, 1918, referring to the rumoured appointment of Sir S. P. Sinha as the Lieutenant-Governor of Bihar and Orissa congratulates him on his new honours. His appointment will remove the suspicion that preference in higher appointments is given to Europeans.

Sir S. P. Sinha.

OUDH AKHBAR, 9th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 9th July, 1918, says that the rumour regarding the appointment of Sir S. P. Sinha as Lieutenant-Governor of Bihar will, if true, not cause much gratification among Indians; they want a change in the present system of government and not the appointment of a few Indians to

high posts. They demand that the people should have a voice in the administration of their country.

The Arms Act.

8. The *Rahbar* (Moradabad) of the 9th July, 1918, says that while Government complains of the inadequacy of the supply of recruits from India the Arms Act is mainly responsible for this. Owing to our being disarmed (and thus helpless) even jackals attack us. The *Bharat Mitra* (Calcutta) reports that the raids of rabid jackals so terrified the inhabitants of a village in the Howrah district that they kept to their houses for two days. RAHBAR, 9th July, 1918.

The *Leader* (Allahabad) of the 8th July, 1918, has a contributed article on the Arms Act. The writer claims that lack of familiarity with the use of arms produces emasculation and asks that a licensee should be allowed to carry his arms on a journey without all the trouble involved in getting special permission and that exempted persons and licensees should be put on the same footing as regards payment of fees. LEADER, 8th July, 1918.

Ireland and Home Rule.

9. Referring to the postponement of the grant of Home Rule to Ireland, the *Avadhbasi* (Lucknow) of the 2nd July, 1918 (received on the 4th July), wonders whether such repeated violation of promises will not increase unrest among the Sinn Feiners and add to their influence. Such acts can never establish peace. It is most deplorable that high-placed ministers do not realise this but practise repression and conciliation alternately. AVADHBASI, 2nd July, 1918.

II.—The Army.

Commissions for Indians.

10. The *Advocate* (Lucknow) of the 10th July, 1918, reproduces extracts from the *Servant of India* and the *Indian Social Reformer* regarding commissions for Indians in the form of a leading article. The objections taken to the recent announcement are that at the Delhi Conference the promise was made that commissions would be freely given to Indians, that most of the commissions are only temporary, the prospect is therefore precarious, and the number insufficient, that promotions from the ranks are accorded a more important place than direct appointments, and that the yearly transportation of ten young men to England instead of training them in India is the worst possible arrangement. ADVOCATE, 10th July, 1918.

Al Bashir (Etawah) of the 2nd July, 1918, commenting on the grant of army commissions to Indians, says that the conditions of the announcement are not impracticable. But much of the merits and demerits of the scheme will depend upon the way in which it is worked. It is hoped that due consideration will be paid to the claims of the Musalmans as a military race and as a community that has abstained from public agitation against Government. AL BASHIR, 2nd July, 1918.

The *Avadhbasi* (Lucknow) of the 2nd July, 1918 (received on the 4th July), says that it is madness on the part of Indians to aspire to commissions in the Army irrespective of racial considerations, without first deserving them. It is not that the martial races among them are not the equals of the British in warlike qualities but what they lack is the capacity to obtain high posts from alien rulers. Appeals to justice, impartiality and reason are out of the question in this selfish and materialistic age. People cannot get high posts through mendicancy. This is why Indians are undeserving and have got only a crumb of bread in the matter of army commissions. They have not so far made that vigorous agitation which alone can secure the removal of all existing racial distinctions in the Army and they cannot therefore blame the British Cabinet or the Government of India. British traders did not secure India through strength, strategems and diplomacy for nothing. The progress of India was not their goal. Therefore the British alone have the natural right to high civil and military posts. If Indians are desirous of enjoying in their country the rights which the Canadians and Australians possess in their countries, they should take to vigorous but truly constitutional agitation to convince the British Government that they will not be content until they attain their birthrights. The history of Ireland should open their eyes. It is futile to expect that England will grant all their rights unless she has no other alternative. Indian moderate leaders are deluded if they think that they can beat Englishmen in diplomacy in which the latter are past masters. Even if they happen to do so, AVADHBASI, 2nd July, 1918.

their victory can easily be turned into defeat by the logic of repression. The commissions proposed to be granted are wholly unsatisfactory and inadequate and the system of nomination highly open to objection, inasmuch as it provides no chance to youths of the lower and middle classes. Indians want commissions in the Army on the same terms and conditions on which Englishmen get theirs. There should be military colleges for Indians in India. The manner in which the question of commissions has been settled cannot be expected to arouse enthusiam among Indian youths. Let Government trust Indians and there will be no occasion for regret. Loyal India is traditionally innocent of treachery. Radical changes will have to be made in the Indian system of administration and tinkering with reform cannot satisfy Indians.

In conclusion we must express gratitude for the recognition in principles of the rights of Indians to commissions and for the throwing open of a door which was so long closed to them.

TOHFA-I-HIND, 4th July, 1918.

Commenting on the grant of army commissions to Indians, the *Tohfa-i-Hind* (Bijnor) of the 4th July, 1918, says that the announcement is on the whole disappointing. Limited and temporary commissions for the war only will arouse little enthusiasm among the public.

ANAND, 24th July, 1918.

The *Anand* (Lucknow) of the 24th June, 1918 (received on the 9th July), welcomes the announcement regarding the grant of army commissions to Indians but considers that the reform lacks the full measure of generosity and trustfulness.

KSHATRIYA MITRA, 1st July, 1918.

The *Kshatriya Mitra* (Benares) of the 1st July, 1918 (received on the 6th July), says that the grant of commissions has provided a great stimulus to Indians to enter military service. Although the present measure is inadequate and unsatisfactory, yet it should be welcomed as an earnest of future concessions.

UTSAH, 5th July, 1918.

The *Utsah* (Orai) of the 5th July, 1918 (received on the 9th July), urges that if European youths engaged in industrial and commercial concerns are unwilling to join the Army as commissioned officers, the numbers of commissions granted to Indians should be raised, as the latter will readily give their services on the existing rates of salary offered to Europeans.

HAMDAM, 11th July, 1918.

Pay of the sepoys.

11. The *Hamdam* (Lucknow) of the 10th July, 1918, complains of the great delay in sanctioning the proposal to increase the Indian sepoys' pay. The Government of India ought to inform the India Office at once of the evils that this delay is likely to produce.

GARHWALI, 6th July, 1918.

Recruiting in India.

12. The *Garhwali* (Dehra Dun) of the 6th July, 1918 (received on the 9th July), asks the War Board to inquire why there is a great discrepancy between the number of recruits enlisted in Tehri in the months of January, February, March and April as reported in the *Darbar Gazette* and the number reported in the *United Provinces Government Gazette*. This is a serious blunder and should be rectified as early as possible.

HINDUSTANI, 11th July, 1918.

The *Hindustani* (Lucknow) of the 11th July, 1918, publishes an article entitled "Nadirshahi in Budaun" by one OUDH BEHARI SARAN, in which he says:—

"Distress was already great in the country owing to war prices, but unfortunately certain parasites and tyrants have made matters worse. It is a pity that though the high-handedness of the recruiters is harassing the people no one cares to put a stop to it. The poor villagers fear to come to the city and works requiring the employment of labourers are stopped, because recruiters post themselves at the entrances to the city and compel simple villagers by force and threats to give their names and extort bribes also from them. These low caste recruiters are generally merciless and become puffed up with pride when they don coats and boots. Apart from petty incidents there is a fairly long list of serious complaints. There is generally a fairly large gathering of villagers at Sardarnagar on the *Puranmashi* day, but this time no one went to bathe on the *Puranmashi* day for fear of recruiters. Alas! that religious liberty also, which our kind Government has given us, has been reduced to nothing. It is rumoured that these people also began the loot at the Debi fair at village Netajhak as a result of which the lives of two babies were lost. Though our just Government is not at all to blame yet ignorant people wrongly

attribute these actions to Government. It is dangerous that such high-handedness should spread in such critical times and the Lieutenant-Governor should take action.

III.—Administration.

(a)—Education.

13. Commenting on the deplorable result of the last Matriculation examination of the Allahabad University, *Al Bureed* (Cawnpore) of the 4th July, 1918, asks whether it is advisable that the schools, which are so inefficient that they cannot get even one-fifth of their total number of candidates passed, should be closed. If no improvement is effected the public should henceforth abstain from seeking education in this University.

Examinations.

AL BUREED, 4th July, 1918.

The *Arya Mitra* (Agra) of the 4th July, 1918 (received on the 9th July), ascribes the deporable result of the Matriculation examination to the stiffness of question papers and the carelessness of examiners in examining the answer books, and urges the University authorities to inquire into the matter with a view to avoiding the waste of time and money of students in this age of expensive education. The answer books of the failed students should be re-examined.

ARYA MITRA, 4th July, 1918.

The *Anand* (Lucknow) of the 24th June, 1918 (received on the 9th July), says that the University authorities will do nothing to remedy this state of things unless the people take to agitation for the appointment of an independent committee to inquire into its causes.

ANAND, 24th June, 1918.

14. The *Advocate* (Lucknow) of the 10th July, 1918, publishes a letter on Hindu University College and hostels; the writer complains that no member of the College staff resides in one hostel while the superintendent only resides in the other, and asks for closer supervision by the staff.

Hindu University College.

ADVOCATE, 10th July, 1918.

(b)—General.

15. The *Hamdam* (Lucknow) of the 12th July, 1918, notes with gratification the decision of the Bombay University to treat matriculates of other Indian universities as equals of its own matriculates, and appeals to the Allahabad High Court to allow law graduates of other universities to practise within its jurisdiction as this will not only benefit practitioners but also the public and courts.

Reciprocation between High Courts.

HAMDAM, 12th July, 1918.

16. The *Medina* (Bijnor) of the 9th July, 1918, approves of the appointment of a Registrar to record the marriages of Musalmans in Bengal, and says that the principle should be encouraged in other provinces also and desires the Musalman members to move a resolution in Council.

Registration of marriages.

MEDINA, 9th July, 1918.

17. The *Utsah* (Orai) of the 5th July, 1918 (received on the 9th July), complains that members of its staff are harassed by the police and are unwilling to stick to their posts.

Complaint against the Orai police.

UTSAH, 5th July, 1918.

18. *Al Bashir* (Etawah) of the 9th July, 1918, apprehends that the prohibition of the entry of the *Naqqash* (Calcutta) into the Punjab and the establishment of precensorship over the *Observer* (Lahore) will probably lead to the extinction of these Muslim papers.

Action against the press.

AL BASHIR, 9th July, 1916.

The *Avadhbasi* (Lucknow) of the 2nd July, 1918 (received on the 4th July), protests against the confiscation of the book *Swaraja Katha* by the Chief Commissioner of Delhi under the Press Act. There is nothing in the book to justify any such action. The best proof of its being unobjectionable is the fact that its preface has been written by the Hon'ble Pandit Gokaran Nath Misra, who, being a distinguished lawyer and a member of the Legislative Council, would not stand sponsor to an objectionable work. The Chief Commissioner often abuses his powers and this is one more instance of such a tendency on his part.

AVADHBASI, 2nd July, 1918.

OUDH AKHBAR, 12th July, 1918.

19. The *Oudh Akhbar* (Lucknow) of the 12th July, 1918, thanks Lord Ronaldshay's Government for introducing the system of trial by jury on a large scale in Bengal and thus redressing a serious grievance of the Bengalis. A resolution in the local Council on this subject was rejected last year by Sir James Meston's Government, but in view of Sir Harcourt Butler's liberality we expect that if the question is raised a second time he will consider it sympathetically.

The system of trial by jury.

MUSAFIR, 5th June, 1918.

20. The *Musafir* (Agra) of the 5th June, 1918, referring to the suspicion that Tarakant Malaviya of Allahabad was kidnapped by C. I. D. men, says that if this is true it is highly deplorable. Government should immediately put a stop to such actions of the C. I. D.

The Allahabad kidnapping cases.

ABHYUDAYA, 6th July, 1918.

Referring to the two recent kidnapping cases at Allahabad, the *Abhyudaya* (Allahabad) of the 6th July, 1918 (received on the 9th July), scouts the idea that anarchists had a hand in them and suspects that the C. I. D. is responsible for them. The editor urges that as these two incidents have created much uneasiness in the city, Government should at once inquire into the matter and punish the culprits, otherwise it will become greatly discredited and the citizens themselves will have to take measures for their protection.

UTSAH, 5th July, 1918.

The *Utsah* (Orai) of the 5th July, 1918 (received on the 9th July), refers to the two kidnapping cases at Allahabad and expresses the opinion that the C. I. D. must be responsible for them. The matter is very serious and if the authorities do not trace the culprit and punish him it will be a crying shame on British justice.

SAUDAGAR, 16th June, 1918.

21. The *Saudagar* (Meerut) of the 16th June, 1918 (received on the 2nd July), urges Government to issue a *communiqué* to put a stop to disquieting rumours regarding the issue of one-anna and five-anna-four-pie notes.

The currency troubles.

OUDH AKHBAR, 6th July, 1918.

22. The *Oudh Akhbar* (Lucknow) of the 6th July, 1918, congratulates Bombay on fixing prices to prevent profiteering, but regrets that the United Provinces Government has yet taken no action in this direction though profiteering is on the increase.

High prices.

KAYASTHA HITKARI, 1st July, 1918.

The *Kayastha Hitkari* (Agra) of the 1st July, 1918 (received on the 6th July), urges Government to compel cloth sellers to invest their colossal war profits in war bonds. Failing that, these cloth dealers should be required to sell at a profit of only 6¼ per cent. and to pay a tax of one pice per rupee on profits. Similar arrangements should be made regarding other articles whose prices have been raised unnecessarily. Government should not tolerate such profiteering which is ruining the poorer classes.

CAWNPORE SAMACHAR, 7th July, 1918.

The *Cawnpore Samachar* of the 7th July, 1918 (received on the 9th July), publishes a contributed article in which the writer, a trader, maintains that the charge of profiteering against traders is baseless and that the high prices are the direct outcome of the circumstances incidental to the worldwide war for which the traders should not be made scape-goats.

PREM, 3rd July, 1918.

23. The *Prem* (Brindaban, Muttra) of the 3rd July, 1918 (received on the 6th July), supports the resolution of the Cawnpore Sabha regarding the undesirability of the pollution of the Ganges by foul water from drains and factories, and urges that similar resolutions should be passed by all cities situated on the banks of rivers in order to get Government to make proper arrangements for keeping the water of these rivers free from impurities. Such a course is desirable not only on religious but also on sanitary grounds. If Government be indifferent the municipalities themselves should pay attention to the matter.

Pollution of the Ganges at Cawnpore.

ANAND, 24th June, 1918.

24. The *Anand* (Lucknow) of the 24th June, 1918 (received on the 9th July), exhorts the people to raise volunteers for the protection of the country against internal lawless elements, and urges Government to trust the people and co-operate with them in this task by providing arms to these volunteers.

Volunteers.

RAHBAR, 9th July, 1918.

25. The *Rahbar* (Moradabad) of the 9th July, 1918, complains that the *swadeshi* enthusiasm, which burst forth in 1907-8 as a result of the anti-partition agitation and which

Industries.

gave an undoubted fillip to Indian industries, was damped by officials. The partition was annulled and things came back to their old grooves, foreign stuff regained their sway, and educated Indians began to enjoy them without discriminating between friends and foes. If Government had utilized that enthusiasm at the time it would not have had to deplore the industrial backwardness of India at the present juncture. Even now Government is making the mistake of permitting Japan and America to feed themselves on India, though these countries may in the future become the enemies of Britain and may then, like Germany and Austria, utilize Indian wealth to strike a blow at the British Empire. Just now England is assured at least of its food supply so long as it can maintain its communications and that is simply because of India. If Indian industries are also developed, Britain could similarly depend on India for the supply of finished products also. India's industrial progress is thus in every way desirable though a few English traders may not like it. But they also should consider that when they cannot injure the trade of Germany and Austria and cannot even think of opposing Allied countries like Japan and America, which have been exploiting India, they should allow India to advance. In these circumstances the Government of India should forthwith adopt a vigorous industrial policy.

Railway management.

26. Referring to the opposition of certain members of the Bombay Chamber of Commerce to the establishment of Railway Companies in India with their Boards of Directors located in this country on the ground that able directors would not be available in sufficient numbers, the *Oudh Akhbar* (Lucknow) of the 5th July, 1918, says that the question of the capacity of Indians is raised in every matter as if Europeans enjoyed the monopoly of merit. The real truth is that the acceptance of the proposal would give Indians an opportunity to invest in railways and to interfere in their management and it is therefore natural for the enemies of Indian progress who want to keep India for ever under their thumb to oppose such proposals. It is, however, satisfactory to note that the Government of India supports the popular standpoint and its decision will not be wholly disappointing.

OUDH AKHBAR, 5th July, 1918.

Municipal affairs.

27. The *Oudh Akhbar* (Lucknow) of the 5th July, 1918, urges that the local municipality should proclaim its new orders and regulations by beat of drum for the benefit of the uneducated public and should be more prompt in the grant of permission for the erection of buildings, especially grass huts for poor men.

OUDH AKHBAR, 5th July, 1918.

The *Abhyudaya* (Allahabad) of the 6th July, 1918 (received on the 9th July), says that the outbreak of cholera at Allahabad is due to the consumption of rotten melons and stale and adulterated articles of food, and urges Government and the municipality to pay special attention to the matter. The municipality should also fix the price of ice or open a shop of its own to prevent profiteering. Arrangements should also be made for the distribution of medicine among the poorer classes in the district.

ABHYUDAYA, 6th July, 1918.

United Provinces Administration Report.

28. Referring to the publication in May 1918 of the United Provinces Administration Report for the year ending the 31st March, 1917, the *Hindustani* (Lucknow) of the 7th July, 1918, says that official reports are themselves dry enough and it does not do to make them still more uninteresting by delaying their publication for more than a year. The publication comprises only 60 pages and the period of 14 months is really an inordinate length of time to take for its preparation.

HINDUSTANI, 7th July, 1918.

The report refers with pride to the efforts of the Agricultural department to extract morphia from Indian opium. Who can say after this that Government has been neglectful of its duties!

The statement in the report that the war has not seriously affected prices in India is clearly absurd. The report speaks of the comparative political quiet in these provinces and we reiterate our conviction that the credit for this belongs to Sir James Meston.

The *War Journal*.

29. The *Musafir* (Agra) of the 5th July, 1918, urges that the *United Provinces War Journal* should be published only in Urdu and Hindi as every inhabitant of these provinces knows at least one of these languages. It would be sheer waste of public money to bring out an English edition.

MUSAFIR, 5th July, 1918.

OUDH AKHBAR, 5th July, 1918.

Village *panchayats*.

30. The *Oudh Akhbar* (Lucknow) of the 5th July, 1918, referring to the proposed revival of village *panchayats* by the Government of India says that they will be converted from an unmixed blessing into a veritable curse if they do not follow the ancient lines and are made subservient to revenue officers.

HAMDAM, 2nd July, 1918.

Official advertisements.

31. The *Hamdam* (Lucknow) of the 2nd July, 1918, urges Government to stop the practice of sending court notices to papers published outside the provinces instead of patronising local papers. It is surprising that Urdu notices are published in English newspapers.

AL BASHIR, 9th July, 1918.

Indian medicines.

32. *Al Bashir* (Etawah) of the 9th July, 1918, approves of the appointment of a doctor in Madras for research work in connection with Indian medicines, and suggests that a *unani* physician and a *vaid* should also be appointed to help the doctor. If the research proves fruitful it will save a large sum of money spent in the purchase of medical stores and equipment from Europe.

IV.—Religious and social affairs.

HAMDAM, 10th July, 1918.

The Sultan of Turkey.

33. Commenting on the new Sultan of Turkey the *Hamdam* (Lucknow) of the 10th July, 1918, says that the *Naqqash* of Calcutta has been led by the *Statesman* into the mistake of saying that Prince Izuddin Afendi has succeeded the Sultan Muhammad V. The Prince died some years ago under circumstances which attributed his murder to a conspiracy of the Young Turks. According to the rule of Ottoman succession the eldest member of the family should succeed.

Since the entry of Turkey into the present war in October 1914 very little has been known to the outside world of the internal condition of Turkey. Beyond a brief message announcing the death of the Sultan no details of this sad event have been received. In view of the fact that the Sultan's name is recited in sermons in the *Juma* and *Id* prayers all over the Muslim world, it is very necessary that the new Sultan's name should be authoritatively announced forthwith.

OUDH AKHBAR, 9th July, 1918.

In the course of an obituary reference to Sultan Muhammad V of Turkey the *Oudh Akhbar* (Lucknow) of the 9th July, 1918, says that he was in reality no more than a puppet in the hands of the Young Turks and his political weakness was fully demonstrated by his joining the Germans in this war. It is possible that the new Sultan may save himself from such weakness, but no news has as yet been received regarding him.

HAMDAM, 9th July, 1918.

The *Hamdam* (Lucknow) of the 9th July, 1918, expresses regret and sorrow at the death of Sultan Muhammad V and says that during his reign, first Italy and Russia and afterwards selfish and greedy Germany kept the Ottoman Empire engaged in war and the unfortunate Sultan saw some of his ancestral territories passing away from his hand. May God grant him peace and may the Ottoman Empire emerge from the difficulties and embarrassments that have been confronting it for the last 10 or 11 years.

KAISAR-I-HIND, 1st July, 1918.

Muslim affairs.

34. The *Kaisar-i-Hind* (Fyzabad) of the 1st July, 1918, says that there was a time when the Hindu leaders tried their best to induce the Musalmans to join the Congress. The Musalmans who kept themselves aloof from the Congress movement have now become the moving spirits of the Congress and they now consider themselves an integral part of the united nationality. But in spite of all this the attitude of their Hindu brethren has changed. They have become independent of the Muslims and they avoid even their shadows. They regard them as superfluous and obstructive. Bepin Chandra Pal has gone so far as to doubt their loyalty to the British Throne. But we are sure that the Musalmans will ever remain faithful and loyal to the Crown.

MEDINA, 1st July, 1918.

The *Medina* (Bijnor) of the 1st July, 1918, notes with regret the doubt as to Muslim loyalty that has been expressed by Mr. Bepin Chandra Pal, a staunch supporter of Home Rule and an advocate of national unity. If sympathy for Home Rule is tantamount to a disregard of Muslims who, though not powerful, form a necessary link, if the aim of self-government is to render the Muslim

helpless and if the object of national unity is to reduce the Muslims to a life of slavery, then Mr. Pal must remember that his ideals and dreams for Home Rule will never be realized.

MEDINA, 9th July, 1918.

The *Medina* (Bijnor) of the 9th July, 1918. says that while Christianity always excluded politics from religion, Islam has ever been associated with politics. But the case is different with our present-day *ulama*. The clergymen of Ireland have taken a bold step in politics by instructing their followers to oppose conscription. The followers of Islam and the standard-bearers of the religious community, if they still possess the light of discrimination, should ponder over the case of Irish clergymen, who in spite of the similarity of religion, race, political interest and other characteristics with England, are taking part in the politics of the day. What a change has been brought about by time, that sheep of the Christian flock should participate in politics while the religious heads of Islam, whose very religion is politics, should shudder at the word "politics." Leaving aside the word "politics" which our professors of learning do not like to hear, let us ask if our religion does not teach us to protect our holy places. Have not the Muslims been unjustly interned? Is it not an injunction of Islam to protest against injustice? But with the exception of one or two the *ulamas* have remained deaf and dumb.

All this is due to that horrible demon that has placed its iron claws on the hearts of the *ulama*, eclipsing the light of their conscience.

MEDINA, 5th July, 1918.

35. The *Medina* (Bijnor) of the 5th July, 1918, says that the present condition of Islamic *waqfs* is deplorable. In Muhammadan countries the Shaikh-ul Islam is in charge of the department. Even the despotic Government of Russia could not do without a Shaikh-ul Islam. It is regrettable that the Muslims of India have no share in such management. Endowments in this country are generally entrusted to the keeping of covetous and hard-hearted trustees. The United Provinces Government has had the matter under consideration for the last two years. There should be no further delay in threshing out the matter in the Legislative Council.

Religious endowments.

ABHYUDAYA, 6th July, 1918.

36. The *Abhyudaya* (Allahabad) of the 6th July, 1918 (received on the 9th July), publishes a contributed article in which the writer complains that the Deputy Commissioner of Hardoi, Khan Bahadur Saiyid Muhammad Hadi, dismissed an ahlmad on the ground of incompetency in Urdu simply because he has filled the Nagri and English form of fortnightly statement of cases in the Nagri script. This unreasonable prejudice against the use of the Nagri script besides being a violation of Government orders injures individual persons and wounds the feelings of all lovers of Hindi. The higher authorities should pay attention to the matter and see that the cause of Hindi is not injured in such a high-handed manner.

Urdu and Hindi.

V.—Miscellaneous.

OUDH PUNCH, 5th July, 1918.

37. The *Oudh Punch* (Lucknow) of the 5th July, 1918, has a cartoon in which an English gentleman named "A Reformer of India" is represented as turning on "the Tap of new Reforms" and an Indian is represented as holding a cow named "India." The letter-press runs thus:—

The *Oudh Punch*.

Expectancy for Reforms. *Indians:* We are dying of thirst.

Reformer: A few drops will be granted soon if you wait.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:

The 13th July, 1918.

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SELECTIONS FROM NEWSPAPERS

Published in the UNITED PROVINCES.

For the week ending 20th July, 1918.

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I.—Politics.

LEADER, 14th July, 1918.

The reform scheme.

1. The *Leader* (Allahabad) of the 14th July, 1918, and following dates has articles by Dr. Tej Bahadur Sapru on the reform scheme. He notes that the period previous to publication of the report was signalised by a regrettable exchange of mutual recrimination amongst politicians of different schools and asks for a renunciation of the view that those who support the scheme are sycophants and that those who do not are deliberately bent on wrecking it. The scheme he considers to be an honest attempt to grapple with the problem. Criticism resolves itself into two questions, viz., is the transition stage now recommended a substantial advance and is the official scheme better than the Congress-League scheme. The writer considers that the case for the appointment of the Governor as president and of an official member as vice-president of the Legislative Council is not convincing, but admits that there are good grounds against making resolutions binding on the executive. It is to be hoped that the popular view that the number of Indians and Europeans on the Viceroy's Council should be equal will be accepted. There is no reason why the elected members in the Council of State should not be equal in number to the official and nominated members. The comprehensive phrase "good government" needs close definition.

Mr. A. P. Sen and the Hon'ble Mirza Samiullah Beg wrote articles of a similar nature.

ADVOCATE, 14th, 17th and 19th July, 1918.

The *Advocate* (Lucknow) of the 14th July, 1918, criticises the reform scheme. The paper considers that the glaring defects of the scheme have sadly frustrated the expectations of the people. Over-cautiousness is the key-note; the advance is not substantial; sufficient recognition has not been accorded to the innate abilities of Indians to manage their own affairs; the scheme is unnecessarily complicated; inadequate regard has been paid to public opinion and the Congress-League scheme is openly flouted.

A contributed article in the *Advocate* of the 17th July criticises the official reform scheme. It is stated that the scheme will strengthen agitation and that Mr. Montagu threatened that he would hang up reform if he did not receive support. The example of Ireland is commended to Nationalist India which is advised to "agitate and organise."

A second article accepts the scheme as a genuine and important move in the direction of responsible government. Proposals affecting the Government of India need revision and improvement. The provisions regarding the allotment of funds for the transferred subjects are neither adequate nor equitable, inasmuch as no power is given to effect retrenchment in expenditure on reserved subjects. The status of Indians in the Army is vague and evasive.

Mr. B. P. Wadia of Madras in a third article says that the scheme does not satisfy popular aspirations and he doubts whether the pronouncement of August 1917 was borne in mind by the authors. Devolution is from official to official and not from official to people. The doctrine of self-determination is jettisoned and at the Peace Conference the Prussian may be inspired to say "If we are called on to apply the principle of self-determination to our African colonies, please see that you clear India of British soldiers." Liberty is placed at a discount. Every page of the report breathes autocracy and despotism. The nation is grossly insulted, as every paragraph of the report breathes distrust of the Indian, whose cry should be "Stand up, Parantapa, resolute to fight"; and surely "Nothing is more dear to the heart of the Kshatriya than righteous war."

The *Advocate* of the 19th July criticising the reform scheme complains that it does not abolish the restrictions imposed by the Defence of India and Press Acts and ask for a recognition of the principles embodied in the Congress-League scheme, while admitting revision of the details of the latter. A nation's march cannot be stopped. The Italian republic was not murdered for ever because the Austrian autocracy and the French republic vied with each other in shooting Italians. It is astonishing that at a time when British statesmen are reforming the House of Lords they should contemplate a Council of State for India.

INDIAN DAILY TELEGRAPH, 16th July, 1918.

The *Indian Daily Telegraph* (Lucknow) of the 16th July, 1918, advises Indian politicians to accept the reform scheme in its broad aspect, and to devote themselves to a consideration of the constitution of the committees to be formed for deciding the questions of the franchise and the transferred subjects.

AWAZA-I-KHALK, 17th July, 1918.

The *Awaza-i-Khalk* (Benares) of the 17th July, 1918, considers that the reform scheme does not breathe a spirit either of magnanimity or generosity. Had it been drafted by a liberal statesman and not by a member of the Indian Civil Service, the presentation of the case might have been deprived of its unfortunate sting. On the whole, however, it marks a substantial advance in India's political development.

HAMDAM, 10th, 12th, 13th and 17th July, 1918.

The *Hamdam* (Lucknow) of the 10th July, 1918, expresses surprise that the administration of justice which concerns people so closely in their every-day life has been included among the reserved "subjects."

Discussing the Montagu-Chelmsford report on constitutional reforms the *Hamdam* of the 12th July says that separate Muslim representation is necessary not only for ordered political progress but also for settled and peaceful good government, and urges that it should be "effective" and should be granted from the lowest to the highest rung of the ladder. Muslims would welcome the abolition of separate representation in provinces in which they are in a numerical majority provided they are given a more liberal franchise than the Hindus.

The reform proposals as a whole fall far below the expectations of educated Indians and will not in practice give them that share in the administration which was suggested under the Congress-League scheme. However, it must be admitted that a cautious step has been taken towards associating the representatives of the people in the work of government.

The *Hamdam* of the 13th July (received on the 16th July), says that if the two committees proposed to be appointed under the scheme are not entrusted with really important work and if they do not discharge their duties with sufficient liberality and breadth of view and do not frame regulations in accordance with those of the Houses of Parliament, then it is feared that the object of Mr. Montagu and Lord Chelmsford will to a great extent be defeated and the proposals will lead to no good, as the evil effects of faulty regulations have been fully demonstrated in the case of the Morley-Minto reforms and the Defence of India Act. The reforms suggested in the scheme are right, but it is a question whether the complicated and cumbrous system of government proposed will justify popular expectations and will not be crushed beneath its own weight. The success of the scheme depends entirely on the spirit in which its proposals are translated into practice. The bureaucracy should be prepared to make the share of the people in the administration a living reality instead of a farce.

Referring to the conflicting views expressed regarding the reform scheme the *Hamdam* of the 17th July invites the attention of Indians to the difficulties encountered by Englishmen in securing democratic control over their Government and to the sad case of Ireland, and advises them not to be immoderate in their criticism but to accept what they are getting and to strive for more.

OUDH AKHBAR, 12th, 14th and 18th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 12th July, 1918, says that though an authoritative pronouncement on public opinion regarding the scheme can be made only by the special Congress which will make clear whether Indian leaders are satisfied with it or not, it can say this much at first sight that though it differs from the Congress-League scheme and will not probably satisfy those who want self-government it surely makes a reasonable advance towards reform. If such a step had been taken ten years before, the country would have been in every way in a far better condition to-day. Public opinion will approve of the establishment of the Parliamentary Indian Committee, the transfer of the salary of the Secretary of State for India to the British estimates and the establishment of a Privy Council for India. But the powers of the Government of India will be enhanced and while the control of Parliament and the Secretary of State over it will be lessened, it will not be responsible to the Indian public.

The only change is that there will be two Indian members instead of one in the Imperial Executive Council, but there is not much to be thankful for in this as they will be nominated and thus not responsible to public opinion. In short, no

great change is proposed in the government of India, though the Council of State will be a hindrance instead of a help in legislation.

The Congress-League proposal for four to six members for the Provincial Executive Councils has been wrongly rejected on the ground of insufficiency of work because there is enough work and to spare.

The abolition of racial distinctions in the public services and the extended admission of Indians into the Civil Service will prove popular.

The greatest reform and the most important would be a Council of Princes and would be a fitting reward for their aid in the war.

We cannot help saying that the report does not coincide with the repeated declarations of the British ministers regarding their war aims.

The *Oudh Akhbar* of the 14th July says that the reform scheme proposes to give a little power to Indians by a most complicated method and thinks that Indian leaders will not be satisfied with this grant of nominal responsibility. Mr. Montagu and Lord Chelmsford have based their case against the fitness of Indians for responsible government on those very rotten arguments which have become the stock-in-trade of Anglo-Indian papers and have been so often exposed by their Indian contemporaries.

The report says that it is difficult to introduce responsible government in India as the people of India are, unlike those of Europe, poor, ignorant and helpless. But we would like to know what Europe is meant. Is it the Europe of the twentieth century or the thirteenth? Are the Indians of to-day even more ignorant and backward than the English of the thirteenth and fourteenth centuries?

The other shortcomings of Indians is said to be the difference of race, language, religion and caste among them. Indian publicists, however, do not set any value by this argument and do not admit that Indians should be permanently denied responsible government because they are poor and belong to different faiths.

The report also contends that the agriculturists who form the large majority of the population do not and cannot take an interest in politics, that the majority of the inhabitants are ignorant and that wealth is unequally distributed and the majority of the people cannot lay by any surplus capital after meeting the necessities of life. It is a matter for gratitude that the report has not, like the Anglo-Indian press, said that India is a golden goose and that the people have hoarded crores worth of gold and silver underground. It is a mercy that the truth that India is a poverty-stricken land has been admitted. But no comparison has been made between the India of to-day and the England, France and America of the time when they got responsible government.

It has also not been pointed out what percentage of literacy and what annual income per head would qualify Indians for self-government. In reality the Congress-League demands are based on the unassailable necessity for replacing by responsible government a government which has failed to make Indians rich and educated within a century and a half.

Referring to the *Pioneer's* appeal to Indians to trust England's word in regard to constitutional reforms, the *Oudh Akhbar* of the 18th July enquires how far the Montagu-Chelmsford report has shown its faith in Indians. At every place the report expresses apprehension that educated Indians, if given power, might oppress their ignorant brethren. Can distrust go further? We have always relied on England's promises, but what promise has been fulfilled up till now? Was the Proclamation of 1858 carried into effect? One Viceroy went so far as to try to alter the meaning of the Proclamation. If distrust were to disappear there would be no need for a scheme of reforms and everything would be settled. But, behold, the Arms Act continues as before. Is this a sign of trust?

BHARAT BANDHU, 9th July, 1918.

The *Bharat Bandhu* (Hathras) of the 9th July, 1918 (received on the 12th July), urges that the restrictions on the political activities of Mr. Tilak, Dr. Nair and others in England should be removed now that the reform scheme has been published, otherwise the announcement of the 20th August will be violated, which laid down that full opportunity for criticism of the scheme would be allowed. If Government is not willing to follow this course it should not have published the scheme for the present.

MASHRIQ, 11th July, 1918.

The *Mashriq* (Gorakhpur) of the 11th July, 1918 (received on the 15th July), says that Muslims are very gratified that their right of separate representation has been maintained intact and the Sikhs ought to be grateful to the Muslims that they have also got separate representation.

HINDUSTANI, 14th July, 1918.

The *Hindustani* (Lucknow) of the 14th July, 1918, says that the Montagu-Chelmsford report is free from the blemishes usual in similar official publications and is not only interesting but also statesmanlike. As regards the proposals, Indians have undoubtedly been disappointed to a certain extent by the rejection of the Congress-League scheme. Even those points which were the life and soul of the popular scheme have been conceded only partially. While Indians have been given practically complete freedom in local self-government and limited influence over Local Governments they get only slightly increased control over the Imperial Government. Though we regret that all our demands have not been conceded we must admit that an honest effort has been made to fulfil the promises made on the 20th August and that a step forward has been taken. The proposals are not showy but substantial and beneficial. In view of the sad case of Ireland we should welcome whatever we are getting. The granting of financial autonomy to provinces will mean that Local Governments will not suffer from lack of funds and will be free from the interference of the Government of India. Similarly, Local Governments will also enjoy legislative autonomy to a certain extent. We do not welcome the proposal to appoint committees to decide upon the constitution of Legislative Councils and upon the "subjects" to be transferred to popular control. Parliament itself should decide these matters. The "subjects" of agriculture, industry, public works, forests and higher education should also be transferred in full because they have no connection with the public peace.

ABHYUDAYA, 13th July, 1918.

The *Abhyudaya* (Allahabad) of the 13th July, 1918 (received on the 16th July), recognises in the reform scheme an honest endeavour on the part of Mr. Montagu and Lord Chelmsford to ascertain the true situation in the country and meet the political aspirations of the people. The tone of the report and the views embodied therein leave no doubts about the honesty of purpose and the impartiality of its authors. Unlike other reports the faults of officials have been explicitly recognised in this report. It is not surprising that Government has not accepted the Congress-League scheme and has formulated a scheme of its own. The new proposals, if carried out, will mark a distinct advance in progress. There are various defects in the official reform scheme which require to be remedied and there are also some important matters in which, if the powers of Indians are not increased, their interests are likely to suffer. For example, revenue and collegiate education should be included among the transferred subjects. The number of Indian members of the Indian Executive Council should equal that of the European members. The policy relating to the Council of State should be amended and the Legislative Council should be consulted in the framing of the budget. The official scheme is not so faulty as not to deserve consideration and discussion. Those who, like Mr. Tilak, Mrs. Annie Besant and the editor of the *Hindu*, belittle the scheme do not do justice to it. The people should try to get the defects of the scheme remedied but should not reject it without consideration. Wholesale opposition to the scheme will only injure Indians themselves.

RAHBAR, 16th July, 1918.

The *Rahbar* (Moradabad) of the 16th July, 1918, describes the reform scheme as wholly inadequate and says that in spite of the extensive changes proposed in the existing system of government little good is expected.

Indians do not object so much to the laws extant as to those who are empowered to enforce them and their bitter experience of the manner in which the Press and Defence of India Acts have been enforced has justified their distrust. In these circumstances it would have been better if the Indian members of Executive Councils were elected by popular vote instead of being nominated by Governors. The extension of separate representation to Sikhs would accentuate racial antipathies created by the grant of separate representation to Muslims. Muslims and Sikhs should now have no share in the general electorates.

The proposals regarding the future constitution of the Government of India faithfully reflect the ideals kept in view throughout the report. There can be no improvement in the Imperial Executive Council as the Indian members will continue to be nominated.

There can also be no improvement in the Imperial Legislative Council owing to the proposed creation of a Council of State. The Council of Princes may be a good thing but it would interfere with the freedom of the chiefs. In short, the scheme is wholly inadequate and unsatisfactory.

PRATAP, 15th July, 1918.

Commenting on the reforms report the *Pratap* (Cawnpore) of the 15th July, 1918 (received on the 16th July), acknowledges the sympathetic attitude of its authors and says that it has been drafted with an eye to the good of the people. There is nothing in the whole report to insult the feelings of Indians, and at places such sentiments have been expressed as are liberal and bespeak high-mindedness on the part of the authors. This is the first report in which such liberal sentiments have been expressed towards Indians. If the proposals embodied in the report are carried out, the reformed administration will be superior to the existing administration in several respects. Indians should be grateful for an honest attempt in the face of very strong opposition. But the proposals are not adequate in themselves to remove the sufferings of the people. They constitute such a labyrinth that they appear to grant at one place very substantial rights at another nothing at all. The power of the Governor to co-opt two more Europeans in the Executive Council nullifies the presence of an Indian member. It is not clear how the popular majority in the Legislative Council will be substantial. The reserved departments will be well off under the protecting hand of the Governor, but only troubles and humiliation will fall to the lot of the transferred departments, which will ultimately be stigmatised as inefficient and be retransferred. The Governor will have everything his own way in the name of peace and good government with the help of the grand committee appointed by himself, while the resolutions of the popular representatives will have only a recommendatory status. The Council of the Governor General will be worse off even than at present. The powers of the Governor General will be enlarged and it will be impossible, owing to the Council of State, to pass any progressive measure in the Indian Legislative Council. The Council of State will only provide facilities for the enactment of repressive measures. These reforms appear to make no provision for the industrial development of the country. They will have the effect of making the Government of India all the more autocratic. A few high posts and memberships of Council will not secure the salvation of the country or remove its degradation. Will these reforms raise the status of thousands of Indians in the colonies or benefit the millions of cultivators? Do they promise a brighter future for the people who are at present denied liberty of speech, writing, movement, self-defence and self-advancement? Will they abate a jot the autocracy of the provincial rulers?

ZUL QARNAIN, 14th July, 1918.

The *Zul Qarnain* (Budaun) of the 14th July, 1918 (received on the 17th July), says that the ably written report breathes sympathy and that the acceptance of the proposals embodied therein would mean the turning over of a new page in the political history of India. Mr. Montagu has differed from the Congress-League scheme only on questions of principle and has in many places expressed complete agreement with its objects. Of course he has been cautious and jealous of British prestige and it can therefore only be said that this is the first instalment of responsible government and an attempt to convince educated India that the British Government is not going to ignore India's demands.

PREM, 17th July, 1918.

The *Prem* (Brindaban, Muttra) of the 17th July, 1918 (received on the 19th July), says that the reform proposals, if carried out, will accentuate dissatisfaction in the country and difficulties in the administration. The transferred and reserved departments will constantly be at loggerheads. The scheme gives the people no power over the public purse and recommends no amendment in the Arms Act. It is sadly wanting in several other important respects.

AVADHBASI, 16th July, 1918.

The *Avadhbasi* (Lucknow) of the 16th July, 1918 (received on the 18th July), says that there are certain proposals in the reform scheme which would have been cordially welcome to Indians before the outbreak of the war, the publication of the Congress-League reform scheme and the initiation of the Home Rule agitation, but now they appear to be unsubstantial and incapable of satisfying the people. The rights which the people demanded in the Congress-League reform scheme are not conceded to them. The autocracy of the Government of India has not been abated in the least; on the contrary it has been augmented by the partial withdrawal of the control of the Secretary of State. The creation of the Council of

State is ominous. The proposed changes in provincial governments are merely gilded pills. On the whole the reform scheme has nothing to commend it as regards either quality or quantity.

The *Rohilkhand Gazette* (Bareilly) of the 8th July, 1918 (received on the 17th July), says that though the scheme is full of caution it shows that Government will not in future initiate legislation without consulting the popular representatives. Distinctions of colour and race are now abolished and Indians will now rise to the highest posts in their country's service. It has now to be seen how far Indians prove worthy of these boons. Those who desire these reforms should give every aid in the war so that it may be soon ended and the reforms may be introduced.

ROHILKHAND GAZETTE, 8th July, 1918.

The *Utsah* (Orai) of the 12th July, 1918 (received on the 15th July), says that the reform proposals, despite a great deal of outward show, are amazingly disappointing. The predominant note of the proposals is the maintenance of the authority of the officials intact. Despite the agitation of the Congress and the Muslim League unlimited authority has been placed in the hands of the bureaucracy. The Legislative Council has no doubt been expanded but all the same it still remains a puppet in the hands of the officials. The Council of State will have power on every occasion to lord it over the Legislative Council. The scheme has been formed on the assumption that Indians are totally unfit to manage their affairs.

UTSAH, 12th July, 1918.

The control of the Legislative Council over the budget and the finances is merely nominal, since the Provincial Councils will be subordinate to the Governor. The reserved subjects are all important ones while the transferred subjects, it appears, will be very ordinary ones, such as education and sanitation. The power of veto vested in the Governor in all matters is most dangerous. The constitution of the Legislative Council has been framed in such a way as to ensure the upper hand to the officials whenever necessary. In these circumstances we are unable to welcome the scheme which promises no improvement in the administration. Such reforms cannot lead us to our goal even within five hundred years. When the people have no hand in administration, all this paraphernalia is futile. The scheme which cannot enable the people to redress the grievances of the Bengal détenus to secure freedom of speech, writing, agitation and military organisation for themselves and do away with the existing repressive laws, cannot prove itself acceptable to Indians.

2. The *Hindustan Review* (Allahabad) for May and June has an article on Bengal in Transition in which the operation of the Defence of India Act is criticised. The Act is said to be a danger instead of a safety: even *pardah* women have been brought under its operation and persons who are held in the greatest esteem by the Indian masses have been enmeshed in its clutches.

HINDUSTAN REVIEW, May and June 1918.

Action under the Defence of India Act.

The *Awaza-i-Khalk* (Benares) of the 17th July, 1918, commenting on the action recently taken at Delhi against Mr. Asaf Ali and Pandit Neki Ram, characterises it as a clumsy method of suppression.

AWAZA-I-KHALK, 17th July, 1918.

The *Abhyudaya* (Allahabad) of the 13th July, 1918 (received on the 16th July), wonders whether the prosecution of Mr. Asaf Ali of Delhi and Mr. N. R. Vaidya of Damoh is not an indication of the recrudescence of the policy of repression. Elsewhere the paper protests against the prohibition of the circulation of *New India* (Madras) through the post office in the Punjab and wonders what purpose the authorities expect to serve by adopting this course.

ABHYUDAYA, 13th July, 1918.

The *Pratap* (Cawnpore) of the 15th July, 1918 (received on the 16th July), says that while the administrative reform scheme was yet in transit the *ma bap* (authorities) have begun to enforce the "new reforms" in the policy of repression. The arrest of Mr. Vaidya in the Central Provinces and of Mr. Asaf Ali and Pandit Neki Ram Sharma in Delhi are fresh instances of repression. The last two gentlemen should have kept their lips sealed even in private meetings, for had not the Chief Commissioner of Delhi interdicted their public lectures under the Defence of India Act? They should beware even now, otherwise they should be prepared to undergo repeated prosecutions.

PRATAP, 15th July, 1918.

The *Utsah* (Orai) of the 12th July, 1918 (received on the 15th July), says that while on the one hand the authorities are tempting the people with the reform scheme, on the other hand they are bent on trying repression once more. The

UTSAH, 12th July, 1918.

Delhi, Central Provinces and Bihar Governments are already trying repression and other Provincial Governments are also reported soon to be going to follow suit. Mr. Asaf Ali and Pandit Neki Ram Sharma have been arrested by the Delhi Government and will be prosecuted simply because they spoke in a private meeting. In the Central Provinces the secretary of the Home Rule League, Mr. Vaidya, has been arrested and is awaiting trial without being released on bail. In Bihar the prosecution of Mr. Pir Muhammad Munis appears to be the outcome of his co-operation with Mr. Gandhi in the Champaran affair. Government is not taking a wise course in following a repressive policy at the present critical moment.

MEDINA, 13th July, 1918.

The *Medina* (Bijnor) of the 13th July, 1918, reproduces Haji Ahmad's letter published in the *Jamhur*, in which the writer says that some servants of the C. I. D., together with the Superintendent of Police of Rutlam State, came to his house in Rutlam on the morning of the 25th June, 1918, and woke his eldest son, Hafiz Abdul Ghafoor, searched his house and, finding two copies of *Ahl-i-Hadis* and *Jamhur* and an old draft asking the Musalmans to appeal to the Secretary of State to release the Muslim internés, kept the Hafiz in custody throughout the night. On the 26th June, 1918, the Hafiz was escorted to Lahore. The offence for which he is detained has not been specified.

HAMDAM, 16th and 17th July, 1918.

Action under the Press Act.

3. The *Hamdam* (Lucknow) of the 16th July, 1918, expresses regret at the demand of security from the *Avadhbasi* (Lucknow), the only Hindi political organ of Lucknow, on account of its objectionable tone. Its writings are generally free from extreme views and its argumentative editorial notes are based upon patriotism and loyalty to the British administration.

The *Hamdam* of the 17th July publishes a letter from the editor and proprietor of the *Punjab* (Lahore) saying that on the 28th June, 1918, he was required by the Punjab Government to execute a bond to abstain, on pain of prosecution under section 124A, Indian Penal Code, from journalism till the termination of the war. He intends to execute the bond but assures the public that the *Punjab* can never die and will be revived some day or the other.

HINDUSTANI, 18th July, 1918.

Referring to the arrests of Home Rulers in Delhi and the action of the Punjab Government in interdicting the *New India*, the *Hindustani* (Lucknow) of the 18th July, 1918, characterises as short-sighted the action of Government in trying to throttle the press and the public at a time when the reform scheme is being presented to the public, and it is hoped that it will console Indians. The Punjab Government's treatment of the press and the demand of a security of Rs. 500 from the *Avadhbasi* will create difficulties instead of easing the situation.

AVADHBASI, 16th July, 1918.

The *Avadhbasi* (Lucknow) of the 16th July, 1918 (received on the 18th July), publishes an advertisement in bold letters on behalf of Shah Madan Mohan, Chauk, Lucknow, offering for sale the *Swaraj Katha* as a publication proscribed by the Delhi Government.

The same paper referring to the demand of security from it maintains that the articles, on the basis of which action has been taken against it under the Press Act, are not objectionable and assures the Deputy Commissioner that its intention never was nor is to write against Government through ill-will or contrary to law. The editor expresses the opinion that the translations of the alleged objectionable articles placed before the Deputy Commissioner were misleading otherwise he would not have demanded security. He asks to be supplied with a copy of those translations for his personal satisfaction. If this is not done he will be constrained to hold that he is a victim of the repressive policy which has begun to be reinforced as a complement to the reform scheme. Our path has become all the more stormy now, but we declare openly that we are not the least disposed to swerve from the royal road of truth and justice. In the ocean of subjection the liberal reform proposals of Lord Chelmsford and Mr. Montagu do not appear to serve as lifeboats. Selfish and sycophantic officials are lying in wait like alligators and crocodiles. But God is our protector and, buoyed up with patriotism and aspirations for liberty and unshakeable faith, we hope to reach the shore some day or other. If exhorting the people to attain liberty is a crime, we plead guilty to the charge. The general public is asked to help the paper to tide over the financial difficulties caused by the demand of security.

The *Pratap* (Cawnpore) of the 8th July, 1918 (received on the 9th July), says that Government has dealt kindly with it in demanding a security of only one thousand rupees but that this does not mean that the forfeiture of the first security and the demand of the second security can be held to be justifiable. We could have appealed to the High Court against Government's action, but it would only mean waste of money and energy as the High Court can redress no grievance against the Press Act owing to its inherent defects. Government's use of the Press Act against the paper instead of affording it an opportunity to prove its innocence by a prosecution under the sedition sections of the Indian Penal Code cannot be said to be consistent with the principles of justice. We have come to know that in certain quarters the policy of the *Pratap* and not the poem in question is regarded as the cause of the forfeiture of its security. The paper is alleged to be guilty of spreading false statements against Government. We emphatically repudiate the charge of these false accusers with all possible resentment and indignation. The paper has never condescended to have recourse to such mean practices. If we have ever made a mistake we have readily been open to correction. If men with these mistaken views will not change their attitude despite our repeated representations, it is nothing but prejudice on their part. The existence of the paper has become all the more hazardous owing to the liability to forfeiture of the fresh security and of the press the next time, but this difficulty will not stand in its way of adhering to its old policy of outspoken criticism in the cause of truth and right.

PRATAP, 8th July, 1918.

The *Leader* (Allahabad) of the 18th July, 1918, says that the order issued by the Punjab Government confiscating all issues of *New India* received in the Punjab is not calculated to serve any purpose other than that of advertising the paper and securing to it popular sympathy and support.

LEADER, 18th July, 1918.

Al Khalil (Bijnor) of the 8th July, 1918 (received on the 15th July), referring to the prohibition of the entry of the *Naqqash* into the Punjab, says that it would appear to be a great blot on the Punjab Government that a province that has given such loyal aid in the war should be so fond of objectionable literature. But the truth is otherwise. There is no decline in Punjabi loyalty, but as Punjabis are fond of papers and war news and the Punjab Government has established a censorship over certain papers the Punjabis satisfy their craving by resorting to foreign papers. The Punjab Government is only earning a bad name for oppression by its policy towards the local and foreign press. It should remove the censorship over the local press and then the demand for foreign papers in the province would automatically disappear.

AL KHALIL, 8th July, 1918.

It may be said that there is explosive material in the Punjab, but this can be ignited only by European matches and not by Indian ones.

4. The *Advocate* (Lucknow) of the 19th July, 1918, asks for the recognition of the principle that when a subject people cannot come to terms with an alien bureaucracy, the matters in dispute should be referred for arbitration to a benevolent neutral. This was the principle involved in Dr. Subramania Iyer's appeal to President Wilson.

Dr. Subramania Iyer.

ADVOCATE, 19th July, 1918.

Referring to Dr. Subramania Iyer's action in renouncing his titles, the *Medina* (Bijnor) of the 13th July, 1918, says that the winning of the admiration and esteem of the people brings more honour than Imperial titles.

MEDINA, 13th July, 1918.

5. *Al Khalil* (Bijnor) of the 8th July, 1918 (received on the 15th July), appeals to Muslims to collect funds for their internés during the *Id* week. Though it is impossible to make good the huge loss borne by the Ali brothers, something should be done at least for those whose bread-winners are interned.

The Muslim internés.

AL KHALIL, 8th July, 1918.

The *Sahifa* (Bijnor) of the 12th July, 1918, has several poems on the *Id* festival dedicated to different individuals. The following is a specimen :—

SAHIFA, 12th July, 1918.

It is no use writing *Id* good wishes to the internés,
They will not appreciate a message of happiness in their grief.
They stare at the roof of their prison instead of looking at the new moon.
May this new spot bring happiness to the depressed ones.
They sell things pertaining to *muharram* (grief) very cheap.

May this article be in demand.
Hail to Hasrat, Shaukat, Azad and Muhammad, who drink from the cup of the cup-bearer of Kausar (Prophet).
The guests of God reached Malta from Ka'aba.
The bearers of the *Quran* arrived in the house of the people of the Bible.
Congratulations to the Christians that your luck has brought the Christ of the time again for your guidance.
The gaol of the Franks was necessary to influence hearts, where has the beautifier of the prison gone from India?

AGRA AKHBAR, 14th July, 1918.

The *Agra Akhbar* of the 14th July, 1918, says that a glance at the *Id* cards bearing the pictures of Muhammad Ali and Shaukat Ali shows how confinement has told on their vigorous health. The internment of the Muslim leaders has marred their enjoyment of the *Id* festivities.

HINDUSTANI, 18th July, 1918.

Muslim affairs.

6. Referring to the fact that only 50 out of 1,000 copies of Hasrat's Diwan have been sold within a month "NASHTAR" writing in the *Hindustani* (Lucknow) of the 18th July, 1918, reproaches the Muslims for doing nothing practical for their community while proclaiming their patriotism in loud tones from the housetops. These pseudo-patriots would be exposed if a list were prepared showing how many among those who were ready to shed their blood at the Calcutta session of the League had paid Rs. 3 for this book.

In the same issue "NASHTAR" reminds M. Fazl-ul-Haq and M. Abdul Qasim of their oath at the last session of the All-India Muslim League to resign their Council seats if the Ali brothers were not released within two months. Seven months have already passed and the *Jamhur* ought to inquire of these gentlemen when they are going to redeem their promise which produced such outbursts of applause for them at the Calcutta session of the League and placed Saiyid Raza Ali and Saiyid Wazir Hasan in an awkward position.

HAMDAM, 9th and 19th July, 1918.

The *Hamdam* (Lucknow) of the 9th July, 1918, publishes a letter in which the writer, criticising Mr. Bepin Chandra Pal's apprehension of a Turkish invasion of India, assures Mr. Pal that Government officials are not so narrow-minded as to ignore the sacrifice of the Indian Muslims at the expense of their co-religionists on the battlefields of Mesopotamia, etc., and to doubt their fidelity at his instigation. The writer also questions the so-called sympathy of Mr. Gandhi and ridicules the credulity of the Muslim League.

The editor adds a note saying it is not proper to question the admirable attitude of Mr. Gandhi towards Islamic states or the services of the Muslim League which has in no way endangered the position of the Muslims through its compromise with the National Congress.

Referring to the action of the *Musafir* (Agra) in attacking Tej Bahadur Singh of Balrampur State for helping in the erection of a mosque, the *Hamdam* of the 19th July says that its remarks are insulting to educated Hindus and invites its attention to the generosity of the Emperor Aurangzeb who assigned *jagirs* to his Hindu subjects; also to the magnanimity of the Nizam of Hyderabad who spends a considerable sum in the protection of Hindu temples.

MUKHBIR-I-ALAM, 8th July, 1918.

The *Mukhbir-i-Alam* (Moradabad) of the 8th July, 1918 (received on the 12th July), says that at Moradabad Qazi Imdad Husain and Maulvi Muhammad Umar Daraz Beg and others protesting against the collection of subscriptions on the occasion of the *Id* festival for the Muslim internés, have published a notice asking the Central Muslim Bureau to explain the following charges:—

(1) Was not a considerable sum wasted in sending telegrams for the release of Muslim internés to the Secretary of State?
(2) Has Mr. Mazhar-ul-Haq, according to the proposal of the Muslim League, distributed Rs. 25,000 among the oppressed Muslims of Bihar?
(3) Is the statement of the *Naqqash* (Calcutta) concerning the retention of medicines worth about Rs. 30,000 in the possession of Dr. Ansari true?

(4) What is the constitutional agitation for which subscriptions are being collected? What are the views of lawyers?

(5) Is not the collection of subscriptions by sale of pictures containing the portraits of Muslim internés against the precepts of Islam?

TOHFA-I-HIND, 11th July, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 11th July, 1918 (received on the 15th July), complains that the local *Sewa Samiti* refused to distribute *pan* and *itar* on behalf of the Hindus to the Muslims at the *idgah* on the *Id* day. This shows that the excellent efforts for Hindu-Muslim unity made by the *Sewa Samiti* on the occasion of the last *Dasehra-Muharram* were inspired by ulterior motives or are now regarded by it as outside its scope.

MASHRIQ, 11th July, 1918.

Referring to the resignation of the Hon'ble Saiyid Wazir Hasan from the secretaryship of the All-India Muslim League, the *Mashriq* (Gorakhpur) of the 11th July, 1918 (received on the 15th July), urges that the Raja Sahib of Mahmudabad should also resign and their places should be filled not by Mr. Nabiullah or other Muslim Home Rulers but that poor Musalmans should be allowed to reform the League.

MEDINA, 17th July, 1918.

The *Medina* (Bijnor) of the 17th July, 1918, advises the present-day *ulama* to move with the times and says that if their wisdom is insufficient for present-day conditions it is their duty to make up their deficiency. They had better learn the secret of survival in this world and act accordingly.

Will Maulana Abdul Hai, secretary of the *Nadwa*, let us know the ideal which the institution aims at?

AL NAZIR, July 1918.

Al Nazir (Lucknow) for July 1918 commenting on the appeal of the Central Bureau for the help of Muslim internés, says that, considering the feeble response made in the matter of purchasing Hasrat's poem, it will not be strange if the present appeal proves a cry in the wilderness. A community so long weaned from political education is likely to remain callous to finer sentiments while other communities are active and alert. A woman gets up and collects Rs. 50,000 for a school in a few days and lakhs are offered to Tilak for national work. But it is different with the Musalmans whose leaders profit by the present ignorance of their brethren and obtain an easy entry into the Council which is their only objective. The Central Bureau is composed of members of this description and little can be hoped for. They should bow down their heads and spit upon their many coloured neckties and bleached collars as they are the chief cause of the present lethargy of the Muslim community.

AGRA AKHBAR, 14th July, 1918.

Referring to the death of the Sultan, Muhammad V, the *Agra Akhbar* of the 14th July, 1918, says that during the deceased monarch's reign Indian Muslims disapproved of Turkey's unfriendly attitude towards the British Government due to German intrigues and they have deeply regretted the loss of the holy places during the war. Still let us hope that the old friendly relations between the Ottoman and British Empires will revive with the accession of the new Sultan.

UTSAH, 12th July, 1918.

7. Referring to the reported offer of the Lieutenant-Governorship of Bihar to Sir S. P. Sinha, the *Utsah* (Orai) of the 12th July, 1918 (received on the 15th July), says that it will be a personal gain to Sir S. P. Sinha who has won the post simply through his sycophancy and smooth speech. The general public can never be satisfied with it.

Sir S. P. Sinha.

HINDUSTAN REVIEW, May and June 1918.

8. The *Hindustan Review* (Allahabad) for May and June in its editorial notes discusses political conditions in the various provinces. The prohibition of the import of certain papers into Burma is described as high-handed executive interference with the people's liberty and is said to have been condemned even by the *Madras Mail*: the order permitting Europeans to wear boots in pagodas is said to have caused very great acerbity of feeling throughout India: a wave of nationalism is said to have passed over Burma and the responsibilities for this lies with the policy of pin-pricks pursued by Sir Reginald Craddock, known in Simla as Sir Roughshod Headstrong.

Political and economic conditions in India.

Bengal is said to be in a mighty ferment over internments and daily we come across tragic accounts of suicides and hunger strikes.

India is said to have resounded from end to end with a cry of indignation at Lord Willingdon's behaviour at the War Conference at Bombay. The grant

of a passport to Dr. Nair of Madras is said to be indefensible and the country is said to be suffering from a feeling of injury and helplessness akin to despair.

PRATAP, 15th July, 1918.

The *Pratap* (Cawnpore) of the 15th July, 1918 (received on the 16th July), publishes a poem by SHAMBHOO DAYAL SRIVASTAVA which, translated, stands as below :—

Alas ! when a curse has had this effect,
That you, though a friend of the poor, forget us.
The moon scatters fire and affliction grows.
Giving up affection, parents have begun to hate.
Those who used to salute and sing promises do not allow even speech on various charges.
The virtuous and holy land is now full of sin.
There is no peace and happiness, but only wailings and lamentation.
Alas ! the unprincipled are committing immeasurable sin and mischief and are always measuring the necks of the weak, helpless and poor.

ARYA MITRA, 11th July, 1918.

The *Arya Mitra* (Agra) of the 11th July, 1918 (received on the 15th July), publishes a poem by BHAGWANT who ascribes the poverty of India to the heaviness of rent and taxation and the decay of indigenous trade and industry and the drain of the country's wealth to foreign countries. The cultivators are almost starving and their indebtedness is enormous. They are ill-clothed and therefore suffer very badly from diseases. Foreigners get big salaries and enjoy themselves, while Indians have to content themselves with poor and coarse food in their own country.

HAMDAM, 12th July, 1918.

Englishmen in Mesopotamia.

9. Referring to Mr. Khurshedji's statement regarding the arrogance of the Englishmen towards the Arabs in Mesopotamia, the *Hamdam* (Lucknow) of the 12th July, 1918, says that just as Englishmen in India sometimes consider it necessary for their dignity to treat Indians with contempt, so Englishmen and Anglo-Indians think it beneath their dignity to have any intercourse with the Arabs whom they treat with scant courtesy.

II.—THE ARMY.

PRATAP, 8th July, 1918.

Commissions for Indians.

10. The *Pratap* (Cawnpore) of the 8th July, 1918 (received on the 9th July), says that the *communiqué* regarding the grant of army commissions to Indians had better have remained unpublished. When about fifteen thousand officers will be required for the new Army of five hundred thousand men, why does Government not grant commissions freely to Indians ? It is again the old policy of distrust. Why should Indian youths be required to proceed to England and not receive training in the military colleges in India itself ? This is nothing but injustice and distrust. Why are Europeans engaged in commerce and industry to be combed out to officer the Army when such narrow treatment is meeted out to Indian youths ?

MUIN-UL-ISLAM, 7th July, 1918.

Referring to the grant of army commissions to Indians, the *Muin-ul-Islam* (Bijnor) of the 7th July, 1918 (received on the 13th July), says that these temporary concessions will last only till the termination of the war ; still let us hope that by their heroic deeds Indians will convince the military authorities that they are in no way inferior to their English comrades.

OUDH AKHBAR, 18th July, 1918.

Referring to the new rules regarding promotion in the Indian Army Reserve of Officers, the *Oudh Akhbar* (Lucknow) of the 18th July, 1918, says that if Indians also had been given Royal Commissions as freely as Englishmen, thousands of Indian youths would have been to-day in officers' uniforms. But commissions have been granted with very severe limitations. However, some day this distrust of Indians will disappear and Indians will then rise to the highest posts in the Army just as was the case in their country under Muslim rule and is the case now in other countries.

SURMA-I-ROZGAR, 8th July, 1918.

Pay of the sepoy.

11. The *Surma-i-Rozgar* (Agra) of the 8th July, 1818 (received on the 17th July), publishes a letter in which the writer says that the present demand of Congress leaders for an increase in the pay of Indian soldiers seems to be inconsistent with their agitation in the past for a reduction of the Army on the ground of economy, particularly during a time of war.

12. The *Zul Qarnain* (Budaun) of the 14th July, 1918, refers to a contributed article in the *Hindustani* (Lucknow) of the 11th July, 1918, complaining of the coercion employed in securing recruits in Budaun district, and says that no mention has been made in it of the exact places where such practices are alleged to be prevalent and the complaint appears to be a frivolous one. The correspondent should either withdraw his statement or publish a correct account.

Recruiting.

ZUL QARNAIN, 14th July, 1918.

The *Hindustani* (Lucknow) of the 14th July, 1918, advises those Indians who are displeased with Government at present to see what Mr. Gandhi, who is just now the most respected Indian patriot, is doing for recruiting and to follow his example. When a passive resister like Mr. Gandhi, who has been repeatedly to jail, goes about from village to village securing recruits and sends into the Army his own eldest son, who is married and has five children, it is time for the opponents of Government to think that Mr. Gandhi may be in the right, and they in the wrong. We hope educated people will give attention to Mr. Gandhi's actions and speeches.

HINDUSTANI, 14th July, 1918.

The *Pratap* (Cawnpore) of the 8th July, 1918 (received on the 9th July), says that much high-handedness and injustice is being practised in recruiting and that if other leaders were to co-operate in this work like Mr. Gandhi these evils would cease to exist. The writer wonders how it is that Mr. Gandhi finds no conflict between his principles of *ahinsa* and war preparations. It is certain that the line of conduct of Mr. Gandhi must be right, but the writer fails to understand it. Mr. Gandhi should proceed to Bihar where people are being prosecuted as a sequence to the Champaran affair.

PRATAP, 8th July, 1918.

III.—Administration.

13. The *Jain Gazette* for June 1918 complains of the arrangements for water at railway stations and asks for separate hydrants for Hindus and Muhammadans at all stations. At Moradabad there are separate water supply boxes but these are always locked.

Railways.

JAIN GAZETTE, July 1918.

The *Prem* (Brindaban, Muttra) of the 10th July, 1918 (received on the 13th July), asks Government to put down bribery and corruption said to be prevalent these days in connection with the provision of wagons, as the extra amount paid by the dealer is after all charged to the poor consumer who is already feeling the pinch of distress badly. Government should also reconsider the question of train services with special reference to the needs of the poor third class passengers, who deserve more consideration than the richer classes.

PREM, 10th July, 1918.

14. Referring to the recent announcement by the Punjab University Syndicate that the answer-books of an unsuccessful candidate will be re-examined on payment of a fee of Rs. 5, which will be subsequently refunded in case he passes, *Al Bashir* (Etawah) of the 9th July, 1918, congratulates the inhabitants of the Punjab on enjoying every facility in the matter of education. On the other hand it is regretted that our grievances against the Allahabad University still remain unredressed. The whims and vagaries of examiners of this University remain unchecked, because every proceeding of the University is strictly confidential, probably more so than the proceedings of any European Foreign office. With regard to the School-Leaving Certificate Examination, the public is still in the dark as to the minimum pass marks. There is no uniformity in its oral examination, because different examiners are sent to different centres to conduct the oral test. Owing to the extraordinary strictness of our University, the public has begun to think that Government intends to stop higher education.

University examinations.

AL BASHIR, 9th July, 1918.

15. The *Tohfa-i-Hind* (Bijnor) of the 11th July, 1918 (received on the 15th July), publishes a contributed article in which the writer referring to the new draft of the Tenancy Bill regrets that sections 13 and 14 of the old Act, which were of no help to cultivators, have been perpetuated; the rights of zamindars in regard to gardens have been prejudiced and means have been provided for dishonest tenants to evade payment of rent by declaring themselves insolvent. The zamindars of these provinces

The Tenancy Bill.

TOHFA-I-HIND, 11th July, 1918.

should represent their grievances to the Local Government if they want to safeguard their rights.

PREM, 10th July, 1918.

The War Loan.

16. The *Prem* (Brindaban, Muttra) of the 10th July, 1918 (received on the 13th July), urges the United Provinces Government to follow the example of the Burma Government in issuing an order that those who cannot subscribe one hundred and fifty or two hundred rupees towards the War Loan should not be asked to contribute anything, so that "there may be no opportunity for high-handedness on the part of subordinate officials."

HAMDÀM, 19th July, 1918.

The high prices.

17. The *Hamdam* (Lucknow) of the 19th July, 1918, says that the price of salt has artificially been forced up. In order to regulate it the sharp practices of dealers should be curbed.

OUDH AKHBAR, 17th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 17th July, 1918, says that the high prices of cloth and salt have become so oppressive that they have caused dacoities in Bengal, and Lord Ronaldshay's speech makes it clear that there can be no reduction of the prices of cloth until the spinning and weaving industries are revived. However, necessity is the mother of invention, and if the Indian cloth industry, which was at the height of its prosperity during the eighteenth century and was practically killed by Lancashire, can be revived, the present scarcity will prove a blessing in disguise. How amazing it is that while cotton is produced in the country and Indians are such experts in the art of weaving matters have now come to such a pass that "beauties go about unveiled and martyrs unshrouded" till cloth is received from England or Japan.

HAMDAM, 18th July, 1918.

Registration of marriages.

18. The *Hamdam* (Lucknow) of the 18th July, 1918, appreciating the Hon'ble Seth Yaqub-ul Hasan's intention to move, in the Madras Legislative Council, a resolution proposing the establishment of registration of Muslim marriages and divorces in Madras, says that the system should be encouraged in all provinces in order to obviate difficulties experienced in obtaining correct evidence regarding divorce and marriages.

ROHILKHAND GAZETTE, 8th July, 1918.

Municipal affairs.

19. The *Rohilkhand Gazette* (Bareilly) of the 8th July, 1918 (received on the 17th July), appeals to the Collector of Bareilly to rescind his order permitting the erection of gambling booths in the very heart of the city, which, besides encouraging immorality, filch money from the pockets of the poor.

The same paper says that the condition of local municipal girls' schools is unsatisfactory as there are no trained lady teachers.

It is all the more regrettable that the proposal to establish a municipal training school for female teachers has been rejected by the Educational Committee.

The Educational Superintendent, who should confine his whole attention to primary education, is wasting his time on matters relating to secondary education.

MUSSOORIE TIMES, 12th July, 1918.

A letter in the *Mussoorie Times* of the 12th July, 1918, complains of the drainage and general sanitary arrangements of Mussoorie.

CAWNPORE JOURNAL, 13th July, 1918.

The *Cawnpore Journal* of the 13th July, 1918, criticises the sanitary arrangements of Cawnpore and notes that although the pay of employés of the Health department has been increased, there is no perceptible improvement in sanitation and the methods of the staff are dilatory.

ARYA MITRA, 11th July, 1918.

The *Arya Mitra* (Agra) of the 11th July, 1918 (received on the 15th July), complains that the Agra municipality does not pay any regard to the convenience of the largest section of the population since it neither conducts its proceedings nor publishes its notices in Hindi. Hindi should have the same place in all the transactions of the municipality as Urdu.

ANAND PRACHARAK, 7th July, 1918.

Discussing the administration report of the local municipality for the year 1917-18, the *Anand Pracharak* (Muttra) of the 7th July, 1918 (received on the 12th July), urges that instead of the present highly-paid European water-works superintendent for whom a costly house is also required the board should employ a low-paid Indian engineer.

The complaint of the public regarding the non-supply of connections in private houses should be removed and the sanitation of the town should be improved by increasing the number and pay of sweepers. New schools should also be opened and preliminary steps taken towards the introduction of free and compulsory education.

MR. T. N. BHARGAVA, proprietor, Messrs. Tulsi Ram and Sons' Factory, Hazratganj, Lucknow, writing in the *Oudh Akhbar* (Lucknow) of the 14th July, 1918, states that he and his cousin, Mr. Bishan Narain Bhargava, proprietor of the Newal Kishore Press, inspected the Volunteer Guard at Katra Maqbulganj on the night of the 29th June and were taken through the numerous narrow lanes of this quarter by the captain, Mr. Baldeva Sahai Srivastava. The captain and other officers are to be congratulated on the excellent arrangements for watch and ward made by them in these crooked lanes. OUDH AKHBAR, 14th July, 1918.

These *muhalla* guard parties will prove effective in saving the city from *badmashes* if they are brought under a central organisation.

It is a pity that the municipal arrangements for lighting are not good. Lamps go out by midnight while many dangerous corners possess no lights. The municipal authorities should redress these grievances.

Commercial and industrial affairs.

20. A correspondent in the *Leader* (Allahabad) of the 20th July, 1918, commenting on the rumour that Messrs. Ralli Brothers have been given the exclusive right for three months to supply the Army with cereals, *gur*, etc., says that when it was proposed to give the jute contract, the opposition of European merchants defeated the project, but as Indian merchants have not the necessary combination and organisation to make their influence felt, they must see business passing out of their hands into those of Messrs. Ralli Brothers. LEADER, 20th July, 1918.

Discussing the post-war economic policy of the Empire as proposed by the Imperial War Conference, the *Prem* (Brindaban, Muttra) of the 10th July, 1918 (received on the 13th July), emphasises that India should no longer remain only a producer of raw materials but should be enabled to convert at least half of its raw material into finished products, otherwise Indians will be unable to maintain existence owing to their ever-growing poverty. PREM, 10th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th July, 1918, says that neither Indians nor their Government know how to take advantage of special situations. When war was declared a splendid opportunity was offered for local manufactures. If Government had desired to encourage a few industries there would have been no difficulty in securing capital from India and machinery from America. But instead it only appointed a Commission to consider what articles should be manufactured in India and its report is still under consideration. Japan has utilised the opportunity to the fullest extent and stolen a march on us. During the last four years Japanese exports have risen by 170 per cent. Japan is manufacturing all kinds of articles while we depend for everything on foreign countries. OUDH AKHBAR, 18th July, 1918.

IV.—MISCELLANEOUS.

The war.

21. The *Oudh Akhbar* (Lucknow) of the 13th July, 1918, in discussing the various factors responsible for the lull on the Western front says that the death of Sultan Muhammad V will effect some change in Turkish policy and this will contribute to delay in the resumptions of the German offensive in France. OUDH AKHBAR, 13th and 18th July, 1918.

The *Oudh Akhbar* of the 18th July thanks the Maharaja of Patiala for his recent Mansion House speech in which he dwelt on India's services in the war. Some Anglo-Indian papers sometimes minimise India's services out of obstinacy, and it was a great service the Maharaja rendered to his country in proving the loyalty of India.

The *Pratap* (Cawnpore) of the 15th July, 1918 (received on the 16th July), says the comparative lull in France is not to be accounted for by the advent of the American troops, though they have been a great source of reassurance to the Allies, for they have not added so much to their strength as to render German offensives improbable. The fact seems to be that both sides are engaged in considering the question whether the war should be continued or ended. If Britain PRATAP, 15th July, 1918.

wants to face the Germans relying on the support of America alone, she is mistaken and Germany too is mistaken if she thinks that she will be able to capture Paris or Dover or get the Allies to agree to her own peace terms. The fact is that Britian relies on her own strength and knows that the war can be decided by it. On the other side Germany is in a very tight corner. If she fails in the next offensive her pride and prestige will be humbled to the dust.

AL KHALIL, 8th July, 1918.

Al Khalil (Bijnor) of the 8th July, 1918 (received on the 15th July), says that perhaps the Turks have taken Tabriz, since Sweden has been asked to confirm the news regarding the demolition of the American Consulate there. If the news be true, it is a pity that the Turks did not respect the neutrality of America which as yet has not declared war against them.

HAMDAM, 17th July, 1918.

The Maude Memorial.

22. Referring to the proposed establishment of hospitals and schools in Mesopotamia in memory of General Maude, the *Hamdam* (Lucknow) of the 17th July, 1918, expresses the hope that due regard will be shown in these institutions not only to local customs but also to national and religious sentiments, and that they will be so designed as to prove of practical good to the people of Mesopotamia.

ARYA MITRA, 11th July, 1918.

The *Arya Samaj* and the Dholpur State.

23. The *Arya Mitra* (Agra) of the 11th July, 1918 (received on the 15th July), says that the demolition of the *Arya Samaj mandir* in Dholpur and the non-fulfilment of its pledge by the State regarding the grant of the adjoining land to the *Arya Samaj* have grievously wounded the feelings of the Arya Samajists and will soon cause a serious convulsion in *Arya Samaj* circles.

The editor urges various *Arya Samaj* bodies to pass resolutions of protest against the action of the Dholpur Darbar and thus show the Maharaja that they will not put up with injustice.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

LEADER, 21st July, 1918.

The reform scheme.

1. The *Leader* (Allahabad) of the 21st July, 1918, and following days has articles dealing with the reform scheme. It commends the advice of the *Times of India* to Indian leaders to rally in support of the reform scheme lest the British people be driven to doubt their political sagacity. The proceedings at the Bengal Provincial Conference were permeated by a spirit of intolerance and gave no evidence of capacity to act in a responsible manner.

Referring to comments by other Indian papers on its attitude to the scheme, the paper says that in this hopeless land there appears to be only one test of sincerity in patriotism, viz., opposition to official proposals, and steps should be taken in these provinces to give organised expression to collective opinion by following the example of Bengal in founding its National Liberal League. It is necessary for the old party in the Congress to decide whether to attend the special Congress at Bombay where the way of thinking and acting of Mrs. Besant will prevail or whether to create a platform for themselves.

ADVOCATE, 21st July, 1918.

The *Advocate* (Lucknow) of the 21st July, 1918, criticising the reform scheme says that the three paragraphs dealing with military service disclose no solatium for the progressive politician who believes in the British sense of justice and fair play. The proposals in regard to the services do not remove racial disabilities. Indians are not beggars screaming for alms. They want bare justice and it is denied. The Moderates may think that something is better than nothing but to the nationalists nothing is better than nonsense. It is an insult to Sir Sankaran Nair for the *Leader* to say that he is prepared to hail the reforms as satisfactory, since it is an open secret that he had to fight every inch of the ground with the bureaucracy.

MEDINA, 17th July, 1918.

The *Medina* (Bijnor) of the 17th July, 1918, considers the Montagu-Chelmsford proposals to be an improvement on the Minto-Morley reforms, as unlike the latter they represent a genuine attempt to introduce self-government. It is, however, a pity that the importance of the Muslims has been practically overlooked though their unquestionable loyalty has been acknowledged. The Muslims, who were once rulers, first stood shoulder to shoulder with the conquered races and then after 1860 even the conquered races did not continue to treat them as equals and Government also began to show more favour towards other communities. Still the Muslims did not commit revolutionary crimes. But Mr. Montagu did not receive their deputation and the Muslim leaders were not released nor were restrictions removed from their press. They do not receive equal representation in Councils and the administrative services. The League and Congress arrived at a complicated compromise which cannot be justified, as when the importance of Muslims is admitted there should be no hesitation in granting them adequate representation. The Muslims should also have their own religious courts which even the tyrannical Russian Government has conceded.

BHARAT BANDHU, 16th July, 1918.

The *Bharat Bandhu* (Hathras) of the 16th July, 1918, says that the reform scheme shows that Mr. Montagu and Lord Chelmsford have real sympathy with India and have sincerely endeavoured to give India some real measure of self-government. In the matter of local self-government really great powers have been given to Indians, while substantial rights have been conceded in the matter of provincial autonomy but little real power is given as regards the Government of India. The paper suggests that in the provincial administration there should be at least two ministers and they should stand on the same footing as the members of the Executive Council. It is necessary for the well-being of the country that Indians should support the general policy of the scheme and should endeavour to secure necessary modifications in it for the good of the country.

UTSAH, 19th July, 1918.

The *Utsah* (Orai) of the 19th July, 1918, commenting on the reform scheme admits it to be superior to the Minto-Morley scheme of reforms. It brings Home Rule within the limits of possibility. Mr. Montagu's proposal to give Indians control only over certain departments of the Provincial Governments is not approved of. The paper desires that Indians should first be given some power over the Government of India. Real self-government is only that in which the popular representatives have full control over the budget, and the decisions of the legislature

are binding on the executive. Mr. Montagu, while admitting the Congress-League scheme as most approved of by the public opinion of the country, has tried to trample it under foot.

The paper of the same date considers the permission granted by Government to Mr. Tilak to proceed to England to conduct his case to be possessed of peculiar significance. The paper attributes it to a desire on the part of the authorities to remove him from India in order to diminish the intensity of the agitation for satisfactory reforms.

CAWNPORE SAMACHAR, 21st July, 1918.

The *Cawnpore Samachar* of the 21st July, 1918, commenting on the reform scheme says that the scheme is entirely different from the Congress-League scheme and will not satisfy the Home Rulers. It admits that the scheme is a step forward and includes some very useful proposals but at the same time has very serious defects. The Government of India remains entirely uncontrolled and the authority of the Governor General in Council has been enhanced. The Government of India is not to be accountable to the legislative assembly for any of its actions. The changes recommended in the Provincial Governments are also very satisfactory.

HAMDAM, 18th July, 1918.

Discussing the portion of the Montagu-Chelmsford report which traces the course of Muslim political feeling during the last decade, the *Hamdam* (Lucknow) of the 18th July, 1918, indignantly denies that the *Anjuman-i-Khuddam-i-Ka'aba* was founded by Pan-Islamists or had any political motives underlying it. It was a purely religious organisation and it is surprising that it was suspected of having political objects in view. The so-called Pan-Islamic peril has its abode only in the fevered imaginations of certain selfish European politicians. No doubt Muslims all the world over are bound to each other by ties of religious brotherhood, but this does not mean that Muslims are being incited to throw off the yoke of non-Muslim rulers.

The attitude of Russia towards Turkey and her desecration of Meshed, her practical domination of Tabriz and her efforts to bring Baghdad, Kerbala and Najaf under her influence naturally created among Muslims the apprehension that the safety of their holy places might be endangered and they established the *Khuddam-i-Ka'aba* as a matter of course out of purely religious motives.

The report has rightly probed the causes of Muslim unrest, but it is a pity that it has offered no suggestions to remove them. A promise should at least have been made to reconsider the case of the Muslim internés, to establish a Muslim department of justice and to grant them special rights of separate representation.

OUDH AKHBAR, 16th and 18th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 16th July, 1918, says:—Apart from the merits of the reform scheme its most ominous feature is that it is creating a split in the Indian camp. The Anglo-Indians are pleased at the signs of discord and are patting the Moderates on the back while maligning the Extremists. It should be borne in mind that Indian intelligence is at present on its trial and if Indian politicians become divided into parties over the reform scheme it will spell irreparable disaster. Irish nationalists have not succeeded in securing Home Rule simply because of the radical differences between the Sinn Feiners and the Ulster Unionists. It was only because of the Hindu-Muslim political alliance in 1916 that Government made its announcement of the 20th August, 1917.

If Hindus and Muslims had been disunited no heed would have been paid to the Congress-League demands. Russia's misfortunes are due to the chaotic conflicts of political parties there. Indian politicians should not therefore permit themselves to be egged on into mutual quarrels, no matter what the Anglo-Indian press says. The whole country should arrive at unanimity regarding its views on the reform scheme so that its voice may be effective. In these circumstances it is a pity that while most of the Indian papers have not approved of the scheme the *Bengalee* (Calcutta) and the *Leader* (Allahabad) have welcomed it most heartily and a new political organisation has been started in Calcutta. This furnishes clear evidence of danger ahead. We do not urge that the scheme should be rejected outright or accepted without due deliberation, but it should be borne in mind that the majority of Indian leaders condemn the scheme, not excluding the non-Brahmans. Only Anglo-Indians approve of it, because they realise that it contains the shadow and not the substance.

The *Oudh Akhbar* of the 18th July says that, contrary to the popular demand, the scheme proposes an increase in the powers of the Governor General in Council by making him independent of the Legislative Council and suggesting a decrease in the powers of the Secretary of State for India. It is useless to have a two-thirds non-official majority in the Imperial Council when all real legislative authority will be vested in the Council of State. The Bills passed by the Imperial Legislative Council will be of a merely recommendatory nature and will refer only to matters of minor importance. At present all Bills must pass the Legislative Councils, but when we get the first instalment of responsible government the Viceroy can get a Bill passed through the Council of State without consulting the Legislative Council merely by appending his signature to a certificate. A certificate will enable the present Defence of India Act to be passed through the Council of State without any hindrance and to be placed permanently on the Statute Book. When we ponder over these things we wonder whether the scheme is the first step towards responsible government and, if so, how. As regards Local Governments the proposals seem to be based on the Curtis scheme with this difference that while Mr. Curtis made nominated ministers responsible to the elected members of the Legislative Council Mr. Montagu and Lord Chelmsford make them responsible to nobody. The utmost the Legislative Council can do is that it may refuse to vote the budget for the transferred subjects but this will only bring about a deadlock.

The nominated ministers cannot be removed for three years by any authority whatsoever and the voters can discard them only at the next general election. The only genuine concessions made are the right of voting on the budget and the extensions of the franchise; these are said to constitute a bold advance towards self-government. Some people may be satisfied with even less, but the present proposals can never satisfy the real needs of the people. We will not be fully free even in the matter of local self-government as there will be a local self-government board over our heads.

HINDUSTANI, 21st July, 1918.

The *Hindustani* (Lucknow) of the 21st July, 1918, congratulates Sir Harcourt Butler on the portion of his Meerut speech referring to the constitutional reforms, and though holding that the scheme admits of improvement, agrees with His Honour's view that it should be accepted and that the rulers and the ruled should co-operate to make it a success.

MASHRIQ, 18th July, 1918.

The *Mashriq* (Gorakhpur) of the 18th July, 1918, says that the adoption of the proposed constitutional reforms in their entirety will produce a strange transformation in India. It will be a unique test of the capacity and toleration of Indians. If the different communities show themselves free from religious prejudice in local and municipal boards as well as in the Education and Appointment departments, all the defects now found in the proposals will vanish in due course. It is satisfactory that the writers of the report have rejected the Congress-League scheme which was drafted without due regard to the real wishes of the country. Had the Muslim League acted in accordance with Muslim feelings it would not have had to face this discomfiture. Musalmans should not wait for a lead from the Muslim League in the matter of local representation but should go ahead independently. The Minto-Morley reforms failed to secure a Muslim majority but the Government should now ensure that Muslim views are given the weight they deserve in the Councils as well as in local boards and in the services. If the Muslim minority is left to the mercy of the non-Muslim majority the result will be disastrous to Musalmans and dangerous to the Government. Musalmans should not be encouraged to join hands with the Extremists in perpetuating a running sore of agitation.

PRATAP, 22nd July, 1918.

Continuing its comments on the reform scheme in the issue of the 22nd July, 1918, the *Pratap* (Cawnpore) admits that it embodies some good proposals which will go far to reform provincial administration, but none of them give any powers to the people to do anything on their own responsibility or to get it done by officials. No doubt the Provincial Legislative Councils will contain a non-official majority, but this concession has been practically nullified in other ways. The non-official members can bring about no changes in the budget without the consent of the Governor who can appropriate any amount for the reserved departments in the name of order and good government. The ministers in charge of transferred

departments will become unpopular if they propose any fresh taxation. The proposed division of departments into reserved and transferred ones is highly defective and if no improvements are made in the financial provision for the latter only the boldest optimists can support the scheme. The Governor will be able to get any measure passed, despite the opposition of non-official members, through the help of his Council and the grand committee which will be generally subservient to his wishes owing to the nature of its composition. The Indian member of the Executive Council cannot have sufficient influence over the Governor to be able to dissuade him from acting arbitrarily, for the latter will always have the support of the European members.

The liberty which is being granted in provincial matters will be merely nominal and so will be the responsibility of the provincial authorities to the people.

ABHYUDAYA, 20th July, 1918.

The *Abhyudaya* (Allahabad) of the 20th July, 1918, says that though the proposed transferred departments are important yet their number is inadequate. The subject of University education should also be included among the transferred subjects. It is only proper for the present that the police and the courts should be treated as reserved subjects.

ANAND, 8th and 15th July, 1918.

The *Anand* (Lucknow) of the 8th and 15th July, 1918 (received on the 19th July), says that though Mr. Montagu and Lord Chelmsford have shown whole-hearted sympathy with Indian political aspirations yet the scheme drafted by them is not calculated to give entire satisfaction to the people. The authors of the report appear to have yielded to the opposition of the Civil Service and the Anglo-Indian mercantile community. The reforms proposed by the Viceroy and the Secretary of State do not enable Indians to control the administration, yet they are a distinct advance on the existing unsatisfactory state of things. They do not deserve rejection, but agitation should be made to get them improved.

ZUL QARNAIN, 21st July, 1918.

Action under the Press Act.

2. Referring to the internment of Mr. Asaf Ali and Pandit Neki Ram and the prohibition of the entry of *New India* into the Punjab, the *Zul Qarnain* (Budaun) of the 21st July, 1918, says that it does not become Government to throttle the public and the press. At the same time it is incumbent on the people to make very cautious use of their tongues and pens at this juncture.

CAWNPORE GAZETTE, 23rd July, 1918.

The *Cawnpore Gazette* of the 23rd July, 1918, characterises the orders of the Punjab Government against the *Observer*, *Naqqash*, *New India* and *Punjab* as *nadirshahi* (tyrannical) and urges every justice-loving person to raise his voice against them. The Government of India should restrain the Punjab administration from such arbitrary action.

UTSAH, 19th July, 1918.

The *Utsah* (Orai) of the 19th July, 1918, condemns the order of the Lieutenant-Governor of the Punjab prohibiting the circulation of *New India* in the Punjab as a serious abuse of the Post Office Act. It says that the order, instead of serving its intended purpose, will only increase the sympathy of the Punjabis towards the *New India*. Similarly, the United Provinces Government have committed a serious blunder in demanding security of Rs. 500 from the *Avadhbasi*. This use of the strangling Press Act is inconsistent with His Honour's exhortations for co-operation.

TOHFA-I-HIND, 18th July, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 18th July, 1918 (received on the 22nd July), says that the Press Act stands in the way of newspapers frankly presenting public opinion to Government. The times are gone when newspapers were conducted by insufficiently educated persons out for a living. The majority of papers are now run by conscientious people. Government should therefore remove the restrictions imposed on the press.

PRATAP, 22nd July, 1918.

Referring to recent repressive action against certain papers in Delhi, Burma and the Punjab, the *Pratap* (Cawnpore) of the 22nd July, 1918, sarcastically pays a tribute to these phases of the administration. If the condemned papers are really objectionable, why are they not stopped altogether?

The same paper says that the demand of security from the *Searchlight* shows what trust the Bihar Government reposes in the local leaders. Bihar can make no progress in journalism so long as Government continues its repressive

policy in respect of such papers as the *Kamla*, the *Searchlight*, the *Express* and the *Patali Patra*.

The same paper says that although it cannot express any definite opinion on the two alleged objectionable articles in the *Avadhbasi*, not having perused them, yet they could not be venomous, as though the paper is a Home Ruler it has never transgressed the bounds of law. For ordinary mistakes a warning instead of a demand for security would have sufficed. But those who wield autocratic powers have a different standard of right and wrong. The people need not complain against the authorities about this, but on the contrary should be grateful to them, for the very existence of newspapers depends upon their mercy. People should help to keep the *Avadhbasi* going in order to show that a Home Rule paper can survive a fine of Rs. 500.

MEDINA, 21st July, 1918.

Action under the Defence of India Act.

3. The *Medina* (Bijnor) of the 21st July, 1918, is at a loss to understand the causes that led to the internment *(sic)* under the Defence of India Act of Mr. Asaf Ali, who, unlike Mr. Iyer, did not communicate with President Wilson on Indian politics and who, unlike another Madras gentleman, did not seek the assistance of Germany.

The use of the Act in his case seems to be unjust. Is it not intolerable that our honest attempts for the release of Muslim internés have been vain, when agitation by Home Rulers effected the release of Mrs. Besant and her colleagues ?

PRATAP, 22nd July, 1918.

The *Pratap* (Cawnpore) of the 22nd July, 1918, refers to the action recently taken under the Defence of India Act against certain Home Rulers in Delhi, Damoh and Gujrat and wonders whether these causes of discontent make for calm consideration of the reform scheme. When papers and individuals are thus repressed on the publication of the reform scheme God only knows what will be done when the reforms are actually introduced.

OUDH AKHBAR, 23rd July, 1918.

The Sedition Committee's report.

4. The *Oudh Akhbar* (Lucknow) of the 23rd July, 1918, says that the publication of the report of the Sedition Committee at this juncture will prove singularly helpful to Sir Valentine Chirol in his case, as the report shows up Mr. Tilak as a suspect and quotes speeches for which he has been convicted.

HAMDAM, 24th July, 1918.

The interned Muslim leaders.

5. The *Hamdam* (Lucknow) of the 24th July, 1918, welcomes the formation of an association of the *ulama* of Bihar for the defence of Muslim interests and publishes the proceedings of the first gathering of the *ulama*. Among the resolutions passed at this meeting the following relate to Muslim internés :—

(1) This *anjuman* is of opinion that Maulana Mahmud Hasan has ever lived a peaceful life and the *ulama* of Bihar are very uneasy on account of his internment and beg the Government of India that Muslims should be given an opportunity of benefiting by his freedom.

(2) The *ulama* desire the release of Maulana Abul Kalam, Messrs. Muhammad Ali and Shaukat Ali and other interned Muslims and consider their freedom extremely necessary for the defence of their political rights, especially in connection with the proposed constitutional reforms.

OUDH AKHBAR, 24th July, 1918.

Europeans and Indians.

6. Referring to an assault on Mr. Hasan Imam by Mr. Clayton in a railway train the *Oudh Akhbar* (Lucknow) of the 24th July, 1918, says constitutional reforms may be introduced, Sir S. P. Sinha may be made a Lieutenant-Governor, Legislative Councils may be expanded, the Indian element may be increased in Executive Councils, and 33 per cent. of the Civil Service posts may be given to Indians, but so long as Indians are regarded with contempt simply because they are Indians and so long as the idea continues to prevail in official as well as non-official European quarters that the Indian is inferior as a man to the European, no reforms will effect any good. India wants justice and desires that an able Indian should not be excluded from any post, high or low, simply because he is an Indian. There should be no colour distinctions in markets, parks, court-rooms, hotels, refreshment rooms and railway carriages.

It is not fitting that while Indians are packed like luggage in one compartment, a single Indian Christian or Anglo-Indian travels alone in another compartment simply because he has a hat on his head or that, as happens more often, the compartment reserved for Anglo-Indians goes empty. This unnecessary distinction is highly painful and serves no purpose beyond wounding Indian feelings.

It is satisfactory to note that Mr. Hasan Imam has demanded Rs. 15,000 as damages because the offender insulted the Indian nation by his action. But we will ask Mr. Hasan Imam also if he thinks that Rs. 15,000 will make amends for the insult offered to the nation?

Home Rule for India.

7. The *Utsah* (Orai) of the 19th July, 1918, publishes a poem by RAM SAHAI TIWARI in which he says that when Home Rule is granted to India all will enjoy peace and prosperity; dependence will be removed and wicked repressive policy will vanish. — **UTSAH, 19th July, 1918.**

India and the war.

8. Referring to Mr. Gandhi's statement that Home Rulers can win reforms on the battlefields of France the *Oudh Akhbar* (Lucknow) of the 23rd July, 1918, wonders why Mr. Gandhi of all persons has levelled this taunt at Home Rulers. When have Home Rulers refused to help in the war? They only demand that they should not be regarded as contemptible and should enjoy the same rights in the Allied Army as are enjoyed by soldiers of other races. Commissions have been thrown open to them but will they get them as freely as clerks of European merchants do? It is these invidious distinctions which alone stand in the way, otherwise every educated Indian is ready to fight and lakhs have already joined the standard and will continue flocking to it. — **OUDH AKHBAR, 23rd July, 1918.**

Commenting upon His Honour Sir Harcourt Butler's speech at Meerut the *Hamdam* (Lucknow) of the 21st July, 1918, says that His Honour's reference to other "methods of recruitment" if the present system did not provide the required number of men shows that Government is determined to do all that lies in its power to secure recruits. But we hope that compulsion will not be resorted to and that in view of the prevalent high prices and consequent uneasiness amongst the public the principle of voluntary recruitment will be utilised to its utmost limit; an increase in the sepoys' pay and a promise of other privileges will be a sure means of attracting recruits. Landholders and other influential persons should do all in their power to quicken the pace of recruitment and thus revive the loyal traditions of their forefathers. — **HAMDAM, 21st July, 1918.**

Muslim affairs.

9. *Al Bashir* (Etawah) of the 16th July, 1918 (received on the 20th July), publishes a letter by RAO ABDUR RAHMAN in which he says that since the entry of Turkey in the war the loyalty of Indian Muslims to the British Throne has had to stand a severe test. In spite of Mr. Bepin Chandra Pal's attempt to discredit the Musalmans in the eyes of the British Government, it is a matter for satisfaction that the Muslims have presented an unprecedented proof of their loyalty by fighting against their co-religionists in Mesopotamia and Gallipoli. — **AL BASHIR, 16th July, 1918.**

The *Medina* (Bijnor) of the 21st July, 1918, deplores that there is only one Muhammadan Superintendent of Post Offices in Bengal, and urges Government not to overlook the claims of Musalmans. It suggests that vacancies should be advertised as they occur so that Government may be able to select candidates belonging to under-represented communities. — **MEDINA, 21st July, 1918.**

The *Agra Akhbar* of the 21st July, 1918, regrets the refusal of the Director of Public Instruction to recognise the Shua'ib Muhammadia School, Agra, as a High School and says that Government officials are less sympathetic towards Muslim movements than towards those inaugurated by other communities. — **AGRA AKHBAR, 21st July, 1918.**

The Anglo-Russian convention regarding Persia.

10. The *Hamdam* (Lucknow) of the 19th July, 1918, in an article justifying the action of the Persian Government in declaring the Anglo-Russian convention to be null and void, says that the Russians, taking advantage of this purely commercial and economic agreement, established a military ascendancy over Northern Persia and though they ransacked the treasures of Meshed and hanged its *ulama* England did not discharge the responsibility imposed on it by the convention of defending this territory. In spite of the protests of the Muslim world the British Foreign Office, which — **HAMDAM, 19th July, 1918.**

was under the spell of the Gladstonian policy, remained unaffected. Though as a result of Sir Edward Grey's communications the Russians evacuated Meshed they never restored the rich loot.

The Russians then practically annexed Azerbaijan and it was only the advent of the Bolshevist régime that freed Persia from the Russian yoke.

In these circumstances it was quite natural for the Persian Government to regard this convention as unfortunate and harmful and to disown it as soon as occasion offered, and we hope its action will be welcomed by all the powers, especially France, Italy and America, who will gain an open door for their trade in Persia.

The British forces have penetrated far into Mesopotamia and if the British can maintain friendly relations with the neighbouring Persians and do not interfere with their internal politics they can allay the suspicion roused by Russian policy and capture the trade of north-west Persia.

The policy of Muhammad Ali, ex-Shah of Persia, so weakened the country that the Persians are now unable to resist the advance of the Turks as it seems that the latter have overrun Tabriz. But the Persians cannot be held responsible and this should not restrain the British Government from regarding the Anglo-Russian convention as null and void.

HINDUSTANI, 21st July, 1918.

Sir Michael O'Dwyer.

11. The *Hindustani* (Lucknow) of the 21st July, 1918, has an article in which the writer says that as the articles in *New India* have been considered specially harmful for the Punjab it seems that the province is in a critical and dangerous condition and the Lieutenant-Governor is troubled with anxiety and irritation. Would it not be proper to give the present ruler a rest and replace him by another man?

We hope Mr. Montagu and Lord Chelmsford will help to relieve him of the cares of responsibility.

II.—Administration.

ZUL QARNAIN, 21st July, 1918.

The high prices.

12. The *Zul Qarnain* (Budaun) of the 21st July, 1918, complains of the dearness of wheat due to hoarding by grain-dealers and appeals to Government to regulate the price under the Defence of India Act.

ANAND, 8th and 15th July, 1918.

Education.

13. The *Anand* (Lucknow) of the 8th and 15th July, 1918 (received on the 19th July), condemns the opposition of the Maharaja of Darbhanga and others to the introduction of compulsory primary education in Bihar, and says that such leaders are not representatives but are enemies of the people whose interests they sacrifice for their own personal ends. It is hoped that Government will attach no importance to this interested opposition.

SHIA COLLEGE NEWS, 19th July, 1918.

The *Shia College News* (Lucknow) of the 19th July, 1918, has a contributed article in which the writer, referring to the appeal in favour of making Hindi the *lingua franca* of India published by a committee of the second All-India Common Language Conference, regrets that no Muslim was consulted in the matter and all the signatories of the appeal are Hindus. Mr. Malaviya is a well-known Urdu-phobe and Mr. Tilak has no sympathy with Urdu. Mr. Gandhi's policy is, however, inscrutable and we are astounded by the *volte face* of the pro-Urdu Sarojini Naidu.

ADVOCATE, 21st July, 1918.

The *Advocate* (Lucknow) of the 21st July, 1918, suggests that the question of failures in the University examinations should be brought forward at the next Legislative Council meeting. Indian boys are not drones and their annual ploughing in the name of efficiency cannot be tolerated.

MUIN-UL-ISLAM, 14th July, 1918.

The Indian press.

14. The *Muin-ul-Islam* (Bijnor) of the 14th July, 1918 (received on the 20th July), says that English newspapers, which are chiefly conducted by Anglo-Indians, are favoured by the Government, while on the other hand Indian papers do not receive the consideration they deserve. At first Government used to pay the same price for papers as the gentry and the ruling princes, but after some time Government's subscription was lowered to the level of that of the common people. At last even this subscription was withdrawn and now two copies of every paper have to be sent to the C. I. D. gratis.

The *Cawnpore Gazette* of the 23rd July, 1918, is surprised that the Punjab Government has not yet forfeited the Qadiani Mirza's *Dar-i-Samin* which contains dirty and obscene language highly painful to Hindu feeling. CAWNPORE GAZETTE, 23rd July, 1918.

15. The *Hamdam* (Lucknow) of the 21st July, 1918, welcomes the first number of the *United Provinces War Journal* in Urdu and thinks it will stimulate the thirst for reading newspapers. But the Arabic type employed is not likely to be popular. It should be printed lithographically in Persian characters. HAMDAM, 21st July 1918.

The *War Journal.*

The language of the Urdu version leaves much to be desired. The very first sentence giving the paper's motto in His Honour's words has the word "*Allies*" which will be unintelligible to ordinary Urdu readers. *Ittihadi* might have been used with advantage. Moreover, the sentence is wrong grammatically. Barring these minor defects, the paper is admirably got up and its editor is to be congratulated.

The *Sitara-i-Hind* (Lucknow) of the 18th July, 1918, is apprehensive of the success of the *United Provinces War Journal* as failure stares every Government publication in the face. People are suspicious of Government news as has been fully proved in the case of censored newspapers. District board gazettes have for instance never attained any popularity and generally find their way into the waste paper basket. SITARA-I-HIND, 18th July, 1918.

The *Mufid-ul-Mazarain*, though a highly useful publication, has not been a success simply because of this reason. It would have been better if the United Provinces Publicity Board had, instead of starting a journal of its own, sent its articles to the press for publication. Even if the Board had to make some payment for such publication the expense incurred would have been much less than that involved in maintaining a journal of its own.

Commenting on the first issue of the *United Provinces War Journal*, *Al Bashir* (Etawah) of the 16th July, 1918 (received on the 20th July), suggests that in order to make it a popular paper it should contain accounts of the heroic deeds performed by sepoys and military officers of this province with a view to encouraging others to follow their footsteps. An account of the different services rendered by other persons in connection with the war should also be given. AL BASHIR, 16th July, 1918.

Loyal and stirring poems should also find a place and articles on village life. On the editorial staff the appointment of a Muhammadan is necessary to interpret the Muslim point of view.

16. The *Cawnpore Journal* of the 20th July, 1918, notes that the hide merchants of Cawnpore contemplate closing their business owing to the losses involved by the operations of the Deputy Controller of Hides. The journal considers that Government should appoint a committee to investigate the grievances. CAWNPORE JOURNAL, 20th July, 1918.

Commerce and industry.

The *Prem* (Brindaban, Muttra) of the 24th July, 1918, under the heading "After the War" says:— PREM, 24th July, 1918.

The industrial policy of Government in the past has been very unwise. In spite of the warning given by Indians it pursued its own course. No industries were ever fostered or encouraged, some of them even were discouraged. The result is that at this time of need India is unable to do her best for the Empire.

We now repeat the warning that the Government should adopt a liberal and generous policy in this matter. The industrial progress of the British Empire should not mean the progress only of Great Britain.

17. The *Medina* (Bijnor) of the 21st July, 1918, says that the ramifications of the C. I. D. are nowadays spreading everywhere like a mysterious malady. How strange it is that those very boastful English politicians who only the other day ridiculed Sultan Abdul Hamid for his maintenance of a huge army of spies are now spending 82 lakhs of rupees annually on this department. MEDINA, 21st July, 1918.

The C. I. D.

18. The *Hamdam* (Lucknow) of the 21st July, 1918, complains that the *Id* being an important festival of the Musalmans one day's holiday is quite inadequate. Owing to the variation in the visibility of the moon at different places it frequently happens HAMDAM, 21st July, 1918

Holidays.

that Government servants going to their homes for the *Id* miss the festival. Moreever, after fasting for one month people deserve a rest of at least two days.

ABHYUDAYA, 20th July, 1918.

Usurious Pathans.

19. The *Abhyudaya* (Allahabad) of the 20th July, 1918, asks the Government of India and the Provincial Governments to take measures to protect Indians from the oppressions of Pathans who lend money to the farmers at highly usurious rates of interest.

SITARA-I-HIND, 22nd July, 1918.

Municipal affairs.

20. The *Sitara-i-Hind* (Lucknow) of the 22nd July, 1918, complains of the failure of the local municipal board to keep the drains and streets of the city clean in spite of the fact that many a man is falling a prey to cholera and fever.

OUDH AKHBAR, 18th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 18th July, 1918, complains that there is an undesirable rush at the local municipal salt shops owing to their being kept open for a very short time only and that no individual buyer can get more than 4 or 8 annas worth of salt.

HINDUSTANI, 21st July, 1918.

The *Hindustani* (Lucknow) of the 21st July, 1918, complains of the highly dirty condition of the drains and streets in Aminabad and Nasirabad, and appeals to the municipal authorities to be more conscientious in the discharge of their duties in view of the prevailing cholera epidemic.

HAMDAM, 23rd July, 1918.

A correspondent writes in the *Hamdam* (Lucknow) of the 23rd July, 1918, that the people are very much excited on account of cases of oppression on the part of soldiers and recruits. In several *muhallas* the people keep awake all night. Patrolling parties should go round the city till 3 in the morning. The police are insufficient and the military are co-operating.

III.—Miscellaneous.

HAMDAM, 23rd July, 1918.

Mission for lepers.

21. The *Hamdam* (Lucknow) of the 23rd July, 1918, welcomes the establishment, in India, of a branch of the Western mission to help lepers, under the patronage of Lady Chelmsford. It has been decided to have two Indians on the executive committee, but a further increase in the number of Indian members is desirable.

ARYA SAMACHAR, June 1918.

Theosophy.

22. The *Arya Samachar* (Meerut) for June 1918 publishes an article by Babu Lachmi Chand giving an account of the Theosophical Society movement in India and foreign countries. The writer invites the attention of all thinking Aryas to the ramifications of this society which on account of its sound organisation and the secret nature of its tenets is more dangerous to Hinduism than either Islam or Christianity. Unlike the latter its influence is not confined to the lower orders of society but appeals to well educated men all over the world. It therefore behoves the Aryas who dream of carrying the *Samaj* banner to Mecca, Medina and Greece to study carefully the nature of this dangerous organisation.

The writer ascribes the growing success of the society to its organisation rather than to its tenets.

CAWNPORE GAZETTE, 23rd July, 1918.

The *Arya Samaj*.

23. Referring to *Al Fazal's* attempt to prove that the *Arya Samaj* is an undesirable body because its members like Balraj and Lajpat Rai act against Government, the *Cawnpore Gazette* of the 23rd July, 1918, says that all the efforts of the enemies of the *Arya Samaj* to discredit it in the eyes of Government have so far proved unavailing. It is ingratitude to one's country to call Lajpat Rai an enemy of Government. If Balraj was convicted in the Delhi Conspiracy case, that does not reflect on the loyalty of the *Samaj*, just as Muslim loyalty cannot be called into question simply because some Muslims are interned or imprisoned. We fully sympathise with all political prisoners and internés, whether they be Hindus or Muslims. Mr. Balraj is even now as worthy of respect in our eyes as he was before. The editor of *Al Fazal* should remember that Lajpat Rai and Balraj belong to the *Samaj* and the *Samaj* belongs to them.

R. E. COUPLAND,
Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:

The 27th July, 1918.

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SELECTIONS FROM NEWSPAPERS

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I.—Politics.

ABHYUDAYA, 29th July, 1918.

The reform scheme.

1. Continuing its comments on the reform scheme the *Abhyudaya* (Allahabad) of the 27th July, 1918, urges that "Revenue" should be included among the transferred subjects. Educated Indians are friends of the cultivators and can protect their interests with greater sympathy than officials. Zamindars, whose interests come into conflict with those of cultivators, cannot capture all the seats in the Council. Councils will not reduce revenue for they will not have sufficient money for the transferred subjects without imposing fresh taxation. This reform will check the tendency of officials to enhance revenue at their own sweet will. Whether "Revenue" is or is not treated as a transferred subject no enhancement of revenue should be allowed to be made without the popular representatives being given an opportunity to consider the matter fully. It is by no means just that in the matter of budget allotments the reserved subjects should be given precedence over the transferred subjects and ministers should be allowed to raise money by taxation if adequate money is not left for their subjects. This will encourage Government to get as much money as possible for the reserved subjects while the minister will incur the odium of increasing taxation. A certain percentage of the receipts should be fixed for expenditure on reserved subjects, otherwise Government will be open to the charge of acting with partiality and injustice.

ADVOCATE, 28th and 31st July, 1918.

The *Advocate* (Lucknow) of the 28th July, 1918, says that it is not in favour of the wholesale rejection of the reform scheme but in favour of drastic modifications which will give real power to Indians. It is prepared to make the concession that Law, Justice and Police shall be reserved subjects for five years only.

The *Advocate* of the 31st July says that the heart of India is sound and its future safe in the hands of its far-seeing children, in spite of political abortions and moderate aberrations. The unsubstantial reform scheme produced is unacceptable to nationalists unless modified, but the question of rejection will not arise till the publication of the final proposals. Meanwhile the moderates are spoiling India's case by saying that the scheme is acceptable, and it is treachery for them to suggest absenting themselves from the special Congress because they think they will be in a minority.

AL BASHIR, 23rd July, 1918.

Commenting on the report on constitutional reforms *Al Bashir* (Etawah) of the 23rd July, 1918, says that it has made no mention of the political importance of the Muslims, and has left the proportion of Muslim representation to the decision of the proposed committee. The Muslim deputation made it indubitably clear that they would have separate representation not only in elective bodies but also in the public services and the ominous silence on this point is very disconcerting to them.

ARYA MITRA, 18th July, 1918.

The *Arya Mitra* (Agra) of the 18th July, 1918 (received on the 22nd July), urges that as there is a difference of opinion among Indians regarding the reform proposals, the special session of the Congress should be held soon and an effort should be made to arrive at an unanimous decision. The editor opines that the beneficial proposals of the scheme should be accepted and the others rejected. When Indians have proved their fitness in every department of administration, no obstacles should be placed in the way of their obtaining responsible government on the score of their supposed unfitness. The grant of full responsible government to them at the present moment will only help Government to win the war all the more easily.

AVADHBASI, 9th July, 1918.

The *Avadhbasi* (Lucknow) of the 9th July, 1918, publishes a poem by Raja Ram Shukla in which he contrasts the condition of India in her palmy days with her present state. He says that the enemies of India deceitfully won Indians over to their side and having intoxicated them with selfishness, deprived them of all that they possessed. The poem ends with an exhortation to Indians to cultivate again those virtues which make for greatness.

AWAZA-I-KHALQ, 31st July, 1918.

The *Awaza-i-Khalq* (Benares) of the 31st July, 1918, after a tribute to the Civil Service says that it has opposed in the past, is opposed at present and will be opposed to the end to any encroachment on its privileges and power. No step

in responsible government will succeed as long as members of that service consider themselves entitled to advise as well as administer and fail to realize that they are public servants and not superior persons and masters.

BHARAT BANDHU, 23rd July, 1918.

The *Bharat Bandhu* (Hathras) of the 23rd July, 1918 (received on the 29th July), commenting on the reform scheme says :—

The reform scheme embodies proposals which, with certain modifications, will give Indians substantial power and as such ought to be supported. Summary rejection of the scheme is as harmful as blind acceptance. The paper exhorts the leaders of the country to be on their guard against the attempts of the *Pioneer* and the *Englishman* to divide the leaders into two parties. Union among them at present is of absolute importance. Patriotism and far-sighted statesmanship demand that they should settle their differences and try to secure the necessary modifications in the reform scheme.

BHARAT JIWAN, 22nd July, 1918.

The *Bharat Jiwan* (Benares) of the 22nd July, 1918 (received on the 26th July), says that the reform proposals have wholly disappointed the people. The report contains nothing of importance beyond smooth woods, literature of a high order and a historical record in splendid style. The reform proposals are altogether out of focus. Why were the views of Indian leaders not incorporated in the report ?

CAWNPORE GAZETTE, 23rd July, 1918.

A writer in the *Cawnpore Gazette* of the 23rd July, 1918, advises Indians to reject the reform scheme as it will increase the powers of the bureaucracy.

The same paper is surprised that the *Leader* (Allahabad), the erstwhile enemy of Anglo-Indians and of bureaucratic prestige and high-handedness, is now supporting the Anglo-Indian bureaucracy in the matter of the reform scheme and is devoting its columns to a description of its advantages. Excepting the *Leader* and the *Bengalee* all Indian papers are opposed to the scheme.

GARHWALI, 20th July, 1918.

The *Garhwali* (Dehra Dun) of the 20th July, 1918, cordially welcomes the reform proposals and expresses heartfelt gratitude to its authors. The editor appeals to Indians to accept the proposals. He urges that although Garhwal is included among the backward districts in the Scheduled Districts Act of 1874, it is really not backward and Garhwalis should represent to Government that they ought not to be deprived of the benefit of the proposed reforms.

HAMDAM, 16th July 1918.

The *Hamdam* (Lucknow) of the 16th July, 1918, expresses dissatisfaction with the observations in the Montagu-Chelmsford report on the subject of separate representation and regrets that no suitable provision has been made therein for the adequate representation of Muslims in the Imperial Legislative Council and Council of State.

The Muslim public should agitate regarding this matter as well as for the establishment of separate religious courts.

HINDUSTANI, 15th and 21st July, 1918.

The *Hindustani* (Lucknow) of the 15th July, 1918, expresses regret that the transferred subjects will get only the leavings after financial allotments have been made for the Government of India and the reserved heads.

The result will be that the transferred subjects which so closely concern the public weal will either starve for lack of funds or elected members will earn an evil reputation by resorting to taxation to make up the deficiency. While the issue of a certificate will entitle the Governor to finance his departments in whatsoever manner he may choose, no similar remedy has been suggested for the solution of the financial difficulties of the transferred departments. This is the most unsatisfactory feature of the scheme and will, if retained, nullify its good effects.

The *Hindustani* of the 21st July says :—The reforms as a whole are acceptable and will improve the existing situation, though the changes proposed in the constitution of the Government of India are not so satisfactory and stand in need of considerable amendment.

OUDH AKHBAR, 25th July, 1918.

Discussing His Honour's Meerut and Agra speeches the *Oudh Akhbar* (Lucknow) of the 25th July, 1918, says :—We cannot agree with Sir Harcourt's view that it is very difficult to lay the foundation of a system of constitutional government

in India owing to the diversity of its castes, creeds and customs and languages. Though a Congress president has replied to this objection, the Indian public and the official class continue to differ on the point.

PRATAP, 29th July, 1918.

Continuing its comments on the reform scheme the *Pratap* (Cawnpore) of the 29th July, 1918, says :—All the evils of the present system of government have their source in the fact that the Secretary of State and the Government of India never felt themselves bound to act with a view to promoting the good of India. The well-being of the country depends on suitable changes being introduced into these two elements of the constitution. But the reform scheme does not aim at anything of the kind. The proposals embodied in the scheme do not give any real responsible government to India. Responsible government should be introduced into the Government of India as well as in the provinces, otherwise it were better to have no reform at all. The proposod scheme will make the Indian Government still more arbitrary. The power given to a Governor to raise or lower the number of the members of his Council nullifies the addition of one Indian member to the Council. The constitution of the Council of State is designed to render useless the majority of the popular representatives in the Legislative Assembly.

RAHBAR, 23rd July, 1918.

The *Rahbar* (Moradabad) of the 23rd July, 1918, is glad to note that the anti-Home Ruler, N. W. Tilak, is neither a nephew of Loknath Tilak nor even a Hindu.

The fact that a Christian had to be declared a nephew of Loknath Tilak and put forward to oppose Home Rule shows that there is a real dearth of anti-Home Rulers among Hindus and Muslims.

The unseemly haste with which the Anglo-Indian papers copied Mr. N. W. Tilak's anti-Home Rule article in the *Times of India* and the lengthy notes which they attached to it show how far our Anglo-Indian contemporaries are prepared to go to oppose Home Rule. However, every one must bear in mind that truth will prevail in the end and deceit will not succeed for ever.

SHIA COLLEGE NEWS, 12th July, 1918.

The *Shia College News* (Lucknow) of the 12th July, 1918 (received on the 19th July), says that the scheme marks a substantial step forward on the road to progress. The right of separate Muslim representation has been acknowledged though it is regrettable that the authors of the scheme have expressed their opposition on principle and have held that the rights granted to Muslims, under the Congress-League scheme, are excessive. This gives rise to the apprehension that Muslims may in future be deprived of this right whose perpetuation is necessary not only in the interests of Muslims but in those of Government itself. The scheme is, as a whole, acceptable.

SITARA-I-HIND, 15th July, 1918.

The *Sitara-i-Hind* (Lucknow) of the 15th July, 1918, deplores the moderate-extremist split at the present juncture as it will prejudice the securing of suitable amendments in the reform scheme which has proved acceptable neither to nationalists nor to Muslims owing to its rejection of the Congres-League scheme and its condemnation of the principle of separate representation.

TOHFA-I-HIND, 25th July, 1918.

Commenting on the report on constitutional reforms the *Tohfa-i-Hind* (Bijnor) of the 25th July, 1918 (received on the 29th July), says that the proposed reforms do not mark any real advance.

The paper condemns separate representation and urges that communities enjoying this privilege should not be allowed a place in the general electorate.

UNITED PROVINCES TIMES, 27th July, 1918.

The *United Provinces Times* (Allahabad) of the 27th July, 1918, commenting on the reform scheme as it affects Anglo-Indians, notes that the claims of the latter are disposed of in ten and a quarter lines, and says that His Excellency the Viceroy should now redeem his implied promise to the last Anglo-Indian representative in the Imperial Legislative Council and restore to the Anglo-Indian community the seat that was given to an Indian soldier.

UTSAH, 26th July, 1918.

The *Utsah* (Orai) of the 26th July, 1918, publishes an article on the reform scheme by SUDARSHAN NARAYAN PANDE in which he says that the report is very disappointing. The recommendations embodied in it are of little value. Indians wanted responsible government, but what they are offered amounts to little more than an opportunity to popular representatives to deliver useless speeches. The

scheme is based on distrust. The writer urges on Indians the necessity of vigorous constitutional agitation to secure the necessary modifications.

In the same issue is published a letter from Laltra Pandey who says that, even if the present recommendations be accepted in full and those in authority act with perfect good faith, perhaps in five hundred years more rights will be conceded to Indians. Properly understood, the scheme keeps us where we were and it will be rejected by those who regard self-government as a birthright. They will resort to agitation which will be met by a repressive policy. Repression will kindle discontent and thus history will repeat itself.

The writer of another article says that the excuse that the provisions of the proclamation of the 20th August, 1917, could not be exceeded has no substance in it. The announcement was made after the Congress-League scheme had been before the British public and the Government for some time. It was the duty of the Secretary of State to frame the announcement in advance so as to bring it into conformity with the spirit of the scheme.

The Secretary of State, if he liked, could have advised the Imperial Government to exceed the provisions of the announcement in view of the Indian situation.

ZUL QARNAIN, 21st July, 1918.

Commenting on the report on constitutional reforms the *Zul Qarnain* (Budaun) of the 21st July, 1918 (received on the 25th July), says that the reference to Muslim separate representation is not pleasing to the Muslims, as in effect the Secretary of State for India has declared separate representation to be unnecessary.

OUDH PUNCH, 19th July, 1918.

The *Oudh Punch* (Lucknow) of the 19th July, 1918 (received on the 24th July), publishes a cartoon in which a doctor is seen administering the elixir of reform to a lean cow representing India. A man standing on the right is represented as an extremist Indian casting glances of amazement while another man is represented as an envious Anglo-Indian bawling out in vexation. The letter-press runs as follows :—

Doctor : Drink ! Drink ! May you recover.

Anglo-Indian : It is poison. It is poison. Enough, enough. Will you administer the whole bottle ?

Extremist Indian : Such a hue and cry over *aqua pura !* This bottle contains nothing substantial.

OUDH AKHBAR, 1st August, 1918.

The *Oudh Akhbar* (Lucknow) of the 1st August, 1918, in a leading article gives prominence to the presidential address by Mr. Duli Chand of Lahore in the Punjab Provincial Conference, and after quoting extensively from it says that the Punjab has done its duty. All eyes are now turned towards the United Provinces and the public is impatient to know the verdict of its leaders. Their silence is very impolitic.

JADU, 16th July, 1918.

The *Jadu* (Jaunpur) of the 16th July, 1918, says that the Montagu-Chelmsford report on constitutional reforms is highly disappointing to Muslims. The Muslim Leaguers who, caring little for the desires of the community, entered into a compromise with the Congress and have endangered the existence of the League. On the other hand Muslim leaders who pride themselves on their political wisdom hate agitation and passive resistance. They waste their time in flattering officials and worship the "whites" as demigods.

UTSAH, 26th July, 1918.

2. The *Utsah* (Orai) of the 26th July, 1918 (received on the 29th July), has a poem by Ram Sahai Patsaria, in which he says that Indians are determined to take Home Rule and the attempts of the Secretary of State to put them off by giving merely nominal rights will not deceive them. Whatever sufferings they may have to undergo will be courageously faced by them in order to attain the goal of Home Rule.

Home Rule.

MASHRIQ, 25th July, 1918.

Mr. Shakir Ali, Barrister-at-Law, Gorakhpur, contributes a letter in the *Mashriq* (Gorakhpur) of the 25th July, 1918, in which he describes his sudden disenchantment with the Home Rule creed in the following words :—"It has been my belief to this day that Indians were qualified for Home Rule and that Government was greatly mistaken in not recognising our fitness for self-government. This mental

derangement led me to strain every nerve to enlighten the people of my district on the blessing of Home Rule and to add to the numbers of its supporters. This zeal led me to pass a period of eighteen months in such a delightful dream that the awakening of to-day is accompanied with severe mental pain. I confess with shame that I was wrong in disregarding the editor's advice to refrain from this movement. A soul-withering experience has opened my eyes to my mistake. I was entirely wrong and I think it to be my duty to place my changed ideas before the Gorakhpur public with as much frankness and honesty as I did in the matter of my previous ideas." He then describes the selfish manner in which the members of the local board have selected the new secretary, Phundan Lal, in preference to a properly qualified man, Mr. Das, Barrister-at-Law, simply because the former is a Hindu and connected with certain members of the board and the latter is a Christian gentleman who would not have helped the members in their underhand dealings.

RAHBAR, 23rd July, 1918.

The *Rahbar* (Moradabad) of the 23rd July, 1918, complains that though Mr. Lloyd George avers that he is prepared to make peace on Dr. Wilson's terms, he is not prepared to act in the case of India on the principle of self-determination, which is included in those terms. Very many promises have been made regarding India during the last century, but those who have thought over these matters know best how many of them have been fulfilled. The fact is that European races do not now consider it necessary to redeem their promises as great Indians used to do in the past. Government should realise that it can win over Indians only by making its deeds harmonise with its words and it would only be adding to its difficulties by making promises which it is not prepared to fulfill; but it must be borne in mind that deeds cannot be in accordance with words unless thoughts are also in harmony with them; and it cannot be said that the thoughts of most of our officials are pro-Indian, especially in view of the recent Hassan Imam incident.

AWAZA-I-KHALQ, 31st July, 1918.

The Sedition Committee's report.

3. The *Awaza-i-Khalq* (Benares) of the 31st July, 1918, has a contributed article commending the Sedition Committee's report and characterising as maniacs the hysterical and hypocritical critics who see a sinister design in the publication of the report at this juncture.

AL BASHIR, 23rd July, 1918.

Al Bashir (Etawah) of the 23rd July, 1918, publishes a *résumé* of the last chapter of the report of the Sedition Committee and expresses satisfaction that no reference has been made to Messrs. Shaukat Ali and Muhammad Ali, Maulana Abul Kalam Azad and Saiyid Fazl-ul Hasan.

OUDH AKHBAR, 23rd and 24th July, 1918.

The *Oudh Akhbar* (Lucknow) of the 23rd July, 1918, says that in spite of the attempt made in the Sedition Committee's report to connect Mr. Tilak and Mr. Pal with the revolutionary movement the public still believe that they are constitutional workers. The report will prejudice officials against Brahmans, and especially Chitpavans, though it is not fair to hold a whole community responsible for the misdeeds of a few of its members.

The *Oudh Akhbar* of the 24th July says:—The Indian public should carefully study the suggestions made by the committee regarding stringent amendments to the existing laws, as there is really no need for further repressive legislation, seeing that Government already possesses ample powers under the Indian Penal Code and the Defence of India Act. Even now the people are weary of police *zulum* and their lives would be embittered if the committee's suggestions are accepted and the powers of the police increased. An increase in the powers of the unpopular police would mean that Government does not trust the people who have given such signal proofs of their loyalty during this war. The committee really wants to deprive accused persons of whatever little right of defence they possess at present; which means that courts should with little or no inquiry accept the prosecution evidence as proved. As far as Indians are aware there is no conspiracy on a large scale in the country. Of course some Bengali anarchists have not been caught, but this is due entirely to the inefficiency of the police and not at all to the lenience of Judges and officials or the inadequacy of the law.

The publication of the report of the Sedition Committee at a time when the reform scheme had evoked enthusiasm in the country is singularly inopportune. Though the anarchists form a microscopic minority in the country the report gives the reader an exaggerated idea of their importance.

The *Abhyudaya* (Allahabad) of the 27th July, 1918, says that the Rowlatt Committee has only echoed the views of officials in recommending further repressive legislation. The editor does not think that coercive measures will succeed in removing unrest. Before enforcing repressive measures Government should consult public leaders, for it will never be beneficial to enact repressive laws for the whole country merely on account of the faults of a few individuals.

ABHYUDAYA, 29th July, 1918.

The *Anand* (Lucknow) of the 22nd July, 1918 (received on the 29th July), says that the revolutionary movement has been described in the Rowlatt Committee's report as if the whole country was honeycombed with anarchical conspiracies. The committee's recommendations will greatly increase the powers of the police who will become complete masters of the lives of the people.

ANAND, 22nd July, 1918.

Commenting on the report of the Rowlatt Committee the *Cawnpore Samachar* of the 28th July, 1918, says :—The Government cannot be congratulated on publishing this report at a time when the reform scheme is absorbing the attention of all thinking people. Not only will it divert attention from that important subject but it may even prejudice English opinion against the reform proposals.

CAWNPORE SAMACHAR, 28th July, 1918.

The paper attacks the recommendation of the committee to make the Defence of India Act, with some modifications, a permanent law. It also condemns the proposed increase of the power of the police. The people are already tired of the police. Sedition is a crime and it is the duty of the Government to suppress anarchy. The existing laws give full power to deal with such matters.

The *Bharat Bandhu* (Hathras) of the 30th July, 1918, commenting on the report of the Rowlatt Committee says that the report has justified the apprehension that it would do harm instead of good and would only strengthen the hands of Government in oppressing the people. The committee has arrived at its decisions on the one-sided evidence produced by Government and has disappointed the hope that it would devise some means to prevent ill-treatment of the détenus.

BHARAT BANDHU, 30th July, 1918.

The paper condemns the suggestions made in the report to suppress sedition. The procedure to be adopted in the trial of sedition cases is not calculated to lead to justice. It was injudicious on the part of Government to publish the report at a time when the reform scheme was before the public. The publication of the report cannot fail to give rise to various suspicions and conjectures in the minds of the people.

Commenting on the observations of the Sedition Committee the *Hamdam* (Lucknow) of the 28th July, 1918, says that the remarks on "the so-called Silk Letter Conspiracy" will be read by Indians, especially Musalmans, with the greatest surprise. It is difficult to believe that a man of Maulvi Obaidullah's piety and learning, and his highly religious training at Deoband, should so far get adrift from his religious spirit as to allow a Hindu, Mahendra Pratab Singh, to be made the President of the Provisional Government of India which was to be set up with the Maulvi's help by a rebellion in India and an invasion from the North-West Frontier. The surprise is still greater when we learn that Maulvi Mahmud Hasan, whose age is above fifty-five, and who passed all his life in religious contemplation and studies, was to be made not an ordinary officer but the Commander-in-Chief of the "Army of God." He was entrusted not only with the organisation and control of this "Army of God" but also with the task of negotiating with the Ottoman Government in respect of the establishment of an imaginary republic in India.

HAMDAM, 28th July, 1918.

The manager and the committee of the Deoband Madrasa have been given the credit of having crushed the intrigues of Maulvi Obaidullah and dismissing him and his accomplices, but if the members of the Sedition Committee had called up these gentlemen and told them that Maulvi Mahmud Hasan was to be made the Commander-in-Chief of the "Army of God" and commissioned to carry on diplomatic negotiations with the Turkish Government with regard to the proposed Government in India, it is as likely as not that they would not have believed such a thing and would have attributed the suggestion to the fancy of some ignoramus or the plot of some designing person.

So far as this report relates to Maulana Mahmud Hasan we are constrained to say that the large number of the Maulana's followers and his pupils will find it

very difficult to believe that his religious studies, extending over forty years, would ever permit him to get mixed up in such intricate and dangerous political affairs. It has been said that the "Silk Letters" which the members of the commission have seen with their own eyes, were not written by the Maulana but by Maulvi Obaidullah and others and they were to go to the Maulana through a trustworthy messenger. But it remains to be ascertained what would have been the Maulana's attitude towards the proposals contained in the letters had they reached him.

A controversy has been raging round the Maulana for nearly a year. So far Government has made announcements on the subject on two occasions only—once in Council and a second time when Sir James Meston spoke to a deputation of the *ulama* at Meerut. It is surprising that although the conspiracy of the "Silk Letters" was known to the Government as far back as August 1916, yet no mention was made of it in any official statement. These affairs have been exercising the minds of a large number of men and we would therefore respectfully urge upon Government that a detailed statement should be issued regarding Maulana Mahmud Hasan. It should contain all the evidence which has led the commission to arrive at these conclusions, otherwise the bare statements of the commissioners will hardly satisfy the public and they are likely to be misconstrued in various ways.

UTSAH, 20th July, 1918.

The Internés Committee.

4. The *Utsah* (Orai) of the 20th July, 1918 (received on the 29th July), criticises the constitution of the committee. Nothing like a fair inquiry into the true causes of the matter can be expected from it. No lawyers will be allowed to appear nor will the witnesses be cross-examined. It is a mere travesty of justice to decide cases on police reports, without giving the accused an opportunity of showing his innocence.

Referring to the letter of Jogesh Chandra Roy published in the *Modern Review* the paper says that the letter draws a very painful picture of the cruelty perpetrated on the détenus. The contents of the letter may be wholly true or only partially so but they furnish a clue to the atrocities committed in Bengal. These are matters that should be properly inquired into.

AVADHBASI, 9th July, 1918.

Action against the Press.

5. The *Avadhbasi* (Lucknow) of the 9th July, 1918, considers the order of the Lieutenant-Governor of the Punjab to the editor of the *Observer* to be strange. If the paper contained objectionable articles its security might have been forfeited. It is an abuse of the Defence of India Act to apply it in such a way.

ARYA MITRA, 18th July, 1918.

Referring to the recent action against certain newspapers in the Punjab and the United Provinces the *Arya Mitra* (Agra) of the 18th July, 1918 (received on the 22nd July), wonders why popular papers are being treated as dangerous. If Government does not want the press to express honest views within the bounds of law it should legislate accordingly.

ANAND, 22nd July, 1918.

The *Anand* (Lucknow) of the 22nd July, 1918 (received on the 29th July), says that if objectionable articles were a constant feature of the *Avadhbasi*, Government should have taken action against it in court. The demand of security without the specification of any offence cannot be held to be justifiable.

MUSAFIR, 19th July, 1918.

The *Musafir* (Agra) of the 19th July, 1918, says that the sword of the Press Act fell on the *New India*, the *Punjab* and the *Avadhbasi* during the last week. It is very difficult for any Indian to pursue a career of journalism now as there is a vast difference between the tastes of the Government and the public and it is impracticable to humour both.

SITARA-I-HIND, 29th July, 1918.

The *Sitara-i-Hind* (Lucknow) of the 29th July, 1918, sympathises with the *Jamhoor* of Calcutta on its circulation being stopped in the Punjab and advises it to join the *Naqqash* in going to the civil courts for damages. It then quotes a paragraph from the *Jamhoor* which has the following :—

"The despotic Lieutenant-Governor of the Punjab should understand that he has the power to stop, through his autocratic orders, any Muslim paper from entering his province but he cannot put a stop to Muslim thoughts. He would do well to remember the important article of the Islamic faith, that a martyr in the path of truth longs to be killed over and over again and to come to life afresh. Similarly, it would be the desire of all oppressed and murdered *(shahid)* Muslim

papers that they should be done to death again and again by a tyrannical Lieutenant-Governor and revive each time. If he is determined to 'murder' Muslim papers, they also on their part have already shrouded themselves in anticipation of martyrdom. But what will be the end of this martyrdom ?"

6. The *Rahbar* (Moradabad) of the 23rd July, 1918, refers to the action taken by Government against Home Rulers in Delhi and Damoh and says that the Indian nation is at present undergoing a severe ordeal and will reach its goal only if it can pass the test without flinching. **RAHBAR, 23rd July, 1918.**

Repression.

Referring to the prosecution of Messrs. Asaf Ali, Neki Ram, Narayan Rai and Sohan Lal Amba Rai and to the prohibition of the circulation of the *Hindu* and the *New India* in the Punjab the *Anand* (Lucknow) of the 22nd July, 1918 (received on the 29th July), inquires whether this does not indicate that in order to secure the acceptance of the official reform scheme its opponents are being muzzled. Are the Home Rulers to be treated once more to the policy of repression ? **ANAND, 22nd July, 1918.**

7. Referring to the spread of the mysterious influenza to India the *Rahbar* (Moradabad) of the 23rd July, 1918, says that every new disease makes its home in India because the people are weak, underfed and faint-hearted, and that the only remedy is for Indians to abandon timidity and realise their existence. **RAHBAR, 23rd July, 1918.**

The condition of India.

The Bengalis have been able to combat malaria by showing proper courage and there is no reason why Indians of other parts should not succeed if they do the same.

The *Vidyarthi* (Allahabad) for June 1918 publishes a poem by *Vibhuli*, in which he describes the condition of India and says that it does not matter if India is surrounded by enemies. We shall sacrifice ourselves for the sake of the country. The evils prevalent here will be removed. Will the brave Indians remain slaves for ever ? **VIDYARTHI, June 1918.**

8. The *Hamdam* (Lucknow) of the 1st August, 1918, has a poem by one TAUFIR of Hyderabad in imitation of Mr. Muhammad Ali's verses and begins as follows :— **HAMDAM, 1st August, 1918.**

Muslim affairs.

How long shall we burn, away from society, silent like a candle,
Powerless to speak we have been separated from our companions,
Why should we not think of home at such a distance from it ?
Do not sweet smells extend beyond the flower garden ?

The *Sitara-i-Hind* (Lucknow) of the 25th July, 1918, commenting on the welcome given to the Indian delegates to the Imperial Conference by the Moslem League advises Mr. Amir Ali to refrain from coming again into politics. He is a "*Ji Huzur*" and in the time of Lord Morley he cared more for his personal advancement than for the communal good. When Messrs. Muhammad Ali and Wazir Hasan went to England Saiyid Amir Ali declined to welcome them as he could not take part in politics owing to his official position as a privy councillor. **SITARA-I-HIND, 25th July, 1918.**

Al Bashir (Etawah) of the 16th July, 1918 (received on the 20th July), publishes a letter in which the writer complains of the small number of Muhammadan students in the lower grade Training College, Lucknow, and regrets that no proper consideration is given to their claims. **AL BASHIR, 16th July, 1918.**

Referring to the deplorable condition of Islamic schools in the Jaunpur district the *Jadu* (Jaunpur) of the 16th July, 1918 (received on the 26th July), says that the teachers of these institutions are very irregular in their attendance and care little for the reports and remarks of the Deputy Inspector of Schools. **JADU, 16th July, 1918.**

Referring to the various resolutions to be moved in the next session of the Imperial Legislative Council the *Hamdam* (Lucknow) of the 26th July, 1918, inquires when the Hon'ble Mr. Mazhar-ul-Haq will fulfil his promise to introduce the Muslim University Bill in the Council. **HAMDAM, 26th July, 1918.**

Al Khalil (Bijnor) of the 16th July, 1918 (received on the 22nd July), has a rambling article in which he refers to the changes that are taking place in Europe and says that since the entry of Turkey into the war the unshakeable **AL KHALIL, 16th July, 1918.**

loyalty of the Indian Muslims to the British Throne has been doubted in certain quarters. It is a matter for regret that the Muslim Leaguers and other Muslim leaders have not strongly denounced the doubts expressed by ill-wishers of our community. The present split among the Muslim leaders is deplorable. Mrs. Annie Besant has been released while the Ali brothers still remain interned.

It is feared that Mr. Jinnah, whom the Hindu papers have been praising for delivering an "indignant speech" at the Bombay conference, may suffer the same fate as the Muslim internés, but nothing will be done by the Hindu leaders beyond writing a few letters of sympathy. Under the circumstances the Muslims should learn to distinguish between their friends and foes and should adopt a policy which may win them the goodwill of the Government.

HAMDAM, 20th July, 1918.

The *Hamdam* (Lucknow) of the 20th July, 1918, complains that Hindu voters who are generally in a majority, do not vote for Muslim candidates, with the result that there is a good deal of heart-burning among Muslims and the cause of Indian nationalism receives a setback. It is urged that minorities should continue to enjoy separate representation until the diffusion of education has produced a sufficiently liberalising effect on the voting population.

AL BASHIR, 23rd July, 1918.

Al Bashir (Etawah) of the 23rd July, 1918, publishes a letter by RAO ABDUR RAHMAN in which he regrets that Government, in its resolution on local self-government, has made no reference to separate Muslim representation as arranged for between the Muslim League and the Congress, and urges Government to respect this long-enjoyed privilege.

JADU, 16th July, 1918.

The *Jadu* (Jaunpur) of the 16th July, 1918 (received on the 26th July), urges the establishment of a charitable fund to meet Muslim needs, such as repairs of mosques and the opening of Muslim schools.

The alms given on the occasion of the *Id-ul-fitr* festival, the Cawnpore mosque subscription and the assets of the *Anjuman-i-Khuddam-i-Ka'aba* should constitute the nucleus of the fund. A committee consisting of honest and sincere workers should be formed to work out the scheme.

PRATAP, 22nd and 29th July, 1918.

9. The *Pratap* (Cawnpore) of the 22nd July, 1918, publishes a further instalment of a contributed article on Native States, saying that the "*Darogha*" and "*Hazoori*" communities in Native States have no better status than slaves and are badly treated by their masters who have no scruples in violating the chastity of wives and daughters. The nobles and *jagirdars* who hold power in most of the States are ill-educated persons who do not care the least for the welfare of the people and only pander to the pleasures of the princes.

Native States.

The *Pratap* of the 29th July in the concluding articles on "Oppression in Native States" says:—We believe that the Native rulers are lovers of justice and liberty but the wretched condition of their subjects is due to the rulers' ignorance of the actual state of the people. The officials of States are not responsible to the people for any of their actions. The people have no voice in the management of affairs and are treated like beasts.

SITARA-I-HIND, 29th July, 1918.

Commenting on the proposed title for the Nizam of Hyderabad the *Sitara-i-Hind* (Lucknow) of the 29th July, 1918, supports the view of a Berar correspondent that the *ulama* of India should be invited to the next annual meeting of the *Nadwat-ul-Ulama* and they should formally propose the bestowal of the title of "*Mubi-ul-Millat*" or "*Muin-ul-Millat wa Din*." The *ulama* should then take a deputation to Hyderabad and offer the title to the Nizam with due pomp and ceremony.

AL KHALIL, 24th July 1918.

Al Khalil (Bijnor) of the 24th July, 1918, writing on the proposal to bestow a title on His Exalted Highness the Nizam on behalf of the Musalmans of India, says that the question of the restoration of Berar has nothing to do with the proposed title. It is inadvisable and improper to touch upon that subject.

LEADER, 27th July, 1918.

A contributed article in the *Leader* (Allahabad) of the 27th July, 1918, criticises the system under which the Rajputana States indent on the British for their administrative officers, and urges the necessity of securing an indigenous supply of administrators.

10. The *Abhyudaya* (Allahabad) of the 27th July, 1918 (received on the 29th July), condemns the murder of the ex-Czar as a most brutal act of the Bolshevik Government. It is most deplorable that a royal dynasty three hundred years old should have come to an end in this manner. The ex-Czar would not have met this fate if he had taken a lesson from the riots after the Russo-Japanese war and governed his people constitutionally.

ABHYUDAYA, 27th July, 1918.

The murder of the ex-Czar.

11. The *Cawnpore Samachar* of the 28th July, 1918, referring to the decision of the Allies to advance a loan to China, while they are involved in such a war, says that it cannot be without special political significance. There is some design in the minds of the Allies. The consequence will be that after the war China will become much weaker.

CAWNPORE SAMACHAR, 28th July, 1918.

China and the Allies.

II.—The Army.

12. The *Pratap* (Cawnpore) of the 22nd July, 1918, publishes a letter complaining that on the 11th July Pathan soldiers at Jhansi molested shopkeepers and women and committed several obscene acts near the quarters of prostitutes in the city, and asks that soldiers should be prohibited from entering the city and that the quarters of prostitutes should be removed to a sequestered place.

PRATAP, 22nd July, 1918.

Conduct of sepoys.

The *Municipal Review* (Cawnpore) of the 1st August, 1918, reports that military recruits were guilty of highly shameful acts at Jullundur on the *Id* day. Their acts were so provoking that the townsmen became enraged and they thought it proper to give fight to save their daughters from being dishonoured by the recruits. As a result there was prolonged fighting between the townsmen and recruits and many men were wounded on both sides. It is said that the number of wounded recruits is about one hundred and fifty. The incident is highly deplorable.

MUNICIPAL REVIEW, 1st August, 1918.

13. Referring to the Government's notification showing the necessity for the employment of Europeans and Eurasians for non-military purposes in the Supply and Transport Department the *Avadhbasi* (Lucknow) of the 9th July, 1918, says that it is extremely unjust to employ poorly educated Europeans and Eurasians when Indian youths with degrees are given no chance.

AVADHBASI, 9th July, 1918.

Commissions.

14. The *Leader* (Allahabad) of the 29th July, 1918, considers the recent announcement regarding the pay of sepoys unsatisfactory, inasmuch as the increase is not permanent but merely a war bonus.

LEADER, 29th July, 1918.

Pay of the sepoy.

III.—Administration.

(a)—Education.

15. The *Hamdam* (Lucknow) of the 23rd July, 1918, welcomes the Director of Public Instruction's circular regarding the "Teachers' higher examination in vernaculars" and says that it should induce teachers to study vernaculars, and it is desirable that Government should offer some reward or increment in pay.

HAMDAM, 23rd July, 1918.

Teachers' Examinations.

16. Commenting on the proposed constitution on elective principles of the new Board of Education for these provinces *Al Bashir* (Etawah) of the 23rd July, 1918, advises the election of three members, instead of two, from recognised private schools to represent the Hindu, the Muslim and the Christian communities respectively.

AL BASHIR, 23rd July, 1918.

The Board of Education.

17. The *Hamdam* (Lucknow) of the 25th July, 1918, welcomes the starting, by Mrs. Besant, of an Open-air National High School at Madras and says that it is worth while for Government and other public bodies that spent colossal sums on bricks and mortar to follow suit.

HAMDAM, 25th July, 1918.

National education.

BALBODH, 31st July, 1918.

Students and politics.

18. The *Balbodh* (Benares) of the 31st July, 1918, publishes an article entitled "Students and Politics" in which it is said that in order to make youths think of the good of their country a knowledge of politics is essential. The practice of preventing students from reading political literature and from attending political meetings is characterised as short-sighted.

(b)—Commerce and industry.

HAMDAM, 26th July, 1918.

Industries.

19. The *Hamdam* (Lucknow) of the 26th July, 1918, referring to the high price of meat due to restrictions imposed upon the export of hides, invites Government and Indian capitalists to establish tanneries to relieve India from her extreme dependence on foreign countries.

OUDH AKHBAR, 2nd August, 1918.

The *Oudh Akhbar* (Lucknow) of the 2nd August, 1918, referring to the report that Mr. Malaviya has appended a note of dissent to the report of the Industries Commission says that this shows that he does not consider its recommendations beneficial to the country. The unrest in India is more economic than political in its nature and except for the fortunate three or four in a hundred the rest are tired of life. Employés, shop keepers, labourers and artisans are all needy people and the only reason is that serious attention has never been given to industries in this country.

The need for industrial reform is more pressing than that for political reforms.

ANAND, 22nd July, 1918.

Army contracts.

20. The *Anand* (Lucknow) of the 22nd July, 1918 (received on the 29th July), protests against the exclusive contract given to Messrs. Ralli Brothers for the supply of foodstuffs to the Army, and remarks that Indian traders have been unjustly ignored in the matter.

BHARAT BANDHU, 23rd July, 1918.

The *Bharat Bandhu* (Hathras) of the 23rd July, 1918 (received on the 29th July), writes in a similar strain.

(c)—Miscellaneous.

ARYA MITRA, 29th July, 1918.

The currency trouble.

21. The *Arya Mitra* (Agra) of the 29th July, 1918, complains that although great difficulty is still being experienced in the encashment of currency notes, no measures have yet been taken to obviate the difficulty. The introduction of notes of small denomination has led to a further increase in prices for those who have to make payment in notes.

HAMDAM, 25th July, 1918.

High prices.

22. The *Hamdam* (Lucknow) of the 25th July, 1918, welcomes the appointment of a committee in Bengal to investigate the causes of the excessive dearness of cloth. It disagrees with Lord Ronaldshay's statement that the handloom industry in India is not likely to prosper.

BHARAT JIWAN, 15th July, 1918.

The *Bharat Jiwan* (Benares) of the 15th July, 1918 (received on the 26th July), refers to the extreme dearness of cloth which has led to an increase of vice, crime and immorality in the country and urges that the situation can be met only by increased cotton-growing, the use of spindles in every home and the revival of the weaving industry. Government should help the people in the matter.

In the meantime steps should be taken to regulate the price of cloth as has already been done in the case of salt and kerosine oil.

OUDH PUNCH, 19th July, 1918.

The *United Provinces War Journal.*

23. In the course of an article on the *United Provinces War Journal* the *Oudh Punch* (Lucknow) of the 19th July, 1918 (received on the 24th July), says that the style of its Urdu version resembles that of the translation of the Bible some two hundred years ago.

In addition to the present staff of a Christian and a Brahman the appointment of a Muhammadan Maulvi on the editorial staff is necessary to complete the Holy Trinity?

ZUL QARNAIN, 28th July, 1918.

Thefts in Budaun.

24. The *Zul Qarnain* (Budaun) of the 28th July, 1918, complains that thefts in Budaun city have taken a serious turn and burglaries are committed in broad daylight. It

urges that civic police guards, similar to those organised in Lucknow, should be formed in Budaun.

IV.—Miscellaneous.

Indian medicines.

25. Referring to criminal proceedings against a Dacca *vaid* for manufacturing medicines containing alcohol, the *Hamdam* (Lucknow) of the 28th July, 1918, says that the event has created a great sensation among the vedic practitioners, and urges that Government ought to provide the same facilities for the manufacture of *ayurvedic* medicines as it does for certain allopathic medicines in which the admixture of spirit is necessary. HAMDAM, 28th July, 1918.

The *Mashriq* (Gorakhpur) of the 18th July, 1918, invites the attention of Government to the resolution of the All-India Vedic Central Standing Committee urging the staying of criminal proceedings against a Dacca *vaid* by the Bengal Excise Department for manufacturing medicines containing spirits. MASHRIQ, 18th July, 1918.

Segregation of protsitutes at Agra.

26. The *Arya Mitra* (Agra) of the 18th July, 1918 (received on the 22nd July), asks the municipalities in general and the Agra municipality in particular not to lose any time in taking measures to remove the quarters of prostitutes outside municipal limits in order to check the steady deterioration in public morals. ARYA MITRA, 18th July, 1918.

Titles and honours.

27. The *Advocate* (Lucknow) of the 26th July, 1918, has an article criticising the distribution of honours. They are conferred mainly on officials, practically all the highest ones going to European officials, while outstanding Indian merit goes unrecognised. ADVOCATE, 26th July, 1918.

Social reform.

28. The *Agra Akhbar* of the 21st July, 1918, criticising the *Hamdam's* article on "Suppression of Prostitution," says that in order to reduce the number of prostitutes their dancing and singing should first be discouraged. A censor should be appointed to prevent young men from haunting their dens. It is desirable that Government should enforce English laws and prohibit prostitution here. The burial of prostitutes should not be permitted in Muslim graveyards. AGRA AKHBAR, 21st July, 1918.

The *Arya Samaj*.

29. The *Cawnpore Gazette* of the 23rd July, 1918, says that the silence of the *Arya Samaj* regarding the demolition of its temple at Dholpur is one of death and appeals to Arya Samajists to prefer death to this disgrace. The editor remarks in stirring language that the blow aimed at the Dholpur temple really strikes at the foundations of the educational institutions of the *Samaj* and inquires whether Samajists will silently watch their destruction and put up with the oppression and breach of faith of the Rana Sahib. Aryas, make ready now to sacrifice your lives. You have the sword of truth in your hands and you should be unflinching in your determination. Your *rishi* never feared the mightiest monarch in uttering the truth and you should faithfully follow in his footsteps. Prove to the Rana that the hangman's rope and the jailor's keys possess no terrors for you and cannot cause you to swerve from your noble mission. Sacrifice yourselves like Lekh Ram in the cause of national prestige and religion. CAWNPORE GAZETTE, 23rd July, 1918.

The *Rahbar* (Moradabad) of the 23rd July, 1918, appeals to the Rana of Dholpur not to listen to the promptings of "bird of passage" officials and to fulfil his promise regarding the *Samaj* temple. The Rana should not abuse his power and thus prove himself undeserving of it. The *Rajasthan Arya Pratinidhi Sabha* should also do its duty in the matter. Will not the Dholpur *Samaj* temple be for Aryas what the Cawnpore mosque was for Muslims? RAHBAR, 23rd July, 1918.

The *Oudh Punch*.

30. The *Oudh Punch* (Lucknow) of the 12th July, 1918 (received on the 17th July), publishes a cartoon representing the soul of Sir Isaac Newton watching the progress of the Indian Civil Service in the shape of a ball in ever-decreasing mass towards the sun of self-government. The point at which the Indian Civil Service reaches the fringe of the rays round the sun is noted as "The point of maximum repulsion." OUDH PUNCH, 12th July, 1918.

Couplet.

If I fly a hair's breadth higher
Excess of light will burn my feathers.

The letter-press runs as follows :—

The soul of Sir Isaac Newton : "If this ball were to go on approaching the sun at the rate of 1½ per cent. per annum, then it would revolve round its axis at the rate of 109,699 miles an hour and in about forty-five years develop great centrifugal force. There is no doubt that the Secretary of State for India and the Viceroy produced this proposal in collaboration with my soul."

The people of India : "Since you do not understand the reason for this particular rate of attraction our defective brains are not able to comprehend it."

AZAD, 18th July, 1918.

Miscellaneous.

31. The *Azad* (Cawnpore) of the 18th July, 1918, cordially approves of the selections made by Sir Harcourt Butler for the membership of the two committees appointed by him to advise regarding the improvement of towns and the enforcement of the Government of India's resolution on local self-government.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ADVOCATE, 2nd and 4th August, 1918.

1. The *Advocate* (Lucknow) of the 2nd August, 1918, in an article labelled "The Hon'ble Pandit Jagat Narayan's Retreat" says that the authors of the reform scheme have honestly misunderstood Indian's claims, misinterpreted their cause and minimised their attitude for managing their country's affairs. The report is a good one but the scheme is useless. India has been treated less generously than Canada was and has been assigned a position inferior to that of Australia and Canada.

The reform scheme.

The *Advocate* of the 4th August, in an article dealing with Mr. Montagu's recent speech at Cambridge interprets the remark in the speech that "if anybody would suggest a better way, he would find in the Government heartfelt thanks and ready acceptance" as meaning that Mr. Montagu is open to conviction and is conscious that the scheme is utterly unworkable unless modified.

LEADER, 1st August, 1918.

The *Leader* (Allahabad) of the 1st August, 1918, in an article rebuking the *Hindu* for its abuse of the supporters of the reform scheme, points out that to distrust the intentions of the bureaucracy and to credit it with the power of nullifying the reforms is to distrust the power of Indian public opinion and to confess the impotence of the national movement in India, and says that mutual faith in one another's honesty is essential to friendly relationship.

INDIAN DAILY TELEGRAPH, 7th August, 1918.

The Raja of Mahmudabad in a letter to the *Indian Daily Telegraph* (Lucknow) of the 7th August, 1918, protests against the failure of the reform scheme to recognise the exact terms of the agreement entered into under the Congress-League scheme regarding communal representation and participation in mixed electorates.

AL BUREED, 25th July, 1918.

Al Bureed (Cawnpore) of the 25th July, 1918 (received on the 29th July), says that the Muslims cannot be satisfied with any reform scheme which does not provide for the appointment of a *Shaikh-ul-Islam*, the introduction of a Muslim Code and for the safeguarding of the interests of Muslims.

It is a matter for regret that the Montagu-Chelmsford report makes no such provision.

The Muslims have always avoided agitation, but if their claims are not respected, they will now have recourse to it.

ABHYUDAYA, 3rd August, 1918.

The *Abhyudaya* (Allahabad) of the 3rd August, 1918, commenting on the reform scheme disapproves of the provision for the appointment of a Grand Committee. Although the committee will be better than any of the existing councils, yet for the reason that the nominated members will usually side with the Government, any laws opposed by the elected members will be easily passed and the committee will be unable to protect the rights of Indians. The objection that the Grand Committee will legislate only on reserved subjects is untenable in view of the provision that the Indian Council can legislate on any provincial matters. If a provincial council refuses to pass any such law the Governor can appeal to the Government of India.

AZAD, 25th July, 1918.

The *Azad* (Cawnpore) of the 25th July, 1918, discussing the reform scheme urges that Government officials should in future have no connection with municipal and district boards. District boards should enjoy complete financial autonomy and the elections for them should not be influenced by tahsildars. However, the scheme undoubtedly gives more political power to the people though its success will depend to a large extent on the spirit in which it is worked. It is regrettable that the scheme vetoes the Congress suggestion regarding the appointment of provincial Governors in India from among British public men which means that it is intended to maintain Indian governorships as a preserve for the Civil Service. We are sorry that Mr. Montagu and Lord Chelmsford have not even at this late hour suggested the appointment of able Indians to governorships and that British rule is still unable to imitate Moghul rule in this respect. The scheme falls short of the popular demand in respect of fifty per cent. representation for Indians on executive councils as it empowers Governors to co-opt as many members as they choose on their councils.

The present division of transferred and reserved subjects is acceptable for the time being, but it should be revised every three years. As Governors have not proved to be good presidents of councils we would urge that either an elected president

or a permanent president from British public life should be appointed. The disinclination of Mr. Montagu and Lord Chelmsford to make resolutions of Legislative Councils binding on Government is responsible for much of the unpopularity of the scheme. If Government did not like to give too much power to councils it could have laid down the condition that only resolutions which had been affirmed three times by the council by a certain majority would have a binding effect. Governors need not have been invested with the new prerogative of dissolving councils as all this will greatly lessen the importance of councils. Indians are not going to put up with such things.

BHARAT JIWAN, 29th July, 1918.

The *Bharat Jiwan* (Benares) of the 29th July, 1918 (received on the 2nd August), says that the reform scheme, if divested of some of its defective features, will surely constitute a substantial first instalment of self-government and will be acceptable to all Indians.

CAWNPORE SAMACHAR, 4th August, 1918.

Commenting on Mr. Montagu's recent speech on the reform scheme the *Cawnpore Samachar* of the 4th August, 1918, remarks that the Secretary of State gave crushing replies to attacks made on the Viceroy in connection with the reform scheme and clearly proved that the scheme was framed after great deliberation and that there was no distrust of Indians. The speech shows what warm sympathy Mr. Montagu has for India.

HINDUSTANI, 25th July and 1st August, 1918.

The *Hindustani* (Lucknow) of the 25th July, 1918, continuing its discussion of the Montagu-Chelmsford report on constitutional reforms says that the authors have rightly judged that the recommendations of the Public Services Commission cannot evoke any enthusiasm in the altered situation created by the war and adds that they have laid Indians under a debt of gratitude by suggesting that thirty-three per cent. of the posts in the Indian Civil Service should be first given to them and that this number should be increased every year by one and a half per cent. It is, however, regrettable that they have dealt with the question of the betterment of the prospects of the Civil Service in a spirit of uncalled-for generosity in direct opposition to Indian opinion.

Their frank admission of the sorry industrial plight of India is no doubt gratifying but it is a pity that they have not put forward concrete proposals to improve it. It is also deplorable that they have evinced special concern for the interests of non-official Europeans and Eurasians.

Nevertheless, it must be admitted that they have made an honest attempt to tackle a knotty problem and it would be unwise on the part of Indians to reject the substantial measure of reform suggested by them.

The *Hindustani* of the 1st August points out how disastrous to the cause of Irish Home Rule the absence of a spirit of compromise among Irishmen has been and cautions extremist Indians against wrecking the ship of reform on the rock of obstinacy. It is feared that if the present vociferous attacks on the reform scheme continue in India it may be shelved at least for another quinquennium.

MASHRIQ, 25th July, 1918.

Commenting on the report on constitutional reforms the *Mashriq* (Gorakhpur) of the 25th July, 1918 (received on the 29th July), expresses satisfaction that the report acknowledges the loyalty shown by the Muslims during the Balkan Wars and says that the *Anjuman-i-Khuddam-i-Ka'aba* is not a political body and that the apprehensions concerning Pan-Islamism have no foundation in view of the fact that it is the injunction of Islam that Muslims should remain loyal to their Sovereign.

It is regrettable that in the reform scheme the suggestions made by the deputations of our *ulama* have received no consideration in spite of the fact that religion forms the sole foundation of Muslim loyalty.

MEDINA, 28th July, 1918.

Referring to the remarks in the Montagu-Chelmsford report on separate representation the *Medina* (Bijnor) of the 28th July, 1918, inquires of Government why, when the political importance of separate representation for the Muslims has been admitted, this problem has been brought up for discussion. If it was illegal, why was it sanctioned ?

It expresses apprehension lest this settled question be set aside like the settled problem of Bengal.

OUDH AKHBAR, 31st July and 4th and 7th August, 1918.

The *Oudh Akhbar* (Lucknow) of the 31st July, 1918, says that the fact that the Madras moderates have taken part in the Madras Special Provincial Conference and have expressed their intention to take part in the Special Congress

presages well for the success of the latter. We hope that moderate and extremist leaders from all parts of India will join the Special Congress in a spirit of co-operation and will arrive at an unanimous decision regarding the reform scheme. Indian patriots should bear in mind that the present is not the moment for internal differences and if a mistake is made at this juncture the evil consequences which will ensue will not be remedied for a long time to come.

The paper wonders why these provinces, which have been recently so much in the forefront in politics, are now lagging behind in holding a special conference to consider the reform scheme which constitutes the realisation of their political ambitions. Why is Mr. Malaviya silent? It is a pity that, while the public is expectant, the leaders are silent.

This paper of the 4th August says that Mr. Montagu's recent speech at Cambridge shows how sincerely desirous he is of dealing justly with India and that if he had had his own way his reform proposals would have been far more generous. The *Morning Post* and the Sydenhamites are straining every nerve in their opposition to the scheme, but it seems that their efforts will prove futile.

The issue of the 7th August reproduces the comments of certain Indian and Anglo-Indian papers regarding the recent Cambridge speech of Mr. Montagu and says that it appears from them that the views of these two sections of the press in India regarding principles of Government are diametrically opposed. Anglo-Indian publicists hold that India will remain a subject country for all time to come and the administration will always remain in the hands of the English officials. No matter how able, experienced and well-intentioned Indians may be they will have to play second fiddle to civilians who have passed examinations in England, not because the latter are abler and more experienced but because they belong to the ruling race. But Indians do not accept this principle and demand that no distinctions should be observed.

PRATAP, 5th August, 1918.

The *Pratap* (Cawnpore) of the 5th August, 1918, commenting on the reform scheme, acknowledges the sincere motives of its framers but disagrees with them on the point that the acceptance of the scheme will usher in the era of responsible government in India. The acceptance of the scheme cannot make even the beginning of responsible government for five years.

It ought also to be borne in mind that whatever is done cannot be demanded by Indians as of right but will have to be humbly begged for.

The Government of India will remain as arbitrary as before. In spite of the recommendations made to reform the India Council India will receive little benefit, unless the powers of the Secretary of State are reduced to the level of those of the Colonial Secretaries. Unless the direction of India's commercial policy is placed in Indian hands, slight changes in the power of the Secretary of State will do little good.

The paper appeals to Indian leaders to set aside their personal differences and consider the scheme dispassionately and demand modifications.

The paper does not accept the opinion of Mr. Montagu that Indians are not yet fit for a greater measure of self-government. The partial independence in domestic matters which is demanded can be safely conceded to Indians. The fear that Indian opposition to the scheme will strengthen the hands of the Sydenham group is baseless. Even if British statesmanship allows itself to be influenced by reactionary tactics, the voice of India before the tribunal of the world cannot be hushed.

RAHBAR, 30th July, 1918.

The *Rahbar* (Moradabad) of the 30th July, 1918, says that the Anglo-Indians were successful in creating a split between Hindus and Muhammadans in 1907 and they would be only too glad if the moderates and extremists were now in the same way to fall out over the reform scheme. The scheme makes it painfully clear that Government does not want to swerve an inch from the path of administration it has been pursuing so far. The United States can make the Philippines fit for self-government in twenty years but strangely though truly enough the British Government does not consider Indians fit for it after about two centuries of its rule. It is a pity that some moderates are trying to get up an agitation in favour of the reform scheme. None but those who are willing to sell their

conscience will after vowing not to accept anything less than the Congress-League scheme support the Montagu scheme.

The *Utsah* (Orai) of the 2nd August, 1918 (received on the 5th August), publishes a poem by "ABHAYA" who caricatures and ridicules the enthusiastic support of the reform scheme by the moderate leaders and specially deprecates Mr. Chintamani's advice to the moderate leaders to play the rôle of Jai Chand in order to humiliate the extremists.

UTSAH, 2nd August, 1918.

2. *Al Bureed* (Cawnpore) of the 4th August, 1918, commenting on the Sedition Committee's report, says that the conclusions of the commissioners will fail to impress the majority of Musalmans as statements were recorded in the absence of the accused. The sacred personality of Maulana Mahmud Hasan has been implicated to such an extent that his disciples will find it very hard to believe the statements of the commissioners.

AL BUREED, 4th August, 1918.

The Sedition Committee's report.

Reviewing the Sedition Committee's report the *Medina* (Bijnor) of the 1st August, 1918, regrets the lack of Muslim representation on the Sedition Committee. In spite of the fact that the Ottoman Empire, which is revered by the Indian Muslim, is engaged in war against the British Government the Indian Muslims have not hesitated to help the British Government with men and money. If the persons mentioned in the Sedition Committee's report are criminals the doors of courts are open. There should be a regular trial in which the accused should be examined and given an opportunity to defend themselves. The public has a shrewd suspicion that the report is the forerunner of some piece of legislation resembling the Hamidian laws on which so much ridicule was poured by Europe.

MEDINA, 1st August, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 5th July, 1918, in publishing extracts from the report of the Sedition Committee points out that no reference whatsoever has been made, in the report, to the cases of Messrs. Muhammad Ali and Shaukat Ali, Maulana Abul Kalam Azad and Saiyid Fazl-ul Hasan Mohani.

NAIYAR-I-AZAM, 5th July, 1918.

Commenting on the recommendations of the Rowlatt Committee the *Pratap* (Cawnpore) of the 5th August, 1918, says that the report has not inquired into the true origin of anarchical conspiracies. The fact that there have been conspiracies in the country, which it is the duty of Government to stamp out, does not justify an increase of the powers of those very officials whose oppression is possibly responsible for the anarchical outrages and who are likely to abuse them. The Committee's remark about democratic administration in this country are quite contrary to historical facts and researches. Most of the statements in the Committee's report are based on Sir Valentine Chirol's *Unrest in India*. When Mr. Tilak's case is pending against Sir Valentine Chirol, we do not understand why the Committee considered it proper to publish the views expressed in that book especially when the reform scheme has been published for public criticism. All this farce will only result in the police having everything their own way irrespective of all considerations of right and justice.

PRATAP, 5th August, 1918.

The *Hamdam* (Lucknow) of the 27th July, 1918, referring to the chapter in the Rowlatt Committee's report dealing with sedition among Muslims, says that if the British Government had abided by its previous policy and had stopped the invasion of Turkey by Italy and the Balkan States the present terrible war would not have taken place. The Committee refers to an announcement regarding the immunity from British and Allied attack of "Holy cities in Arabia" and "Sacred mausoleums of Mesopotamia," but as far as we can recollect the announcement did not mention the "Holy cities of Arabia" and "Sacred mausoleums of Mesopotamia" separately but referred generally to all holy places of Islam and the Indian Muslim public has through the special session of the League and an influential deputation clearly expressed its opinion regarding Jerusalem. The Committee have used the epithet "loyal" for the Nizam's appeal to Indian Muslims immediately after the declaration of war though the use of the word "friendly" would have been suited to His Exalted Highness's dignity. The Committee have referred to Sir W. W. Hunter's famous pamphlet on the *Mujahidin* of Swat Buner but they ought also to have read Sir Saiyid's convincing rejoinder to it the publication of which led the Government of India to abolish the department established to apprehend the *Wahabis*.

HAMDAM, 27th July, 1918.

KSHATRIYA MITRA, 1st August, 1918.

The *Kshatriya Mitra* (Benares) of the 1st August, 1918 (received on the 5th August), urges Government to legislate according to the recommendations of the Committee so as to punish the real culprits and wipe out the anarchical movement in India.

RAHBAR, 30th July, 1918.

Repression in the Punjab.

3. Referring to the action of the Punjab Government in prohibiting the entry of copies of the *New India* containing comments on the reform scheme, the *Rahbar* (Moradabad) of the 30th July, 1918, inquires whether this does not imply that while outwardly professing that it invites criticism on the Reform Scheme Government really means otherwise. Government should clearly state its position. If it is contended that particular officials are to blame they should be restrained from creating misapprehension just as the general public is.

MUSAFIR, 2nd August, 1918.

The *Musafir* (Agra) of the 2nd August, 1918 (received on the 8th August), praises the courage shown by Mr. Duni Chand, president of the Punjab Special Provincial Conference, in voicing the heartfelt dissatisfaction of the Punjabis with Sir Michael's unbridled autocracy and urges Lord Chelmsford to listen to the appeals of the Punjab's most respected leaders.

KAISAR-I-HIND, 24th July, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 24th July, 1918, expresses dissatisfaction at Sir Michael O'Dwyer's order prohibiting the entry of the *Naqqash* (Calcutta) into the Punjab, and says that such an over-cautious attitude on the part of the Punjab Government towards papers is undesirable.

CAWNPORE GAZETTE, 8th July, 1918.

The *Cawnpore Gazette* of the 8th July, 1918 (received on the 30th July), referring to the order of the Chief Commissioner, Delhi, confiscating the book *Swaraj Katha* written by Pandit Balmakund Bajpai, editor of the *Avadhbasi* (Lucknow), says that the Hon'ble Pandit Gokaran Nath Misra would not have added a commendatory foreword to the book if it had contained objectionable matter. Indians attach more value to the opinion of the Hon'ble Pandit than to that of the Chief Commissioner of Delhi or rather of the C. I. D. It is surprising that a publication regarded as harmless by the United Provinces Government is considered objectionable by the Delhi Government. The truth is that the Delhi Government does not want to give the Home Rule movement an opportunity of establishing itself there. But it has already taken firm root there and will be further strengthened by the holding of the Congress.

HAMDAM, 1st August, 1918.

Referring to Mr. Duni Chand's presidential address at the Punjab Special Conference in which he criticised the administrative policy of Sir Michael O'Dwyer the *Hamdam* (Lucknow) of the 1st August, 1918, says that the speech should serve as an eye-opener to Sir Michael who in his budget speech tried to defend his policy.

The Punjab press being gagged is unable to express the true feelings of the inhabitants but the broad-minded leaders of the province deplore Sir Michael's policy.

PRATAP, 5th August, 1918.

The *Pratap* (Cawnpore) of the 5th August, 1918, expresses satisfaction at the appeal made by the president of the Punjab Special Conference for a vigorous protest against the high-handed policy of Sir Michael O'Dwyer. The paper says that it is high time for people to raise their voice against such arbitrariness.

It is surprising that the matter has not received attention from His Excellency the Viceroy.

ITTIHAD, 1st August, 1918.

Indians and Europeans.

4. Referring to the Imam-Clayton incident the *Ittihad* (Amroha, Moradabad) of the 1st August, 1918 (received on the 6th August), says that although the Indian Government is very loud in proclaiming equality and justice, in practice it is quite different. The grievance that invidious distinctions are observed between blacks and whites is of long-standing.

HINDUSTANI, 25th July, 1918.

The *Hindustani* (Lucknow) of the 25th July, 1918 (received on the 26th July), has the following :—

"Mr. Montagu and Lord Chelmsford have included a chapter on "Social Relations between Indians and Englishmen" in their valuable report. While admitting that Government is unable to do anything in the matter and that there is no scope for its interference, they point out that mutual social aloofness exercises a great influence over the political condition of the country. They have

appealed to both parties to improve their social relations and to show due regard for each others feelings. Englishmen especially have been advised not to let their attitude of rudeness and arrogance give Indians any occasion to feel that they are a subject race. We are thankful for this appeal and advice from Mr. Montagu and Lord Chelmsford and we are also prepared to admit that mutually strained relations are generally due to misunderstanding. But there is another important matter towards which we regret Mr. Montagu and Lord Chelmsford have not turned their attention. If things had not gone beyond rudeness and strained attitude it would not have mattered much. But it is daily seen here that Englishmen freely and deliberately mete out provocative treatment to the most respected Indians in railways and other places. Disrespect of Indians, unprovoked assaults on them, and sometimes even light-hearted murder are being witnessed nowadays and still they (Indians) do not receive justice in the law courts."

The editor proceeds to describe the Imam-Clayton incident and says that Mr. Clayton at least could not plead that he was under any misapprehension beyond this that he did not anticipate that Mr. Hasan Imam would claim Rs. 15,000 as damages. So long as such regrettable incidents recur, we fear that social intercourse will not increase and sedition and revolution will not be stamped out.

Referring to the Imam-Clayton incident the *Zul Qarnain* (Budaun) of the 28th July, 1918, says it is impossible to foster amiable social relations, as proposed in the Montagu-Chelmsford report, between Indians and Englishmen as long as haughty English officers are employed in the public services. The arrogant attitude of Anglo-Indians is often responsible for cases of sedition and unrest in India.

ZUL QARNAIN, 28th July, 1918.

5. The *Pratap* (Cawnpore) of the 5th August, 1918, publishes a poem by one "KINKAR," in which he says that India has ceased to produce great heroes and warriors such as she produced in ancient times. Now we are reduced to mere agriculturists. Without that martial spirit and without arms how can Indians fight against the Germans? The only weapons that we now possess are our scissors, spades and knives. What can be done with them?

The condition of India.

PRATAP, 5th August, 1918.

The *Cawnpore Samachar* of the 4th August, 1918, has a poem in which the writer exhorts Indians to be always self-reliant and lay aside dependence upon others and to be strong in their own strength and to sacrifice their lives and wealth for their motherland and always to keep the goal of "*swaraj*" before their eyes.

CAWNPORE SAMACHAR, 4th August, 1918.

The *Sachiva* (Cawnpore) for April and May publishes an "Ode to Independence" by Radha Kishna Shukla, in which the writer says:—

SACHIVA, April and May 1918.

"O Mother Independence, where art thou hidden and where is the happiness that thou givest? This poor India, without thee, is being subjected to various cruelties."

The *Pratap* (Cawnpore) of the 5th August, 1918, publishes a poem by KANHAIYA LAL JAINI, in the course of which he says:—

PRATAP, 5th August, 1918.

"O God, now relieve India and let her misery come to an end. Her blood has already been sucked and only bones now remain. Let the sun of knowledge shine so that the crooked may be quiet and wickedness may be removed."

In this way the regeneration of India may take place and her people may enjoy all sorts of blessings.

The *Prabhat* (Cawnpore) for May 1918 publishes an article entitled "National Life" in which the writer says that dependence is the poison of national life while independence is the reverse. When the subject race, remembering the bravery of its ancestors, feels desirous of elevating itself, the ungenerous and selfish conquering nation endeavours to destroy that part of the history of the subject race of which it could be proud. Thus the subject race loses all national self-respect and also moral courage. Its faith in its religion dwindles and as a result it loses its existence. Many nations have in this way permanently disappeared from history.

PRABHAT, May 1918.

HAMDAM, 1st August, 1918.

Indians in the Colonies.

6. Referring to the order of the Government of Canada prohibiting the entry of artisans and other labourers into the ports of British Columbia the *Hamdam* (Lucknow) of the 1st August, 1918, regrets the action of the Canadian Government and says that the order affects the Indian labourers who used to go there to earn their livelihood. It advises Indian labourers to enlist in the Army. It is hoped that after the war, when the reform scheme will come into force and the status of Indians will be raised, the restrictions imposed by Canada and other Colonies will be removed.

KAISAR-I-HIND, 24th July, 1918.

The Muslim internees.

7. Referring to the collection of subscriptions for the aid of Muslim internees by various agencies the *Kaisar-i-Hind* (Fyzabad) of the 24th July, 1918, warns the Muslims not to hazard payment without inquiring into the bona fides of collectors.

AL KHALIL, 1st August, 1918.

Al Khalil (Bijnor) of the 1st August, 1918 (received on the 6th August), says that two of the Maulana's companions now interned in Malta have sent letters to friends in Deoband. It is evident that the allowance given to the Maulana and his companions is insufficient and they are really in discomfort. In answer to the accusation that the Deoband people are doing nothing it can be said that their efforts led Mr. Burns to get 9 shillings added to the internee's daily allowance. On the other hand agitation and questions in Councils have not benefited the Maulana. Money should be raised and sent to the Maulana.

It is regrettable that the Sedition Committee report contains sensational and startling revelations about the Maulana's internment.

MASHRIQ, 25th July, 1918.

Muslim affairs.

8. The *Mashriq* (Gorakhpur) of the 25th July, 1918 (received on the 29th July), regrets that the educational backwardness of the Azamgarh Musalmans has not yet received the consideration of Government. The Deputy Inspector of Schools refrains from increasing the number of Muslim teachers in the district board schools. Let the number of Musalman teachers be increased with a view to encourage education among the backward Musalmans of Azamgarh.

KAISAR-I-HIND, 24th July, 1918.

Referring to Qazi Aziz-ud-din's statement that the strained relations between the English staff of the Muhammadan Anglo-Oriental College, Aligarh, and the students are presenting great difficulties in the way of the latter securing Government appointments the *Kaisar-i-Hind* (Fyzabad) of the 24th July, 1918, says that the securing of appointments for its alumni is not the sole aim of a non-official institution. Official colleges are enough to perform this duty. The Qazi had better employ himself in inquiring into the causes of such strained relations between the "teachers and the taught."

MEDINA, 1st August, 1918.

Referring to the prohibition of the entry of the *Jamhur* into the Punjab and the internment of Muslim leaders the *Medina* (Bijnor) of the 1st August, 1918, advises Muslims to be patient as God is always. Iron is converted into steel after being repeatedly heated. We must thank God for selecting us for this ordeal. It is quite manifest that officials take us to be worthless and turn a deaf ear towards us. To inflict injury on our national self-respect would not prove beneficial to Government. To deprive a community of its leaders and gag its press is to hamper its progress. If it be the intention of Government to do so, we are ready to submit to it.

KAISAR-I-HIND, 1st August, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 1st August, 1918 (received on the 5th August), publishes a letter in which the writer complains of the small number of Muhammadan students in the lower grade Training College, Lucknow, and appeals to the Musalman members of Council to bring this matter to Government's notice and to try to get the proportion of Muhammadan students fixed at 40 per cent.

MASHRIQ, 25th July, 1918.

The *Mashriq* (Gorakhpur) of the 25th July, 1918 (received on the 29th July), publishes a letter in which the writer laments that there is no Muhammadan clerk in the whole office of the Gorakhpur Forest department. The staff is wholly composed of Kayasthas. The privileges and promotions of the few Muhammadans who are acting in the Forest department do not receive consideration owing to the Kayasth possession of the office.

AL BASHIR, 30th July, 1918.

Al Bashir (Etawah) of the 30th July, 1918, remarks that the mention in Mr. Montagu's report of the Indian Medical Mission to Turkey as affecting

Muslim policy is very surprising. What possible good can it do to single out this little incident and give it a political turn ?

The *Mashriq* (Gorakhpur) of the 25th July, 1918 (received on the 29th July), publishes a letter in which the writer appeals to Government to notify a list of villages where cow-sacrifice is customary so as to prevent the Hindus from making trouble on the occasion of the *Baqr-Id* festival. MASHRIQ, 25th July, 1918.

Referring to the transfer of Mr. Akhtar Adil, the headmaster of the Deoria High School, to Unao the same paper says now there is no Muhammadan headmaster in any of the High Schools in the Gorakhpur district, and hopes that Mr. Adil may be transferred back to Gorakhpur.

9. The *Utsah* (Orai) of the 2nd August, 1918, referring to the murder of the Czar says that, however exultant the democratic papers of Russia may feel over this event, India looks upon it with the utmost horror. In the eyes of Indians the King is a representative of God and though subjected to very cruel oppressions they have never thought of regicide. But in Europe regicide is no sin. UTSAH, 2nd August, 1918.

The Czar of Russia.

10. The *Musafir* (Agra) of the 2nd August, 1918, referring to the action of the Deputy Commissioner in securing the resignation of the printer and publisher of the *Almora Akhbar*, says that it is a novel use of the Press Act for a Deputy Commissioner to summon the printer and publisher and to advise him to resign. MUSAFIR, 2nd August, 1918.

The Press Act.

The *Cawnpore Gazette* of the 8th July, 1918 (received on the 30th July), expresses deep gratification at the re-starting of the patriotic *Pratap* and congratulates the editor of the *Pratap* on standing so well Government's test of his passion for his country. CAWNPORE GAZETTE, 8th July, 1918.

11. Referring to the fact that the Deputy Commissioner of Sitapur has granted licenses freely because of the prevalence of dacoities in his district the *Rahbar* (Moradabad) of the 30th July, 1918, says that officials have now begun to realise that arms are necessary for the protection of the people. RAHBAR, 30th July, 1918.

The Arms Act.

The *Pioneer* reports that twenty-one lives have been lost owing to the attacks of wild beasts in the Naini Tal district during the last six months. It is the duty of the ruler to protect his subjects as far as possible and also to make them fit to defend themselves, consequently it is a pity that the British Government pays no attention to the matter as is apparent from the continuance of the Arms Act on the Statute Book. Would that the inhabitants of India, the largest part of the British Empire, had this day been able to defend themselves.

12. The *Utsah* (Orai) of the 2nd August, 1918, referring to the opposition of the Maharaja of Darbhanga and others to the Free Compulsory Education Bill introduced in the Bihar Council, severely condemns their conduct. The zamindars have no right to check the education of the *ryot*. The zamindars are neither great scholars nor even respected leaders and their opposition to the Bill cannot be taken as indicative of any flaws in it. They are afraid that they will not be able to deal with an educated class as arbitrarily as they act at present. They are more autocratic and obstinate than even the bureaucracy. UTSAH, 2nd August, 1918.

Compulsory education.

II.—The War.

13. Referring to the fourth anniversary of the war the *Oudh Akhbar* (Lucknow) of the 6th August, 1918, says that all British subjects, irrespective of creed, are praying for the success of the Allies who are fighting the cause of liberty and justice. The editor says that though this war has on the one hand caused serious material loss, it has been the instrument of considerable moral and spiritual benefit to the world. OUDH AKHBAR, 6th August, 1918.

Comments on the war.

There is no doubt that the war will leave the world in every way better than it was before and it is probably because of this that nature willed this great conflict.

MEDINA, 25th July, 1918.

In the course of a two-page review of the war situation the *Medina* (Bijnor) of the 25th July, 1918 (received on the 29th July), says:—

The present war has exposed the hollowness of European civilisation which though outwardly very attractive is full of selfishness and deceit. Is it this civilisation of which Western scholars are proud under pretext of the spread of which hundreds of innocents are ruined and rendered homeless and which has this day brought the world to its wit's ends.

All the combatants claim that they are fighting for liberty, but the press reports of the past and present deeds of the Germans and others show that their words do not tally with their deeds.

Christianity teaches its followers to slave cheerfully for others but Christians instead of slaving for others sweat their subject races.

Their religion teaches them to give their coats to others but instead of giving anything they demand from others their coats, and even their pants. German excesses in Belgium and Russia exceed even the atrocities which were committed in the Balkan War by the Christian Bulgarians on the Muslims and which were probably considered so disgraceful to Western civilisation that accounts of them were suppressed.

III.—The Army.

OUDH AKHBAR, 30th July, 1918.

Pay of the sepoy.

14. The *Oudh Akhbar* (Lucknow) of the 30th July, 1918, while welcoming the announcement of a bonus for Indian soldiers and admitting that it should encourage recruitment says that it would have been better pleased if a permanent increase had been effected. It hopes that either during the war or after it attention will be given to the matter and the salaries of soldiers will be raised to such a level that they may be able to support themselves easily.

AL BUREED, 25th July, 1918.

Recruiting.

15. *Al Bureed* (Cawnpore) of the 25th July, 1918 (received on the 29th July), appreciates Mr. Gandhi's recruiting efforts at *Kaira* and advises the Muslims, who are a military race, to follow his example and enlist in larger numbers in the Army.

HAMDAM, 1st August, 1918.

Referring to the coercion employed by zamindars and certain officials in securing recruits the *Hamdam* (Lucknow) of the 1st August, 1918, advises them to get their sons and other relatives enlisted to encourage others rather than resort to high-handed measures which produce unrest among the ignorant public.

LEADER, 5th August, 1918.

Commissions.

16. The *Leader* (Allahabad) of the 5th August, 1918, refers to the statement made by the Secretary of State for India in reply to a question in the House of Commons from which it is inferred that the military members of the Army Council are responsible for the inadequate grant of commissions to Indians, in spite of the recommendations of the Government of India for liberal treatment.

IV.—Administration.

MASHRIQ, 25th July, 1918.

Railways.

17. The *Mashriq* (Gorakhpur) of the 25th July, 1918 (received on the 29th July), complains of the overcrowding of the third and intermediate compartments on the Bengal and North-Western Railway, and of the sanitary arrangements. There are no waiting halls for passengers at big junctions. There is no satisfactory arrangement for lighting the intermediate and second class compartments. Sometimes a single lady is allowed the use of a whole second class compartment while all the male passengers, however large their numbers may be, are packed into another.

ADVOCATE, 4th August, 1918.

Civic Guards.

18. A contributed article in the *Advocate* (Lucknow) of the 4th August, 1918, dealing with the Civic Guard Scheme points out that disciplinary action under section 19 of the Police Act against a special constable will raise the question whether the appointment of the accused was legally justified. The duties of the police are too arduous to be conveniently discharged by the class of persons who may be expected to apply for enrolment. What is required is recognition of the Pahra *Samitis* as such rather than enrolment under the Police Act, as the prevention of theft does not necessitate the power to arrest suspicious characters. Moreover, enrolment under the Police Act will involve the abandonment of political activity.

19. Referring to the proposed appointment of a new Educational Board in these provinces on the elective principle the *Zul Qarnain* (Budaun) of the 28th July, 1918, says that three members, instead of the two proposed in the scheme, should be taken from private recognised schools to represent the Hindus, Muhammadans and Christians respectively.

ZUL QARNAIN, 28th July, 1918.

The Educational Board.

20. The *Oudh Akhbar* (Lucknow) of the 27th July, 1918, says that the fact that prisoners enjoy better health than free men in the United Provinces shows that the latter do not enjoy as good sanitary facilities as the former and that the Sanitation Department has need to be more wideawake. Both cholera and plague raged this year in these provinces but no preventive measures were taken by the sanitary authorities. This state of affairs is highly unsatisfactory and deserves the special attention of the Government.

OUDH AKHBAR, 27th July, 1918.

Sanitation.

21. The *Oudh Akhbar* (Lucknow) of the 6th August, 1918, referring to the rejection of the Hon'ble Mr. Paranjpye's resolution in the Bombay Council against the hill exodus, says that popular resolutions will continue to be rejected so long as non-officials are not given a sufficient number of seats in the Councils. The hill exodus is undoubtedly an unjustifiable burden on the public purse besides being responsible for considerable dislocation of work. The argument that officials keep better health and work better in the hills is a poor one as with the comforts enjoyed by them they keep equally good health in the plains.

OUDH AKHBAR, 6th August, 1918.

The hill exodus.

22. The *Musafir* (Agra) of the 2nd August, 1918, is surprised to note that the Local Government does not buy any Hindi journal though this language enjoys the greatest popularity in these provinces and boasts of many excellent papers like the *Saraswati*. Does Government know Urdu only?

MUSAFIR, 2nd August, 1918.

Government support of the Press.

The editor wonders why the United Provinces Government buys so many copies of such narrow-minded and bigotted Muslim papers as the *Zul Qarnain*, *Mukhbir-i-Alam* and *Mashriq* and thus indirectly helps them. We do not object to the help given to them simply because they are Muslim journals but because they are highly prejudiced and narrow-hearted and the help given to them constitutes a blot on Government's reputation for justice. We hope Government will reconsider its attitude.

The *Arya Mitra* (Agra) of the 1st June, 1918, complains that it is a grave injustice that the Government does not purchase a single Hindi paper while it purchases many English and several Urdu papers.

ARYA MITRA, 1st June, 1918.

Referring to the Indian papers that receive Government patronage the *Hamdam* (Lucknow) of the 1st August, 1918, complains that in spite of its wide circulation it receives no patronage from Government and not a single copy is taken by Government except the two copies supplied gratis daily to the C. I. D. according to the Press Act.

HAMDAM, 1st August, 1918.

23. The *Arya Mitra* (Agra) of the 1st August, 1918, wonders why the Punjab Government has not yet done its duty by proscribing so stupid a book as *Dar-i-Samim* by Mirza Ghulam Ahmad Qadiani, though attention has several times been drawn to it. A similar production by the *Arya Samaj* would have at once fallen a prey to the wrath of Government. The paper strongly appeals for the immediate proscription of the book.

ARYA MITRA, 1st August, 1918.

An objectionable publication.

V.—Miscellaneous.

24. In the *Indian Daily Telegraph* (Lucknow) of the 7th August, 1918, the Hon'ble Lala Sukhbir Singh writes to complain that he was not given an opportunity of rebutting the criticism directed against the Juvenile Smoking Bill. He is of opinion that his arguments would have turned opposition into support.

INDIAN DAILY TELEGRAPH, 7th August, 1918.

Juvenile smoking.

25. Commenting on the *United Provinces War Journal* the *Medina* (Bijnor) of the 5th August, 1918, says that the paper contains subjects of general interest, but the style of its Undu version is queer and the use of certain unfamiliar idioms is surprising. The

MEDINA, 5th August, 1918.

The *War Journal*.

editorial staff obviously needs an experienced Urdu-knowing man. It should be printed lithographically in Persian character.

AL BASHIR, 2nd August, 1918.

Al Bashir (Etawah) of the 30th July, 1918, publishes a letter in which the writer strongly urges the appointment of a Muhammadan on the editorial staff of the *United Provinces War Journal*, in view of the fact that the translation of its Urdu edition is deplorably inferior. Even admitting that the only aim of the paper is to prevent the circulation of false and groundless rumours about the war, it is necessary for the public benefit that the language of the paper should be idiomatic and simple.

AZAD, 1st August, 1918.

The *Azad* (Cawnpore) of the 1st August, 1918, says that the *United Provinces War Journal* is a unique publication of its kind. Of course much of its original flavour is lost in its Hindustani edition but that is probably because there is no experienced Urdu journalist on the staff. The manager of the publication should see that the Urdu translation is easy and idiomatic as the translation so far has in some places not only been unidiomatic but also difficult to understand.

KAISAR-I-HIND, 1st August, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 1st August, 1918 (received on the 5th August), agrees with the *Mashriq* (Gorakhpur) that the *United Provinces War Journal* should not be distributed gratis, on the ground that anything obtained free of cost is seldom valued by the people.

ZUL QARNAIN, 28th July, 1918.

Commenting on the second issue of the *United Provinces War Journal* the *Zul Qarnain* (Budaun) of the 28th July, 1918, says that its Urdu edition requires improvement. Obscure and unidiomatic expressions have been made use of in the translation. A competent Urdu-knowing man should be appointed to bring out its Urdu edition.

UTSAH, 2nd August, 1918.

The Allahabad University.

26. The *Utsah* (Orai) of the 2nd August, 1918, says that the notification of the Registrar of the Allahabad University fixing the strength of college classes at sixty, preferably at forty-five, combined with the excessive failure of students at examinations is an effective method of checking the spread of higher education.

OUDH AKHBAR, 6th August, 1918.

High prices.

27. The *Oudh Akhbar* (Lucknow) of the 6th August, 1918, publishes an article by Professor Iqbal Bahadur Saksena, M.A., in which he repeats the stock arguments in favour of *swadeshi* and says that the cultivator has not really benefited from the slight rise, if any, in the price of agricultural produce owing to the war as he has not only to pay higher wages and higher rates of interest and to be content with low selling prices at harvest time but he has to pay enormously increased prices for kerosine, salt, foreign matches, colours and cloths, etc. Indians should insist on having country-made goods if they want to prevent the economic drain from the country.

RAHBAR, 6th August, 1918.

The *Rahbar* (Moradabad) of the 6th August, 1918, referring to the high prices of imported articles appeals to Indians to learn the lesson of self-help and to patronise their own manufactures and assures them if they help themselves Government also is sure to help them.

As regards salt the editor urges Government to remove the restrictions on manufacture so as to assure a sufficient supply. There was never any scarcity of salt in past time even when there were no railways but then the indigenous salt-making industry was not closed to make room for the import of foreign salt.

PREM, 31st July, 1918.

Indian industries.

28. The *Prem* (Brindaban, Muttra) of the 31st July, 1918, says that Japan has effected the commercial conquest of India in spite of the opportunity offered to the latter by the war. The responsibility for this lies not on India but on her rulers who have so fettered her as to render her unable to protect her commercial interests. Now the safety of India depends on her having the power to shape her future industrial policy herself. It will not do to keep her a merely agricultural country. Unless the Imperial Government realises its duty in this matter, India will be completely ruined and the blame will be on England's industrial policy.

Elsewhere the paper says that, despite the abnormally high prices of cloth, Government has taken no steps to afford relief to the people and does not appear to be inclined to change its old commercial policy.

29. The *Oudh Akhbar* (Lucknow) of the 1st August, 1918, referring to the fact that fifteen-rupee gold mohurs have been selling at twenty rupees each, inquires why the same Government, which in England penalises the sale of coin at a premium, permits in India the prevalence of the doctrine of *laissez faire*. Cannot rules be framed under the Defence of India Act forbidding an improper increase in the price of coin and articles of ordinary use and thus putting a stop to the trade speculation that has been going on. In our opinion Government should forthwith bestir itself in the matter.

Currency.

OUDH AKHBAR, 1st August, 1918.

30. The *Cawnpore Samachar* of the 4th August, 1918, expresses regret that the United Provinces are not represented on the deputation of journalists to be sent to England and the western front to study war conditions.

Indian journalists.

CAWNPORE SAMACHAR, 4th August, 1918.

31. The *Arya Mitra* (Agra) of the 1st August, 1918, published a letter from a correspondent in which he says that the *Arya Samaj mandir* in Dholpur State has been demolished and new buildings are being erected in its place. The site of the *havan kund* (sacrificial fireplace) is now used for a latrine. This action of the State has sorely troubled the local Arya Samajists. The new land offered by the State is a Muhammadan cemetery and its neighbourhood is inhabited by sweepers. Even if accepted, the ground cannot be utilised on account of Muhammadan opposition. It is understood that the State is deliberately trying to harass the *Samaj*.

The paper appeals to the Arya Samajists to start a vigorous agitation against this unjust action of the State. The agitation should not be stopped until the temple has been regained.

The *Arya Samaj* in Dholpur.

ARYA MITRA, 1st August, 1918.

32. The *Abhyudaya* (Allahabad) of the 3rd August, 1918, publishes the following letter from one Vinyanhans (?) of Hanstirath, *Jhusi* (Allahabad) :—

"On the day of *Id*, i.e., the 11th July, 1918, more than two hundred Muhammadans assembled here and demolished the minaret *(burj)* of the well. On protest being made they said that in front of the mosque no temple in the shape of a well could be allowed to remain and any one who interfered would be killed."

The paper invites the attention of the local officials to this matter.

Allahabad affairs.

ABHYUDAYA, 3rd August, 1918.

33. The *Garhwali* (Dehra Dun) of the 3rd August, 1918, asserts that Lala Munshi Ram and his party have taken to minimising the severity of the famine in Garhwal simply because the poor Garhwal public were unwilling to welcome the *Arya Samaj* propaganda under the cover of charity and humanity.

The same paper says that the Garhwal public will attach no weight to the advice of the *Purusharth* to invite Mr. Gandhi and to have recourse to passive resistance in order to get rid of their *coolie utar* and forest grievances. Government itself will redress the grievances provided the Garhwalis make an organised effort to draw its attention to the matter. A district association should be formed to take up the question at once.

Garhwal affairs.

GARHWALI, 3rd August, 1918.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:

The 10th August, 1918.

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SELECTIONS FROM NEWSPAPERS

Published in the UNITED PROVINCES.

For the week ending 17th August, 1918.

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I.—Politics.

ADVOCATE, 9th and 11th August, 1918.

The reform scheme.

1. The *Advocate* (Lucknow) of the 9th August, 1918, has a letter from the Hon'ble Pandit Madan Mohan Malaviya dealing with the reform scheme, mainly in an endeavour to controvert the stated "conditions of the problem." He considers that an exaggerated value has been attached to existing conditions unfavourable to responsible government and in the matter of education says that India is not much worse off than England was in 1868—1870 or than Canada was when responsible government started there, and that it was only after responsible government began that education thrived. He ascribes religious differences solely to the ignorance which the bureaucracy has failed to remove and to the defects of a foreign system of administration. There are European officials who feel satisfaction in seeing religious differences at work as this is a strong point in the British political position in India. Riots seldom occur in Native States and in British India, districts in charge of Indian magistrates or superintendents of police have passed peacefully through periods of stress while others in European charge were disturbed. The relations between Hindus and Muhammadans have generally been far happier than those that subsisted so long between Catholics and Protestants in Great Britain and Ireland.

Commenting on the letter the paper says that the writer has demolished the fallacious arguments built on shaky premises of half truths invented and cited to keep the nation out of its inheritance on the untenable ground of superior European fitness.

In its issue of the 11th August, 1918, the *Advocate* (Lucknow) publishes a further instalment of the letter in which the writer says that the bureaucracy has found money for everything it considered necessary but not for services bearing directly on the people's welfare, though repeatedly urged thereto by the people's representatives in the Congress. During recent years the Japanese have made enormous strides and India would have done the same if Indians had been admitted to a share of power.

AWAZA-I-KHALQ, 7th August, 1918.

The *Awaza-i-Khalq* (Benares) of the 7th August, 1918, in an article on the reform scheme criticises the proposals relating to the Government of India and says that Simla and Delhi will continue to be impervious to the people's cry and that even two Indians in the Executive Council would have little influence. Mr. Montagu has failed to attack the citadel of the bureaucracy, manned by the Divinities of Delhi and the Sages of Simla, who do not mind other people's powers being docked as long as they remain supreme.

Referring to the "extraordinary haste" with which the Government of India is calling for the opinions of Local Governments on the scheme, a writer asks for a "Society for the prevention of officials."

JAIN GAZETTE, 12th August, 1918.

The *Jain Gazette* (Muttra) of the 12th August, 1918, while fully recognising the sincere desire of Lord Chelmsford and Mr. Montagu to advance India, says that their proposals cannot carry India towards responsible government, for the proposed reforms still leave the officials full power to accept or reject the decision of the popular representatives in Councils. The scheme does nothing to fulfil the hopes raised by the announcement of the 20th August, 1917. It is essential that the scheme should be so reformed as to make the decision of the elected Councils binding on the officials in all matters.

HINDUSTANI, 8th August, 1918.

The *Hindustani* (Lucknow) of the 8th August, 1918, publishes an article by Mr. Saiyid Wasi Bilgrami of Arrah in which he shows how adroitly the scheme has increased instead of decreasing the powers of the bureaucracy. It does not lead towards self-government and it should be rejected unless it is remodelled in accordance with the Congress-League proposals. Indians should be given control over administrative policy, the powers of the Government of India lessened and a promise made to grant self-government within a specified period.

ABHYUDAYA, 10th August, 1918.

The *Abhyudaya* (Allahabad) of the 10th, August, 1918, commenting on the reform scheme heartily welcomes the proposal to establish Executive Councils in all provinces but says that, usually, the English members should not be taken from the civil service, for these officials do not fully sympathise with the people.

The provision that the Governor, if he likes, can override the opinion of the ministers is disapproved of and it is urged that, so far as the transferred subjects are concerned, the Governor should ordinarily accept the decision of the members.

The appointment of additional members is condemned on the ground that they will probably be taken from the Civil Service and as such will generally be in opposition to the ministers and the Indian members of Executive Councils.

ANAND PRACHARAK, 7th August, 1918.

The *Anand Pracharak* (Muttra) of the 7th August, 1918 (received on the 13th August), regrets that the Montagu-Chelmsford report is silent regarding the appointment of Indians as Governors. When Indians are available in sufficient numbers for this post Government should prove that it is not going to observe colour distinctions. It is regrettable that the Governor will be able to co-opt officials as members of his Executive Council and thus create a majority of Englishmen in it. The number of English and Indian members of Executive Councils should be equal. The list of transferred and reserved subjects should be revised every three years as Governors have not proved good presidents of Councils in the past. The president should either be elected or drawn from English public life. Resolutions of Councils should be binding on the provincial authorities and Governors should not be vested with the new power of dissolving Councils.

Discussing the reform scheme the same paper says that it constitutes a genuine attempt to lead India towards self-government and has made every effort to secure the rights and interests of the different Indian races. In view of the high ideals placed before us by the framers of the scheme we should not give way to disappointment even if it falls short of our aspirations. Though no time limit has been fixed for the grant of full powers still it is satisfactory that there will be a Parliamentary Commission every decade. Indians should rest assured that if they prove true in the first test rapid progress is inevitable. They should therefore gladly accept this scheme but at the same time strain every nerve to secure suitable amendments. Though the Congress-League scheme has not been accepted *in toto* its principles have been acknowledged. Even the opponents of the scheme should give calmer thought to it as an uncompromisng attitude does not pay in politics. At the same time unless Government is prepared to remodel the scheme in the light of popular criticism it cannot prove as beneficial to the country as it was intended to be by the Secretary of State and the Viceroy.

PRATAP, 12th August, 1918.

The *Pratap* (Cawnpore) of the 12th August, 1918, characterises the manifesto of the seventeen leaders of the United Provinces in support of the reform scheme as lifeless and says that their reasoning has no leg to stand upon. They seem to be afraid of their shadow. They are not ready to demand serious changes in the scheme lest it should appear that they are rejecting Mr. Montagu's scheme. Why this excessive tenderness towards Mr. Montagu's proposals? These leaders ought to have an entirely different standard before them—i.e., the interest of their country—by which to determine the nature of the changes. It is unfortunate that our leaders themselves should have such distrust of the capacity of the people and as is evidenced by their attitude in this matter.

MASHRIQ, 8th August, 1918.

The *Mashriq* (Gorakhpur) of the 8th August, 1918, appeals to the Muslim members of the United Provinces Legislative Council to point out to Government that the Muslims cannot be satisfied until they are granted fifty per cent. representation in Councils as well as representation in the public services according to their political importance.

OUDH AKHBAR, 9th August, 1918.

The *Oudh Akhbar* (Lucknow) of the 9th August, 1918, joins with the Raja of Mahmudabad and the Hon'ble Mr. Jinnah in urging Hindus and Muslims to make it a point of honour to insist on Government abiding by the Congress-League compromise of 1916 regarding the proportion of separate Muslim representation. It is a pity that the Montagu-Chelmsford report is silent on the subject.

MEDINA, 5th August, 1918.

The *Medina* (Bijnor) of the 5th August, 1918, writing on the reform scheme says:—If Muslims cannot get rights in accordance with their prestige, importance and needs, and the scheme is embodied into law, then India will not appear as a *Dar-ul-Aman* (a country with which there is peace) to them. When even with the limited powers now enjoyed the other party is crushing us, our condition will be woeful when it gets full powers and India may become another Spain of Islamic history. The only way out of the difficulty is

that we should leave the bone of contention (the administration) severely alone and apply ourselves to trade and industry. Our weakness in Councils and the administrative services makes us negligible and concentrates all power in the hands of the majority. We had trusted Government to safeguard our interests either for its own sake or at least out of regard for its plighted word, but, alas! it has now become the fashion to disregard agreements and to treat them as scraps of paper. Orders which have been passed for the benefit of one community and were regarded as finally settled are now being unsettled because the other community is displeased. In this country there are two large communities thirsting for each other's blood and such a constitution would act as a lighted match which will not only explode the powder but also blow away the building in which it is stored. The Muslim position is like that of a willing lamb being led out to sacrifice to appease an enraged goddess. All this is not reform but a mere mirage. The existing English officials are better for us than our unkind brethren and if there is to be reform we should get an equal share. We have, unlike the Hindus, no great political leaders to represent our case, but we hope Government will espouse our cause both from political motives and from regard for agreements as it knows full well that a concession made to just Muslim demands will produce a gratifying effect in the domain of British foreign policy in Muslim States.

We most gladly extended the hand of union to our brethren (the Hindus) but the Arrah riots and Mr. Bepin Chandra Pal's letter laid bare their true feelings. How can we, in all conscience, trust such people? It would therefore be better to postpone this question for the nonce and to consider it more calmly after the war. Just now we should try to establish stronger claims on Government by our war sacrifices.

AL BUREED, 11th August, 1918.

Al Bureed (Cawnpore) of the 11th August, 1918, regrets that the Montagu-Chelmsford report on constitutional reforms makes no mention of the political importance of Muslims and has not fixed the proportion of their representation.

The editor appeals to Muslims of both parties to refuse to accept any reform unless they are assured that they will get adequate representation.

JAIN GAZETTE, 5th August, 1918.

The *Jain Gazette* (Muttra) of the 5th August, 1918, deplores that the reform scheme makes no provision for the separate representation of so important and loyal a community as the Jains.

HAMDAM, 2nd August, 1918.

The *Hamdam* (Lucknow) of the 2nd August, 1918, regrets that the Local Governments have not cared to publish a vernacular translation of such a highly important document as the reform scheme and it will now be published by private enterprise but it will take considerable time to bring out the vernacular edition and the scheme should not be rushed through, until the non-English-knowing classes have had an opportunity to study it. The Government of India should also hold a special session of the Imperial Council to consider the scheme and should reserve its judgment till public criticism has been received from all corners of the country. Indians themselves are anxious to see an early fructification of their aspirations but they would not tolerate the enforcement of any half-digested scheme.

MUIN-UL-ISLAM, 7th August, 1918.

The *Muin-ul-Islam* (Bijnor) of the 7th August, 1918, has a similar article.

BHARAT BANDHU, 6th August, 1918.

The *Bharat Bandhu* (Hathras) of the 6th August, 1918, commenting on the reform scheme urges the complete abolition of the India Council, which is an obstacle to good government. It consists mainly of retired Anglo-Indians who can never promote the interests of India.

The Secretary of State should stand in the same relation to the Government of India as the Colonial Secretaries to the Colonial Governments. But if the Council is retained at all, half the members should be Indians.

The paper approves of the suggestion to give the Government of India perfect freedom from the Secretary of State's control in many matters but only on condition that the Government of India should be made responsible to Indians to the same extent, otherwise it will become more arbitrary. Further, half the members of the Viceroy's Executive Council must be Indians. The Legislative Council should have power to vote on the whole budget, excluding the expenditure on the Army and the Navy. Any resolutions passed twice by the Council must be

binding on the Government. The proposed bi-cameral system is unsuited to India and the Council of State will do absolutely no good. Also the suggestion for the establishment of a Privy Council in India is uncalled-for.

The paper concludes that without the above-mentioned changes the people of India cannot be satisfied.

ANAND, 5th August, 1918.

The *Anand* (Lucknow) of the 5th August, 1918, commenting on the reform scheme says that, in the constitution of the Government of India, the Council of State seems to have been designed only to nullify the effect of the non-official majority in the Legislative Assembly. It will prove extremely harmful and is likely to impede the smooth working of the machinery. If the Government think it essential to make some such arrangement in the beginning, the Grand Committee proposed in the case of the Provincial Governments might be added to the Imperial Legislative Assembly.

The Legislative Assembly should have more freedom to discuss the budget. First the non-official members should give their opinion on the budget, when proposed in the Council, and, secondly, a committee of non-officials should be formed to consider the budget in detail when it is being framed.

Half the members of the Executive Council must be Indians. The paper welcomes the modification in the power of the Secretary of State as well as the appointment of a Parliamentary committee every ten years, but adds that the usefulness of the latter will be largely determined by its constitution.

In conclusion the scheme with the above modifications will be acceptable to Indians.

Mr. Montagu's speech.

LEADER, 14th August, 1918.

2. The *Leader* (Allahabad) of the 14th August, 1918, has an article approving of Mr. Montagu's speech. With reference to the passage in the speech laying stress on India's contribution of £100,000,000—the paper says that, considered in relation to India's economic capacities, the amount implies an unprecedented act of nationals acrifice such as India alone among all the units of the Empire has been called upon to make. With regard to Army commissions for Indians, the paper says that racial disability should be permanently abolished and that the present military policy is incompatible with a policy of self-government for India.

HINDUSTANI, 8th August, 1918.

The *Hindustani* (Lucknow) of the 8th August, 1918, says that Mr. Montagu's recent speech at Cambridge will be received with gratitude throughout India and will remain as memorable as his deliverance a few days before assuming the reins of office. Those who doubted the sincerity and good will of Mr. Montagu even after reading his reform report should have their doubts finally set at rest by this utterance which is couched in a truly friendly spirit.

HAMDAM, 8th August, 1918.

The *Hamdam* (Lucknow) of the 8th August, 1918, welcomes Mr. Montagu's speech at Cambridge but apprehends that Anglo-Indians will condemn his views. It is advisable therefore that the "extremists" and "moderates" should set aside their differences and encourage Mr. Montagu by refraining from adverse criticism of the speech.

Special Provincial Conferences.

LEADER, 12th August, 1918.

3. The *Leader* (Allahabad) of the 12th August, 1918, draws attention to irregularities in convening the United Provinces Special Provincial Conference and says that its resolutions do not represent the conclusions of a properly convened and constituted body of the elect of the people. At the Madras Special Conference opportunities of open discussion were not allowed, unity was lacking and hooliganism prevailed; it is easier to arouse popular passions than to control them.

OUDH AKHBAR, 10th August, 1918.

Referring to the coming United Provinces Special Conference the *Oudh Akhbar* (Lucknow) of the 10th August, 1918, says that though like Mr. Chintamani and one or two other persons of Allahabad one or two Lucknow gentlemen also are opposed to such an early session of the conference, Lucknow political leaders are not bent on an undesirable split and all of them are trying to make the conference a success. All districts have welcomed the holding of the conference and are going to elect delegates in large numbers for this session which will be as representative as any of its predecessors.. We hope both moderates and extremists will join the session and will, instead of insisting on individual opinions, try to arrive at a decision really beneficial to the country.

LEADER, 9th August, 1918.

4. The *Leader* (Allahabad) of the 9th August, 1918, considers that the British Government has bungled badly throughout in dealing with the conditions of the visits of Dr. Nair and Mr. Tilak to England. Now that, after his sudden return to health, Dr. Nair is permitted to speak publicly on political matters, it might have been expected that the same licence would have been accorded to Mr. Tilak, without the necessity of an appeal to Government and further consideration.

Indian politicians' visits to England.

ABHYUDAYA, 10th August, 1918.

The *Abhyudaya* (Allahabad) of the 10th August, 1918, says that it is very strange that Dr. Nair has now full liberty to deliver speeches against Home Rule. In the teeth of the most vigorous protest from the people, this bitter opponent of Indian Home Rule was permitted to proceed to England under the pretext of ill health. But on reaching there the veil has been removed from his real motive and he is now busy in spreading his poisonous opinions. It is said that if Mr. Tilak, on reaching England, appeals for freedom, his case will be considered. It is a remarkable specimen of British impartiality and justice that the case of a Home Ruler will be considered after his opponent has had full time to carry on a vigorous agitation !

PRATAP, 12th August, 1918.

The *Pratap* (Cawnpore) of the 12th August, 1918, also comments in a similar strain.

OUDH AKHBAR, 10th August, 1918.

The *Oudh Akhbar* (Lucknow) of the 10th August, 1918, referring to a recent anti-reform speech in England by Dr. Nair, says that the fact that he has recruited his health in so surprisingly short a time shows that he went to England not for the sake of his health but from political motives. Mr. Tilak, who is shortly proceeding to England, will now perhaps be allowed similar opportunities of speaking. Anyway the British public should be permitted to hear both sides of the case.

MEDINA, 9th August, 1918.

5. The *Medina* (Bijnor) of the 9th August, 1918, is surprised at the statement of *Al Khalil* that Maulvi Obaidullah's seditious leanings developed after he had left the Deoband school. The remarks in the Sedition Committee's report are quite clear that Maulvi Obaidullah and his associates were dismissed from the Deoband school on account of their seditious activities. It would have been better for *Al Khalil* to let the manager of the Deoband school clear up this point.

The Rowlatt Committee's report.

The Commissioner's remarks concerning Maulana Mahmud-ul Hasan and Maulvi Obaidullah are a great surprise and it is deplorable that no Muslim was appointed to the commission. It is beyond our comprehension that Maulana Mahmud-ul Hasan should have joined a conspiracy to make Indian Muslims rise against the present Government.

AL KHALIL, 8th August, 1918.

Al Khalil (Bijnor) of the 8th August, 1918, commenting on the Sedition Committee's report, says that hitherto it was believed that Maulvi Obaidullah's seditious leanings developed after he had left the Deoband school and had no connection with his services there and that the manager of the Deoband school was wrongly accused of betraying the Maulvi. But the committee's remarks have thrown the matter in doubt and it behoves the manager to make an announcement on the subject.

The serious charges against their *ulama* must have impressed the Musalmans but in this report we find contradictions and impossibilities which cannot be readily believed, for instance—

(1) the conspiracy is said to be a religious one and its army is called "Hazbullah" but what can be the meaning of making a Hindu and an infidel its *imam ?*

(2) being a purely religious conspiracy purporting to establish Islamic Theocracy it forms its headquarters in a Muslim country, but the conspirators choose the only infidel among them to be their king or president and letters sent to Muslim kings and princes are signed by him ;

(3) not a single word has been proved to have come from Maulana Mahmud-ul Hasan's pen or mouth, yet the conspiracy is ascribed to him and he is styled its hero. Mahmud-ul Hasan and Ghalib Pasha live in

the same part of the country, yet some one else and not the Maulana, got the *Ghalibnama* signed by the Pasha ;

(4) an infirm old man like Maulana Mahmud-ul Hasan is made Commander-in-Chief of the army ;

(5) the Czar of Russia has been a notorious enemy of the Muslims, yet the Muslim conspirators first turn to him for help.

These and other startling contradictions have nothing in unison with Muslim religion or with sanity and reason. It is beyond human imagination to think that the Commissioners believed in such trash and connected it with Islamic conspiracy.

This was chiefly due to there being no Muhammadan member on the committee and has resulted in depressing the Musalmans of India.

UTSAH, 2nd August, 1918.

The *Utsah* (Orai) of the 2nd August, 1918, says that the publication of the Rowlatt Committee's report, immediately after the publication of the reform scheme, was not wise. It is likely to prejudice British opinion against the Indians and may be an obstacle to the impartial consideration of their rights. Also it is the report of a secret committee. No open efforts have been made to ascertain the truth. The whole report is a summary of cases conducted by the police and its object is to enhance the powers of the police to suppress anarchy. It will also adversely affect Mr. Tilak's suit against Sir Valentine Chirol.

BHARAT BANDHU, 6th August, 1918.

The *Bharat Bandhu* (Hathras) of the 6th August, 1918, says that, despite what the Rowlatt Committee's report says on this point, the rise of seditious conspiracies in this country must have commenced about the time of the partition of Bengal. The committee also ought to have fully considered the present political situation of the country and how far political dissatisfaction has been instrumental in helping these conspiracies. This would have given a clear idea as to the origin of conspiracies. The paper agrees with Mr. Gokhale's opinion that the rise of sedition in this country dates from the régime of Lord Curzon.

HAMDAM, 30th July, 1918.

Discussing the report of the Sedition Committee the *Hamdam* (Lucknow) of the 30th July, 1918, admits that the revolutionary conspiracy has been firmly rooted in this country for a considerable time and that it has of late gained considerably in strength owing to German machinations, but denies that any Indian patriot approves of criminal violence which is totally opposed to the ancient oriental traditions of human sympathy and fear of God and which not only besmirches the fair fame of India but also hinders its political progress. No reasonable person should overlook this danger or neglect to check its growth. But we fail to see the need for further legislation, especially when the Press and Seditious Meetings Acts have been only recently passed and the Indian Penal Code is also on the Statute Book. The law suggested by the committee will be no less comprehensive than the Defence of India Act and will empower Government to intern people and close associations. The permanent amendments proposed by the committee in the existing penal laws are such as no reasonable man would accept. The preventive measures suggested by the committee will only perpetuate the Defence of India Act with slight modifications. The committee assures the public that their proposals will not interfere with the individual liberty of the subject but we must be pardoned if after our bitter experience of the promises made at the time of the passing of the Press and Defence of India Acts we refuse to accept the assurance that the laws proposed will operate only against anarchists. The proposed law also empowers officials to sit in secret judgment over suspects and to condemn them unheard. This innovation is so unusual that no one would tolerate it in these days of liberty and democracy. Besides, these powers will be exercised merely on reports made by district officials, and really if this law is passed personal liberty would to a great extent disappear from India. The law will vest officials with such wide powers that they can considerably harass those with whom they happen to be displeased. We hope Government will, after due deliberation, voluntarily abandon the idea of passing such repressive legislation and, failing that, the popular representatives in the Imperial Council will stoutly oppose it and insist on necessary amendments. Constitutional reforms will be of no use so long as the people do not enjoy personal liberty. We should not, however, be taken to mean that we are opposed to the suppression of seditious conspiracies.

UTSAH, 9th August, 1918.

Order against Mr. Tilak.

6. The *Utsah* (Orai) of the 9th August, 1918 (received on the 13th August), says that the split between the Bombay Government and Mr. Tilak is complete. This year, too, the Bombay Government have passed an order on him under the Defence of India Act, prohibiting him from delivering any public lectures. The objectionable part of Mr. Tilak's speech which led to this order and as published by the Government does not agree with the report of the speech given in the *Kesari*. Mr. Tilak himself says that the official translation is incorrect. It is difficult to resist the conclusion that the report of the C. I. D. is misleading.

BHARAT BANDHU, 13th August, 1918.

The *Bharat Bandhu* (Hathras) of the 13th August, 1918, says that the action of the Bombay Government at the present moment is unwise, and expresses the hope that Government will reconsider the matter and cancel the order.

SITARA-I-HIND, 8th August, 1918.

The *Sitara-i-Hind* (Lucknow) of the 8th August, 1918, welcomes the Home Government's decision permitting Mr. Tilak to participate in political discussions during his stay in England, and says that since public opinion is not powerful enough in India and autocracy reigns supreme, the Governor of Bombay does not hesitate to impose restrictions on Mr. Tilak's freedom of speech. The Government of India in these circumstances should direct its subordinates to refrain from issuing such orders as do not commend themselves to public opinion in England. It is professed that India is an integral part of the Empire. Why then such un-British orders?

PRATAP, 12th August, 1918.

The *Pratap* (Cawnpore) of the 12th August, 1918, condemns the order of the Bombay Government prohibiting Mr. Tilak from public speaking. The order, it says, has been passed under the Defence Act which is responsible for so many acts of injustice in this country. The Bombay Government's allegation that Mr. Tilak's Poona speech was likely to impede recruiting is hard to believe. The objectionable matter, as published by the Government, does not agree with the speech as reported in the *Kesari*. Moreover, Mr. Tilak has always been an ardent advocate of recruiting and has got two of his own sons in the Indian Defence Force. It is hard to believe that such a man could ever do anything to impede recruiting. It was not wise on the part of the Bombay Government to deprive him of liberty of speech under such a pretext. Also its hope that the excuse will shield the order from the severest condemnation by the people is doomed to disappointment.

BHARAT BANDHU, 6th August, 1918.

The *Bharat Bandhu* (Hathras) of the 6th August, 1918, expresses dissatisfaction with, and strongly protests against, the notice served on Mr. Tilak under the Defence of India Act by the District Magistrate of Poona forbidding him to deliver any public lectures without permission. It is to be regretted that the matter cannot be taken in appeal to the High Court when it could be decided how far the Bombay Government has acted justly. Such treatment of a respected leader at a time when the reform scheme is being discussed is extremely improper.

OUDH AKHBAR, 9th and 13th August, 1918.

Differences amongst Indian politicians.

7. The *Oudh Akhbar* (Lucknow) of the 9th August, 1918, says that most of the proposals of the Congress have so far been either fully or partially accepted by Government simply because of the representative character of that body and it will continue to enjoy this unique position unless and until it is wrecked by an ill-advised split.

It is therefore a pity that the moderate leaders propose to hold a separate conference at the time of the Special Congress. Do these moderate gentlemen think the Congress is their chattel that they cannot tolerate the expression in it of any opinion contrary to theirs. Those who are so intolerant of criticism in a national assembly had better eschew politics.

Even if the moderate party suffers a defeat in the Congress, the reform scheme will not be rejected forthwith, and if it wins, the extremists will continue their agitation. Controversy is thus inevitable.

To make the fun more furious there are the Besantites and Satya Murtites among the extremists and the Irreconcilables and Reasonables among the moderates. But in reality these differences are merely superficial and terminological and there is no Indian patriot who is not genuinely desirous of real reform. We appeal to both moderates and extremists not to become the enemies of the Congress and try to weaken it, whatever their mutual differences may be. If the Congress remains we can achieve everything. If it is wrecked, all is lost.

Referring to the separatist tendencies of the Calcutta and Bombay moderates the *Oudh Akhbar* of the 13th August says that a split in the Congress camp at the present juncture would prove disastrous to the country's interests and would only serve to help the enemies of India. Unfortunately this spirit of discord is gaining in strength and things have come to such a pass that a veteran Congress leader like Sir Dinshaw Wacha wants a separate moderate conference to give unqualified support to the official scheme and accuses the extremists of trying to wreck it. Sir Dinshaw seems to have been mistaken in interpreting their wishes. They do not want to reject the scheme; they only ask for certain amendments in it. Sir Dinshaw has referred to the opposition of the Indo-British Association, London. It undoubtedly wants to wreck the scheme and it is to counteract its efforts and to strengthen the hands of the reform party in England that the Special Congress is being held to declare the unanimous verdict of the country on the scheme. There should be no split in our ranks at this juncture, because our unanimous voice would carry enormous weight and any rift in the lute would spell disaster. It would be the most grievous blunder for Indian publicists to divide themselves into two parties and to hold two separate conferences professing to represent the whole of India but expressing diametrically opposite opinions. We would thus be simply playing into the hands of our enemies who would urge that as there was difference of opinion in India the scheme should be either abandoned or postponed and thus years of agitation would merely run to waste. In our opinion the present is not the occasion to advertise differences and the personal differences between certain respected leaders should be removed and representatives of all classes should as in 1916 assemble on the Congress platform and speak with one voice whether for acceptance, modification, or rejection of the scheme. This is the supreme need of the hour.

The *Hamdam* (Lucknow) of the 10th August, 1918, says that certain Anglo-Indian journalists of Calcutta are characterising the recent change in Mrs. Besant's views regarding the acceptance of the reform scheme with certain modifications as "a victory for the moderate party" simply to provoke the extremists and to widen the gulf unfortunately caused between the two parties by the reform scheme controversy. We appreciate this exhibition of foresight and statesmanship by Mrs. Besant and expect that the moderate party also will in a spirit of toleration welcome the altered angle of vision of Mrs. Besant and Mr. Tilak and will give them or their party no cause for complaint when the Home Rule leaders have adequately modified their views out of regard for the feelings of the moderates; the latter also should, in order to preserve unity and harmony, support their legitimate demands for modifications in the reform scheme. The Special Congress would furnish the fittest occasion for this exhibition of unanimity and we hope that in view of the present critical and momentous situation moderates of the Calcutta, Bombay, Madras and other places will reconsider their decision to boycott the Special Congress.

HAMDAM, 10th August, 1918.

The *Utsah* (Orai) of the 9th August, 1918 (received on the 13th August), says that the publication of the reform scheme has evoked such keen controversy among the leaders as threatens to bring about a split.

UTSAH, 9th August, 1918.

The great war of freedom is changing the destiny of the nations of the world. It is unfortunate, indeed, that those who dream of world-peace have not yet cast a glance on India. Still dust is being thrown in the eyes of the Government as well as of the people in the name of leadership. This is why the wave of nationalism, though at its height, has not yet purified the destiny of this country.

The Congress has also undergone a great change. It has now a majority of the extremists. Though unfortunately there are not wanting such waverers as feel no scruples in appearing before the public in different colours at different times, the true nationalists are determined to adhere to their duty and to make the sentiments of the public their own.

The paper appeals to the leaders of these provinces to beware of the editors and papers of other provinces who advocate the formation of a separate body.

8. The *Cawnpore Gazette* of the 8th August, 1918, says that its articles in the issue of the 23rd July, 1918, dealing with the *Satyartha Prakasha*, *Dar-i-Samim* and Mr. Balraj (vide Selections no. 30, paragraphs 14 and 23) have so offended *Al Fazal* that

CAWNPORE GAZETTE, 8th August, 1918.

Repression in the Punjab.

it has descended to the meanness of advising the Punjab Government to take action against us for an article on press policy in the Punjab that also appeared in the same issue (vide Selections no. 30, paragraph 2). In reply to the mean and mischievous writings of our envious contemporary we can only say that no amount of sophistry can hide the bare truth and we would invite its attention to Mr. Duni Chand's presidential address at the Amritsar Special Conference. The *Cawnpore Gazette* alone does not complain of the repression and severity of the Punjab Government but the people of the Punjab themselves have through their Special Conference raised their voice against its unbridled autocracy and "Prussian" methods of administration. It is really surprising how far down in the depths of moral degradation *Al Fazal* can descend when it cannot vanquish us in fair fight and finds itself in a tight corner.

RAHNUMA, 11th August, 1918.

The *Rahnuma* (Moradabad) of the 11th August, 1918, deplores the bar put on the *Naqqash* by the Frontier Government and wonders why the Punjab and Frontier Governments entertain suspicions against the paper which does not contain articles likely to disturb the public peace.

AWAZA-I-KHALQ, 7th August, 1918.

Sir Harcourt Butler's speeches.

9. Commenting on the Lieutenant-Governor's speech at Lucknow the *Awaza-i-Khalq* (Benares) of the 17th August, 1918, says that Indians have not much faith in the Empire. Practical illustrations appeal more than quotations from history and ninety-five per cent. of those who heard the speech do not know what the Empire means. The best way of firing the Indian imagination is by showing what advantage an Indian member of the Empire obtains by reason of his membership and the story of a single social or political disability counteracts the effect of even an able and excellent speech.

SITARA-I-HIND, 8th August, 1918.

Redistribution of provinces.

10. Referring to the rumoured redistribution of provinces the *Sitara-i-Hind* (Lucknow) of the 8th August, 1918, says that the Central Provinces owe their separate entity to Berar which in fact belongs to Hyderabad and has been annexed on weak and disputable grounds.

If the Nizam's Government urges the British Government to review its decision, it would not be surprising if our sympathetic Viceroy and the Secretary of State for India consent to restore it to the Nizam's dominion in connection with the reform scheme.

HAMDAM, 8th August, 1918.

Referring to the rumoured redistribution of provinces the *Hamdam* (Lucknow) of the 8th August, 1918, while appreciating the amalgamation of Orissa with the Central Provinces, opposes the amalgamation of Bihar with the United provinces, on the ground that it would be a death-blow to the aspirations of the Biharis, that it would weaken the position of the Muslims and that such a big province would prove unwieldy for a single Governor. The United Provinces themselves as at present constituted need a Governor.

SACHIVA, May and June 1918.

Miscellaneous.

11. The *Sachiva* (Cawnpore) for April and May 1918 (received on the 5th June) publishes a contributed article entitled "Young men and Politics," in which the writer says that it is only young men who will again lead India to her former glory. The new national life that is beating in the heart of Indians aims at giving to the world a high ideal of individual and public life. It will destroy selfish Western civilisation and lay the foundation of the highest civilisation on the basis of spirituality. But to attain this end it is essential that India must have the power to shape her future destiny. The opponents of these legitimate aspirations want to keep India in her present condition or at least in permanent subjection with some improvement. To achieve this end the bureaucracy has tried its best to keep Indian youths away from national agitation. So far, indeed, from having any opportunity to obtain real practical education, they have their aspirations characterised as anarchy. It is indispensable that young men should be taught their duties to their king and country, so that loyalty and patriotism may be rightly developed in them.

The writer concludes by an exhortation to young men to try to remove the miseries of their motherland, saying that in the history of the world, whenever the arbitrariness of officials reaches such a height as to provide punishment for the slightest opposition to their high-handed actions, it is only young men with courage and endurance who prove the saviours of the country.

The same paper publishes a poem by BHISHMA, in which he appeals to young men to accomplish the salvation of India. The use of foreign articles and the internal quarrels of Indians are severely condemned. "O young men! Your brethren are called black dogs and beaten with shoes; they wander from door to door. Fie upon you, if you cannot save them. You can do everything, just think of the times in which you live."

The *Utsah* (Orai) of the 9th August, 1918 (received on the 13th August), publishes a poem entitled "Love of Justice" by MAHIPAL BAHADUR SINGH, in which he says:— UTSAH, 9th August, 1918.

"If you have any spirit in you, do not suffer injustice. Whatever you feel in your heart express clearly. Never mince matters out of fear or in order to flatter others. Avoid a life of subjection. Death as a free man will lead you to heaven."

The rest of the poem is an exhortation to be ready to face all oppression and difficulties in upholding the cause of truth and in resisting injustice.

II.—THE WAR.

12. In an article on the war *Al Khalil* (Bijnor) of the 8th August, 1918, says the recent success of the British arms is due to the fact that they are fighting for truth and justice. If Germany is successful she will dominate the whole world and cause an immense disturbance in the balance of power. There will then be no other power left to check her tyranny and high-handedness. Hence it is a vital necessity that her militarism should be crushed completely. AL KHALIL, 8th August, 1918.

Germany and the war.

In the course of an article discussing the causes of the present war the *Hamdam* (Lucknow) of the 13th August, 1918, says:— HAMDAM, 13th August, 1918.

Indeed Germany has challenged the world with the doctrine that the cause of right can be decided by might alone and that justice and peace cannot be secured except with the sacrifice of countless souls.

If the demon of Philosophy and Science can only be appeased with the blood of countless human beings, let us have a retrograde movement towards the ancient barbarism.

The ideal of civilisation towards which German culture is driving the world does not befit human dignity. Until the ambitions of Germany are thoroughly crushed, no lasting peace can be secured.

The *Abhyudaya* (Allahabad) of the 10th August, 1918, says that though it is difficult as yet to foretell when the war will end, it is remarkable that the beginning of the fifth year has been marked by such victories for the Allies as have never been achieved since 1914. ABHYUDAYA, 10th August, 1918.

The Imperial Government has found it necessary to throw on India the burden of carrying on the war in Mesopotamia, Palestine and Egypt and it is now the bounden duty of Indians to enlist in the Army in still larger numbers.

A survey of the whole situation at once leads one to the conclusion that the victory of the Allies, who are upholding the cause of truth and freedom, is certain. The signs of a change in Russia are also visible.

In short, the fifth year of the war has opened most favourably and hopefully for the Allies. May God grant them a speedy victory over the forces of darkness.

III.—ADMINISTRATION.

13. Referring to the limitations imposed under the Indian Defence Act upon labourers employed in factories engaged in war-supply the *Hamdam* (Lucknow) of the 8th August, 1918, says that in view of the fact that no similar legislation has been initiated in England where strikes are so inconveniently frequent, such restrictions on the freedom of Indian labourers are quite unjustifiable. HAMDAM, 8th August, 1918.

Factory labour.

14. The *Oudh Akhbar* (Lucknow) of the 15th August, 1918, attributes the increasing dearness of cloth to the rise in prices of cotton at Bombay and appeals to the Government of India to take action in the matter. OUDH AKHBAR, 15th August, 1918.

The high prices.

HAMDAM, 10th August, 1918.

The *Hamdam* (Lucknow) of the 10th August, 1918, hopes that Government will soon express its approval of the recommendation of the Bombay Cotton Commission that prices be fixed for varieties of cloth in common use.

CAWNPORE SAMACHAR, 11th August, 1918.

The *Cawnpore Samachar* of the 11th August, 1918, condemns the practice of *satta* gambling with reference to cloth and appeals to the Government to check it with a view to bringing down prices.

SITARA-I-HIND, 8th August, 1918.

The *Sitara-i-Hind* (Lucknow) of the 8th August, 1918, complains of the forcing up of the prices of even country-made articles by local dealers. It is apprehended that by means of their ill-gotten gains, they may take the place of the present respectable classes. It is deplorable that Government has neither regulated prices nor has it appointed any regular commission to investigate the matter.

It is feared that the public having grown tired of high prices may have recourse to illegal measures.

CAWNPORE SAMACHAR, 11th August, 1918.

The currency troubles.

15. The *Cawnpore Samachar* of the 11th August, 1918, expresses surprise at the fluctuation in the value of coin in this country and appeals to Government to check it by penalising the sale of coin for more than its actual value, as has been done in England.

HAMDAM, 10th August, 1918.

Scarcity of fodder.

16. The *Hamdam* (Lucknow) of the 10th August, 1918, urges Government, owing to the failure of the rains, to make immediate arrangements for the supply of fodder for agricultural cattle.

MUKHBIR-I-ALAM, 8th August, 1918.

Railway complaints.

17. Referring to the appointment of an outside contractor for the supply of coolies at the Moradabad railway station the *Mukhbir-i-Alam* (Moradabad) of the 8th August, 1918, says that not only injustice has been done to local men but it is a direct violation of the recently adopted policy of the abolition of the contract system.

LEADER, 12th August, 1918.

The Jhelum mutiny.

18. The *Leader* (Allahabad) of the 12th August, 1918, commenting on the Jhelum mutiny says that the question arises whether the recruits were voluntarily obtained and this is not the first incident pointing to enforced recruitment. The public cannot be satisfied with the *communiqué* on the case and would like to know what punishment has been awarded to those who caused lose of life and blood.

HAMDAM, 15th August, 1918.

Deploring the recent Jhelum riot the *Hamdam* (Lucknow) of the 15th August, 1918, strongly urges Government to satisfy the public by holding an impartial inquiry so that no misapprehension may take hold of the public mind.

RAHBAR, 13th August, 1918.

The hill exodus.

19. The *Rahbar* (Moradabad) of the 13th August, 1918, regrets that even in these war times, when economy is so essential, local Governments continue to move to the hills. Similarly, the Governor of Bombay wastes huge sums on special trains, bands and gardens. Government should abandon extravagance, even at the sacrifice of some comfort as an example to its subjects.

ADVOCATE, 9th August, 1918.

Civic guards.

20. The *Advocate* (Lucknow) of the 9th August, 1918, has a contributed article on the civic guard scheme, in which it is said that there exists popular prejudice against enrolment under the Police Act, that certain provisions of the Act are unacceptable and that even in England a special Act was passed to deal with the situation. The unofficial committees which now control the Pahra *samities* should not be turned into Government departments and legislation might be introduced somewhat on the lines of the Punjab Patrol Bill.

HINDUSTANI, 4th August, 1918.

The *Hindustani* (Lucknow) of the 4th August, 1918, condemns the Government scheme for the creation of a civic guard under police control, and says that it should be placed instead under the military authorities and should not be required to investigate crimes. Political workers would never care to work under the District Magistrate or Superintendent of Police as their relations with these officials are generally not good and many of them are regarded as suspects by the police. Besides, no respectable men would like to work in the police. The utmost they can do is to help in the prevention of crime, but they would not undertake investigation work and take charge of thanas. It would be better if Government were to form local militias.

The *Anand* (Lucknow) of the 5th August, 1918, referring to the official scheme regarding the civic guards, says that if the guards are freed from the authority of the police and placed completely under the supervision of the Deputy Commissioner, it will be easy for people to join and the Government will get volunteers in sufficiently large numbers. ANAND, 5th August, 1918.

The paper learns from a reliable source that the volunteers of different *muhallas* in Lucknow are not willing to accept the scheme, because they do not like any outside interference with their work. Also some are labouring under the false notion that the scheme will be forced upon them. This false notion should be removed so that the good work may not suffer.

War Loan complaints.

21. A correspondent writing in the *Pratap* (Cawnpore) of the 12th August, 1918, says that last year the district board of Azamgarh deducted part of the pay of teachers for the purchase of cash certificates. On receipt of them some of the poor teachers got the certificates cashed. When the Deputy Inspector came to know of it, he issued a notice to the effect that any teacher cashing the certificates before the completion of five years will be punished. Those who had already got the certificates cashed had to re-invest the money. What necessity had the Deputy Inspector to pass such an arbitrary and illegal order, when the Government order explicitly provides that the certificate may be cashed at any time. The order is likely to lower people's confidence in the Government and as such should be taken notice of. PRATAP, 12th August, 1918.

The *Utsah* (Orai) of the 9th August, 1918 (received on the 13th August), publishes a letter from a Ballia correspondent in which he draws a picture of the extremely wretched condition to which the inhabitants of that district have been reduced on account of drought as well as cruelties perpetrated on them in connection with the war loan. The rich easily escape while the poor, already groaning under pecuniary embarrassment, are forced to pay. Little blame attaches to the Government or its officials. It is generally the members appointed to help in this matter who are responsible through mistaken notions of loyalty and desire to win honour and titles. The writer appeals to the Government as well as the leaders of the country to come to the rescue of the sufferers. Elsewhere the editor says that the letter contains some very strong expressions which would better have been omitted. He hopes that the readers as well as the authorities will disregard the harshness of the language and only pay attention to the real sufferings of the people. UTSAH, 9th August, 1918.

Education.

22. Referring to Lord Chelmsford's recent speech at Indore in which he said that beautiful and magnificent buildings crowded with school and college students are of no use so long as there are not able teachers in them the *Oudh Akhbar* (Lucknow) of the 13th August, 1918, advises officials as well as non-official workers in the field of education in British India to spend less on brick and mortar and to pay more attention to the supply of good teachers. OUDH AKHBAR, 13th August, 1918.

The *Hamdam* (Lucknow) of the 9th August, 1918, says that the memorandum published by the Secretary of State for India in reply to the deputation of the Indian students in England is not satisfying. It has been pointed out by the English Universities that Indian students do not welcome their system of enlarging their minds and making their lives useful and that only intelligent and capable students should be sent to England. It is a matter for regret that the decision contained in the memorandum is one-sided. HAMDAM, 9th August, 1918.

It hopes that English Universities will allow Indian students who have performed faithful service in this war to take full advantage of the educational facilities they provide.

Al Bashir (Etawah) of the 6th August, 1918, disapproves of the proposals to introduce English teaching into vernacular schools as the nominal and shallow knowledge of English imparted to students would help them no further than to obtain posts like those of postal peons. It advises instead that vernacular education of a higher standard should be encouraged. AL BASHIR, 6th August, 1918.

Referring to the proposed Sultania College at Dehra Dun the *Medina* (Bijnor) of the 9th August, 1918, expresses its disappointment at the silence maintained by the promoters of the scheme. The community hailed the scheme with confidence MEDINA, 9th August, 1918.

because it originated from so exalted a person as Prince Hamid-ullah Khan of Bhopal, but it appears that all vitality and power of organisation has left the Muslims and even the son of a ruling chief has failed to do anything. Other promoters of the scheme who commanded some respect, such as Dr. Ansari, Dr. Abdur Rahman Bijnori and Abdur Rahman Sindhi, are equally silent and nothing is known as to what has become of the scheme. If the funds and talents promised for the Sultania College cannot be utilised as originally proposed, let them be transferred to the Islamia College which is to be established in Delhi.

AL BASHIR, 6th August, 1918.

Al Bashir (Etawah) of the 6th August, 1918, regrets that while the Muslim University Association has been squandering its funds the Hindu University has been able to secure Government aid for a Teachers' Training College.

If the Association is not inclined to accept the Muslim University at present it should in the meantime start a Training College for Muslim teachers.

The same paper expresses regret that in the recent notification of Government announcing the establishment of three normal schools in these provinces, no mention has been made of any normal school for Muslims, though His Honour the Lieutenant-Governor himself promised one at the last budget meeting. It respectfully appeals to His Honour to fulfil his promise.

The same paper regrets that Government aid to Muslim private schools is very small and appeals for greater patronage in this respect.

HAMDAM, 4th August, 1918.

The *Hamdam* (Lucknow) of the 4th August, 1918, approves of the proposals recently made by the United Provinces Provincial Maktab Committee for the betterment of the position of Muslim teachers and students, and hopes that the Local Government will give effect to them.

SANADHYOPKARAK, July 1918.

The *Sanadhyopkarak* (Agra) for July 1918 takes exception to the notification of the Registrar of the Allahabad University fixing the strength of college classes. This notification seems to be designed to check the growth of higher education. In the United Provinces for some time more obstacles have been placed in the way of higher education than in any other province. The paper invites the attention of His Honour to this important matter.

ABHYUDAYA, 10th August, 1918.

23. The *Abhyudaya* (Allahabad) of the 10th August, 1918, publishes a letter from SHIVAKUMAR TRIPATHI, in which he complains that, in spite of the orders of the Government to the contrary, the courts at Azamgarh do not fill up the Hindi form of summons in Hindi to the great prejudice of this language.

Hindi and Urdu.

LEADER, 9th August, 1918.

24. The *Leader* (Allahabad) of the 9th August, 1918, has an article commenting on the annual administration report of the Allahabad Municipality and says that the sanitary administration of the town is very unsatisfactory and that the board does not appear to be well served by its officers.

Municipal affairs.

BHARAT BANDHU, 6th August, 1918.

The *Bharat Bandhu* (Hathras) of the 6th August, 1918, publishes a letter from a cultivator of Mirzapur in which he complains of the order passed by the municipality of Mirzapur prohibiting the growing of sugarcane, *makka*, *juar*, *bajra*, between Shivapur and Bisunderpur. The land, he says, is at least 4,000 acres in area and such an order cannot but fall very hard on the cultivators.

Also the order of the municipality forbidding people to make water in the municipal drains is causing serious inconvenience to the public, as there are no urinals erected by the municipality. The writer appeals to the chairman to remove these causes of complaint.

HAMDAM, 7th August, 1918.

25. The *Hamdam* (Lucknow) of the 7th August, 1918, says that Lord Curzon's Police Commission while it increased expenditure made no satisfactory improvement in the matter of the appointment of Indians to higher police posts and in the reform of the police administration. The recommendations of the Public Services Commission concerning this department are also unsatisfactory.

The police.

However, it is a matter for gratification that lately the unpopularity of the police has been admitted in the reform scheme and the Government has now turned its attention towards its reformation as is evident from the circular memorandum to Provincial Governments.

IV.—Miscellaneous.

26. *Al Bureed* (Cawnpore) of the 11th August, 1918, publishes the views of the *Jamhur* (Calcutta) in favour of the appointment of a *Shaikh-ul-Islam* and says that as the *ulama* and Muslim newspapers support the proposal Government should include it in the proposed measures of reform. **AL BUREED, 11th August, 1918.**

Muslim affairs.

The same paper states, on the authority of a London paper, that the Muslims who inhabit the Crimea and the North Caucasus in large numbers have suddenly become possessed with the idea that Haji Muhammad William (the German Kaiser) is the greatest supporter and helper of Islam and is the greatest friend of the Sultan of Turkey.

The same paper in a spirited article vehemently protests against an expression of the *Indian Daily News* which, according to the *Jamhur* of Calcutta, has likened the Prophet Muhammad's tomb at Medina to the dirty drains of Paris. It is monstrous that in this world of peace and civilisation such liberties should be taken with regard to a place which every Muslim considers to be the most sacred spot on earth. Will the Government be pleased, in view of Muslim sentiment, to put an iron bit into the foul mouth of this paper and its writer.

In welcoming the proposal to build a mosque in London *Al Khalil* (Bijnor) of the 8th August, 1918, says that it is not correct to say that the British public propose to build it by way of compensating the Muslims for their loyalty in the war. On the other hand, it will be a memorial to the sacrifices they have undergone. **AL KHALIL, 8th August, 1918.**

The question whether it is permissible to build a mosque from subscriptions given by non-Muslims is one for the decision of the theologians. History, however, teaches us that Muslim kings used to contribute money from charitable funds towards the building of churches. In India also Muslims have paid large sums for building temples. The position is now reversed and history repeats itself and this question must be regarded as a purely historical one.

27. The *Arya Mitra* (Agra) of the 8th August, 1918, publishes a letter from Shiva Sharma II who describes the various disreputable methods used by the Christian missionaries to get converts in the Gorakhpur district. They give themselves out to be the agents of the Collector specially deputed to get converts. Criticism of Christianity, they allege, will subject people to official wrath and will be regarded as sedition. **ARYA MITRA, 8th August, 1918.**

Christian missions.

Some European officials also side with the missionaries in their disputes over the custody of Hindu orphans, which tarnishes the fair name of the British Government. The authorities and the press are asked to throw light on the matter and the public is warned against this new danger.

28. Referring to the invitation to Indian editors to visit Europe the *Hamdam* (Lucknow) of the 4th August, 1918, says that their expenses should be met by the British Exchequer and not by the Indian Government. **HAMDAM, 4th August, 1918.**

Journalists' visit to Europe.

It regrets the omission of a representative of the United Provinces press, which though not equal to the presses of the three presidencies still wields considerable influence.

The *Anand* (Lucknow) of the 5th August, 1918, referring to the deputation of editors proceeding to England, complains that the deputation has got no representative from these provinces nor any editor of a Hindi paper. **ANAND, 5th August, 1918.**

29. The *Utsah* (Qrai) of the 9th August, 1918 (received on the 13th August), expresses regret that the officials of the Dholpur State have not yet given up their *nadirshahi* (tyranny). They have demolished the *Arya Samaj mandir* in spite of their promise to protect it. **UTSAH, 13th August, 1918.**

The *Arya Samaj* in Dholpur.

The paper states, on the authority of its special correspondent, that the State authorities are deliberately harassing the Samajists.

Is the machinery of the Government really under the control of men who want to make Hindu rule unpopular and convert it into an Aurangzebean administration? The Maharaja of Dholpur should realise that it is a very deplorable

policy and he who counsels it is an enemy to the State, country and Empire. Such actions of the State lead to widespread dissatisfaction.

MUSAFIR, 9th August, 1918.

Referring to the demolition of the *Arya Samaj mandir* at Dholpur the *Musafir* (Agra) of the 9th August, 1918 (received on the 13th August), says in the course of a spirited remonstrance that no power on earth can extinguish the torch of truth which the *Arya Samaj* is holding aloft and the *Samaj* cannot be disgraced in its own home. We still expect the Maharana to redeem his promise of last year as we believe that not he but the highly-placed and responsible officials into whose hands he has entrusted the reins of administration are responsible for the troubles of the *Samaj*. We fail to find any parallel in British history for the erection of a latrine over the sacrificial altar, the most sacred spot in a religious building and we hope our voice will not prove a cry in the wilderness and British justice will come to our aid.

ARYA MITRA, 8th August, 1918.

The *Arya Mitra* (Agra) of the 8th August, 1918, publishes a letter from GULRAJ GOPAL, Secretary of the *Arya Pratinidhi Sabha*, Rajputana, who exhorts Arya Samajists to start passive resistance to get their grievances relating to the *mandir* in the Dholpur State removed, since prayers and representations have all proved to be of no avail. Patient submission to oppression is almost a crime and the Samajists must show their strength if they want to have their rights respected.

CAWNPORE GAZETTE, 8th August, 1918.

The *Cawnpore Gazette* of the 8th August, 1918, publishes a letter by MR. CHAND KARAN SHARDA, in which he states that as contrary to his promise the Maharana of Dholpur has had the *Arya Samaj mandir* demolished and a latrine erected over the site of the *havan kund* (sacred fireplace), there is great resentment among all Arya Samajists and they have resolved at a meeting to resort to passive resistance. They have collected considerable funds and have appealed to the Viceroy to remedy this gross injustice.

The same paper again says that it is intolerable that a latrine should be erected at a place where an Arya *havan kund* was previously situated. We should, like Mr. Gandhi, now resort to passive resistance to obtain justice. Aryas should be prepared for every sacrifice for the sake of their *mandir* and should while giving no pain to others undergo suffering for the sake of obtaining redress.

The same paper urges Punjabi Arya Samajists to open a Lekhram school at Qadian, the headquarters of the Qadianis, as the Mirza was guilty of impertinence towards Lekhram and the Vedic faith should be spread in his home and this citadel of darkness and ignorance should be stormed.

OUDH AKHBAR, 9th August, 1918.

30. The *Oudh Akhbar* (Lucknow) of the 9th August, 1918, publishes a contributed article in which the writer says that though the self-governing units of the British Empire will benefit industrially from the scheme of Imperial preference, yet India, whose fiscal policy will at least for some time continue to be influenced by British officers and merchants who will always place English commercial interests in the forefront, will have to import British goods and to export Indian raw material.

Indian trade and industries.

PREM, 7th August, 1918.

The *Prem* (Brindaban, Muttra) of the 7th August, 1918, says that the scheme of Imperial preference will prove detrimental to Indian interests; for if India taxes the goods of other countries highly, they will also pay her back in the same coin. The result will be that she will have to sell her goods chiefly to the countries within the Empire. India wants to protect herself from foreign goods but Imperial preference will make it impossible for her to protect her sugar and cloth against Mauritius and Manchester.

HAMDAM, 1st August, 1918.

The *Hamdam* (Lucknow) of the 1st August, 1918, says that the initiative and help of Government are in most cases necessary for the progress of the people in any particular branch of life, whether social, political or industrial, and instances the cases of Japan and America where the co-operation of the rulers with the ruled has wrought such wonderful results. In British India, however, the isolation of the officials has made it impossible for them to show any initiative or for the people to

co-operate with them. We see from the report of the Mysore Economic Conference how splendidly the public has responded to official initiative and what wonderful industrial results have been achieved. It is time that British India acted on the lines of Mysore and some masterminds devoted themselves to the study of economic and industrial problems so as to better the material condition of the country.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

AL BASHIR, 13th August, 1918.

The reform scheme.

1. Referring to a speech in Parliament in which it was asserted that the Brahmans, being the natural leaders of Indians, there can be no objection to an increase in their influence and power *Al Bashir* (Etawah) of the 13th August, 1918, asks the speaker the meaning of overlooking the political importance of Musalmans inasmuch as they form nearly one-third of the total population of the country and do not consider the Brahmans as their leaders.

HINDUSTANI, 15th August, 1918.

The *Hindustani* (Lucknow) of the 15th August, 1918, says that the resolutions on the reform scheme passed at the last meeting of the local Council may be safely said to reflect public opinion in these provinces as officials took no part in the voting which was confined solely to non-officials.

AVADHBASI, 13th August, 1918.

The *Avadhbasi* (Lucknow) of the 13th August, 1918, commenting on the reform scheme says that it still leaves the satisfaction of the aspirations of the country at the sweet mercy of the bureaucracy. Not one of the powers demanded in the Congress-League scheme as essential for the good of India has been granted.

LEADER, 16th August, 1918.

The *Leader* (Allahabad) of the 16th August, 1918, appeals to disinterested Indian opinion to express itself strongly and unequivocally against the extension of the principle of communal representation urged by reactionaries like Lord Sydenham and Sir Valentine Chirol.

OUDH PUNCH, 9th August, 1918.

The *Oudh Punch* (Lucknow) of the 9th August, 1918 (received on the 14th August), publishes a cartoon in which a gentleman in European dress, styled Mr. Reformer, is represented as placing twenty-one elected members in one pan against twenty-nine nominated members in the other pan of the balance of the new Council of State.

The letter-press runs as follows:—

Mr. Reformer: "Elected twenty-one and nominated twenty-nine."

Mr. Punch: "If you mean to keep the weight even use equal weighing pieces, otherwise it is needless to weigh."

RAHBAR, 13th August, 1918.

The *Rahbar* (Moradabad) of the 13th August, 1918, says that while Iceland has been granted sovereign powers by Denmark India is being deluded with the shadow of self-government simply because its people cannot make adequate efforts. At least for a long time to come Government does not seem inclined to raise India even to that status which Iceland enjoyed before the present grant of full-fledged sovereignty.

AVADHBASI, 20th August, 1918.

The *Avadhbasi* (Lucknow) of the 20th August, 1918, publishes a poem by Shivabalak Sharma in which the writer exhorts Indians to remain steadfast in their demand as embodied in the Congress-League scheme. They must be determined to obtain *swaraj*. They must try to escape the "meshes of diplomacy which are spread all over the country like poisonons snakes to bite India. Even if you have to lose your lives, stand by the Congress-League scheme."

"No matter, if we are threatened with imprisonment or execution, nay, even if we are burnt alive, we must not swerve from our resolution till we obtain Home Rule."

ADVOCATE, 16th August, 1918.

The Special Congress.

2. The *Advocate* (Lucknow) of the 16th August, 1918, characterises the abstention of the moderates from the Special Congress as nothing but treachery, and appeals to them to reconsider their decision.

OUDH AKHBAR, 17th August, 1918.

The *Oudh Akhbar* (Lucknow) of the 17th August, 1918, regrets that the opposition of the Bombay moderates to the Special Congress continues to grow.

The Special Congress will no doubt be a success, but as the moderate-extremist question has become very complicated in connection with the reform scheme we regret that India will not be able to pronounce the unanimous verdict so badly needed at the present juncture.

HAMDAM, 15th August, 1918.

The *Hamdam* (Lucknow) of the 15th August, 1918, fears that the conflict of opinions, as to the merits of the reform scheme between the moderates and extremists, may cause the scheme to be shelved by the British Parliament.

The *Utsah* (Orai) of the 16th August, 1918, vehemently condemns Mr. Wacha for his manifesto exhorting the moderates to keep aloof from the Special Congress at Bombay.

UTSAH, 16th August, 1918.

The *Avadhbasi* (Lucknow) of the 20th August, 1918, condemns the decision of Mr. Wacha and Babu Surendra Nath Banarji to keep aloof from the Special Congress. If the whole country is going to support the Special Congress the absence of two or three leaders matters little nor can it affect the representative character of the Congress or its pronouncements. The moderates themselves are wholly responsible for their decision to keep aloof from the Congress. The extremists are not to blame at all.

AVADHBASI, 20th August, 1918.

The *Bharat Bandhu* (Hathras) of the 13th August, 1918, protests against the proposal of Sir Dinshaw Edulji Wacha to hold a separate Congress of the moderates and hopes that great moderate leaders like the Hon'ble Mr. Malaviya and Mr. Shastri will do the same. It is the duty of all moderate leaders to attend the Special Congress.

BHARAT BANDHU, 13th August, 1918.

The *Pratap* (Cawnpore) of the 19th August, 1918, expresses regret at the conduct of those who have been industriously trying to keep the moderates away from the Special Congress of Bombay. The allegation of such men that the conveners of the Congress want to wreck the reform scheme is entirely unfounded. If impartially and dispassionately judged, the differences between the two parties amount to very little; to the moderates the scheme is acceptable with some modifications, while the extremists would reject it unless substantial changes are made in it. Would it be at all wise or patriotic to allow such a petty difference to blast the hopes of the country? The leaders of the country should realise the great interests at stake and should try to settle their differences in a spirit of sympathy and co-operation. It is no good to call in question the motives of those who differ from you. Let it not be said by the future historian of the country that what Ulster did to Ireland the moderates did to India at the most critical moment of her history.

PRATAP, 19th August, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd August, 1918, deploring the present separatist tendency of the moderate party says:—Let not the moderates belie their title by flinging caution to the winds and speeding the Congress car headlong on the road to disaster.

OUDH AKHBAR, 22nd August, 1918.

The nationalists are roundly accused of having captured the Congress machine. But if this is the head and front of their offence they have not erred because the will of the majority is always regarded as supreme in all constitutional assemblies. Are the differences between the two parties after all so serious as to make a split inevitable? In fact the difference is not one of degree but merely of kind.

3. The *Advocate* (Lucknow) of the 14th August, 1918, considers the recent session of the United Provinces Legislative Council most disappointing and heart-rending, as the only sensible speeches made were those of the extremists and the Council is a reactionary body. The Special Conference, on the other hand, held previous to the Council meeting, was a great success, being representative of everything honourable, progressive, and of good report.

ADVOCATE, 14th August, 1918.

The United Provinces Legislative Council meetings and the Special Conference.

The *Leader* (Allahabad) of the 16th August, 1918, contrasts the reasonable spirit shown by the different parties at the recent United Provinces Legislative Council meeting with the abuse levelled by papers like the *Amrita Bazar Patrika* at Sir S. P. Sinha and others who may hold views different from those of such papers and with the shouting down of the moderates at the Akola Conference.

LEADER, 16th August, 1918.

The *Azad* (Cawnpore) of the 15th August, 1918, while considering some of the resolutions passed at the United Provinces Special Conference to be premature, also condemns the action of those ultra-moderate leaders who even though they were at Lucknow did not attend the conference but issued a dissentient manifesto. We attach little value to the objections of the dissenters that the conference was held in an irregular manner and that it did not faithfully reflect public opinion in these provinces.

If the conference was not a representative one, do the objectors dare to hold another? That would be the only device to ascertain how far public opinion agreed with, or differed from, the resolutions passed by the conference.

AZAD, 15th August, 1918.

HAMDAM, 14th August, 1918.

The *Hamdam* (Lucknow) of the 14th August, 1918, complains of undue haste in the holding of the Special Provincial Conference at Lucknow, the natural consequence of which was that important places could not return delegates. Probably the conference was composed mostly of representatives of different Home Rule Leagues. In these circumstances it would have been better if the conference had confined itself to a general expression of opinion regarding the reform scheme and had not descended into details.

PRATAP, 19th August, 1918.

The *Pratap* (Cawnpore) of the 19th August, 1918, says that the proceedings of the Special Conference held at Lucknow were perfectly valid, and ought to have given satisfaction to those who are over anxious for the safety of the Montagu-Chelmsford scheme.

The paper refuses to accept the voice of the Legislative Council as the voice of the province, for were it representative enough there would have been no need for demanding enlarged Councils and extended franchise.

AVADHBASI, 20th August, 1918.

The *Avadhbasi* (Lucknow) of the 20th August, 1918, supports the proceedings of the Special Conference and condemns the manifesto published by some leaders challenging its constitutional character. The majority of the signatories to the manifesto are persons having no importance in the political life of the province.

BHARAT BANDHU, 20th August, 1918.

The *Bharat Bandhu* (Hathras) of the 20th August, 1918, writes of the conference in a similar strain.

AVADHBASI, 13th August, 1918.

4. The *Avadhbasi* (Lucknow) of the 13th August, 1918, referring to the withdrawal of the restrictions imposed on Dr. Nair,

Indian politicians in England.

says that the Government should now clearly announce that there will be no difficulties in the way of Indian representatives proceeding to England. Such permission will lose all grace if granted after agitation.

AL BUREED, 18th August, 1918.

5. *Al Bureed* (Cawnpore) of the 18th August, 1918, says :—Some of the most important parts of the chapter in the Rowlatt Committee's report dealing with Muslims are absurd,

The Rowlatt Committee's report.

meaningless and inconsistent.

The statements regarding Maulvi Obaidullah and Maulana Mahmud-ul Hasan are incomparable in their lack of foundation. It is possible that Government reporters furnished the information regarding the two Maulanas or certain non-official gentlemen who were displeased with the Maulanas and tried to injure them regularly supplied incorrect information to British officials and higher officers of the C. I. D. and thus contributed to the compilation of an unfavourable dossier against the Maulanas and on this the Rowlatt Committee based its comments. But no one acquainted with these gentlemen will attach any value to these false accusations. How is it possible that while Maulvi Obaidullah could not influence his students and fellow-teachers he could allure, with his chimerical schemes, such an old and experienced gentleman as Maulana Mahmud-ul Hasan? How could such a pious person as Maulana Mahmud-ul Hasan, who devoted the whole of his time to teaching and study and divine meditation and never cared for worldly things, deliberately lead a regular conspiracy? How could a person who never associated in his life with non-Muslims serve under the presidency of Mahendra Pratap? Why was not a single line found in the writing of the Maulana who is said to have been the moving spirit of the conspiracy for such a long period? Even the *Ghalibnama*, otherwise known as the *Fatwa-i-Jehad*, is said to have been presented by some associate of Maulana Mahmud-ul Hasan and he himself could not be implicated even in this affair. Again, it is surprising that though there was an alliance between Russia and England the conspirators applied for aid to the former. It is also strange that a septuagenarian who has devoted the whole of his life to divine meditation should accept the supreme command of the Army at such an advanced age.

MASHRIQ, 15th August, 1918.

The *Mashriq* (Gorakhpur) of the 15th August, 1918, publishes Mir Abdul Aziz's letter in which the writer contradicts the statements published in the *Jamhur* concerning the late Khan Bahadur Mir Mubarak Ali to the effect that he asserted to the Sharif of Mecca that he was a minister of Hyderabad. The passports and other papers designated him as the Assistant kotwal. Even the writing of the Sharif indicates as much. It is regrettable that he has been

accused of selling his conscience. His antagonism to the Turks began from 1331 A.H. when he went to Mecca for the first time and delivered a speech there, pointing out clearly the imbecilities of the Turks. Though we do not possess full knowledge of the controversy between him and Maulana Abdul Bari, still we would say that the late Khan Bahadur succeeded in changing the latter's views regarding the claim of the Sharif to the Caliphate. This is proved from the fact that the latter abstained from invoking curses on the Sharif.

Reviewing the Sedition Committee's Report *Al Bashir* (Etawah) of the 13th August, 1918, regrets the absence of Muslim representatives on the Sedition Committee. The use of dots in the report to curtail the description of incidents connected with the conspiracy does not savour of sound policy.

AL BASHIR, 13th August, 1918.

It is strange that the report makes no reference to the revolutionary activities of the Arya Samajists in 1907 and 1908.

Lala Lajpat Rai is styled a leader of the Hindus and not of the Aryas.

The report states that Mr. Tilak and Bipin Chandra Pal were the originators of the revolutionary movement. Why are they then at liberty while the Muslim leaders, to whom no reference has been made in the report, remain interned? If Maulana Azad is said to have had correspondence with the enemies of the Empire, why does not this report make any reference to it? Does this not indicate that either his case was not put before the Commission or that the accusation could not be substantiated. The fact that M. Muhammad Ali has not been released in spite of the repeated appeals of the Indian Muslims goes to show that his offence is serious, but even then Government has given a fresh ground of grievance to Muslims by not publishing the charges laid at his door. It is surprising that though the report on constitutional reforms was published a week earlier than that of the Sedition Committee the causes of the change in the political attitude of Muslims given in both these documents are the same.

Repression in the Punjab.

6. The *Leader* (Allahabad) of the 19th August, 1918, says that the Punjab Government continues its course of reactionary activities and has now prohibited the circulation of the *Commonweal* in the Punjab under the Defence of India Act. There is no excuse for stopping the circulation of a paper issued legally and such acts are a reflection on the policy of those who resort to them.

LEADER, 19th August, 1918.

The *Bharat Bandhu* (Hathras) of the 20th August, 1918, enters an emphatic protest against the order of the Punjab Government prohibiting the entry of the *Commonweal* into the province and requests the Viceroy to advise the Lieutenant-Governor of the Punjab to use greater wisdom and discretion in future so as to check the spread of dissatisfaction among the people.

BHARAT BANDHU, 20th August, 1918.

Action under the Defence of India Act.

7. The *Oudh Punch* (Lucknow) of the 9th August, 1918 (received on the 14th August), expresses apprehension for the safety of the *Observer* inasmuch as though there has been a change of editors its policy has not changed and the Angel of Death of the Defence of India Act has now seen the house.

OUDH PUNCH, 9th August, 1918.

The *Utsah* (Orai) of the 16th August, 1918, says that the order of the Bombay Government prohibiting Mr. Tilak from delivering lectures without the permission of Government is a clear illustration of how the irresponsible bureaucracy abuses its powers in order to carry on its arbitrary administration in India. The paper then goes on to describe how Mr. Tilak has been unceasingly trying to secure recruits for the Indian Defence Force. It is inconceivable that such a man should ever do anything to obstruct recruitment.

UTSAH, 16th August, 1918.

The version of Mr. Tilak's Poona speech, on the alleged objectionableness of which the order has been passed, is entirely different from the substance of the speech as published in the *Kesari*.

Mr. Tilak is not less loyal or devoted to the Empire than the officials. He has spent his life in the service of the country without looking for any reward while the loyalty of the bureaucracy is showy and professional. Mr. Tilak has emphatically contradicted the official translation of his speech.

The use of the Defence of India Act against him is only a punishment for not flattering the officials and for advising the public to demand their rights.

ABHYUDAYA, 17th August, 1918.

The *Abhyudaya* (Allahabad) of the 17th August, 1918, urges that in view of the fact that Mr. Tilak has challenged the accuracy of the translation of his speech the Bombay Government should reconsider the order passed against him.

AGRA AKHBAR, 14th August, 1918.

Europeans and Indians.

8. The *Agra Akhbar* of the 14th August, 1918 (received on the 19th August), complains that cases often occur in which Europeans accused of assaulting Indians are let off by law courts and that Europeans generally treat Indians with contempt. The editor urges Government to legislate with a view to prevent affronts being offered to Indians by Europeans.

PRATAP, 19th August, 1918.

The *Pratap* (Cawnpore) of the 19th August, 1918, alleges that the Bihar Government has dismissed Mr. Clayton, Secretary, Public Works Department, as a punishment for his rude behaviour towards Mr. Hasan Imam in a railway carriage. If similar punishments were given to all autocratic Europeans, much of the dissatisfaction of the country would be removed.

PRATAP, 19th August, 1918.

Indians in the Colonies.

9. The *Pratap* (Cawnpore) of the 17th August, 1918, publishes a contributed article in which the writer says that the wretched condition of Indians in the Colonies is largely due to the indifference of their brethren here. They themselves are too weak to protect their interests against the aggressiveness of the powerful planters. It is the bounden duty of Indians here to make systematic efforts to improve the condition of their brethren in the Colonies. The paper suggests five measures for this purpose :—

(1) The sending of teachers and religious preachers to the Colonies.

(2) Establishment of an association in the great cities of India for the help of Indian colonists.

(3) Sending of books and newspapers in the various Indian vernaculars.

(4) Constant endeavour to keep the colonial problem before the public.

(5) Employment of Indian labour in India itself so as to check emigration to the Colonies.

HAMDAM, 17th August, 1918.

Students and politics.

10. The *Hamdam* (Lucknow) of the 17th August, 1918, regrets that while expression of opinions on political questions by students is not treated as a crime in England any student betraying political predilections in India is sure to find himself involved in difficulties. This is why we say that Indian Universities do not impart national education. It is a pity that our bureaucrats do not realise that students with no knowledge of politics cannot grow into loyal and patriotic citizens. We do not advise students to take any active part in practical politics but there should at the least be no objection to their listening to political lectures.

UTSAH, 16th August, 1918.

Freedom of nations.

11. The *Utsah* (Orai) of the 16th August, 1918, publishes the following poem by Mahipal Bahadur Singh :—

"O God, it is my constant prayer to Thee that whenever I may be born as a man I may be given all human rights ; if not, it is better that I should be born as a dog or jackal so that I may wander at large. I should be gifted with such power, that I may not have to bear the oppression of any one else ; if another has got a sword I should also have one ; the oppressive and wicked may perish at once ; all men may enjoy happiness and good government, nay, mercy may reign on the earth. Peace and equality may flourish among mankind. May there be supremacy of democracy and may the world form one state."

AVADHBASI, 6th August, 1918.

The *Avadhbasi* on its policy.

12. The *Avadhbasi* (Lucknow) of the 6th August, 1918 (received on the 16th August), in declaring its policy after the demand of security says it will staunchly adhere to the path of duty as it did before. It will surmount all obstacles and temptations and ever have at heart the good of India. It is inconceivable that the *Avadhbasi* should ever change its policy or ideals. It feels sure that there is only one way to the goal of India's salvation and that way is strewn with thorns.

II.—The War.

13. The *Hamdam* (Lucknow) of the 16th August, 1918, says that German influence is gaining ground in Russia and Britain's interests in the East are thereby endangered. It would therefore be to the advantage of the British Government to save India and the Far East from German invasion by establishing a really stable democratic Government in Russia.

Operations in Russia.

HAMDAM, 16th August, 1918.

14. The *Jadu* (Jaunpur) of the 6th August, 1918 (received on the 13th August), says that General Allenby has not as yet been able to make good the loss inflicted on the British in Palestine by the Turks between the Jordan and the Hedjaz Railway. There is a great concentration of Turkish troops there and the General has underestimated their capacity for resistance. The country is difficult and the Turks are also being assisted by the Germans.

Operations in Palestine.

JADU, 6th August, 1918.

15. A correspondent in the *Leader* (Allahabad) of the 21st August, 1918, complains of a speech made at Muzaffarnagar by the Inspector of Schools, who is alleged to have said that it was not a fact that Indians had rendered great help to the Allies on the battle field, allied achievements being solely due to European valour. The expression of such views is considered disheartening and prejudicial to recruiting.

Recruiting.

LEADER, 21st August, 1918.

Referring to the murder of a recruiting tahsildar in the Punjab the *Hamdam* (Lucknow) of the 16th August, 1918, inquires about the causes of the ill-feeling that led the villagers to perpetrate this heinous crime. It is also desirable that high officials should carefully scrutinise recruiting methods and keep the enthusiasm of subordinates for their work from overstepping legitimate bounds.

HAMDAM, 16th August, 1918.

III.—Administration.

16. The *Hamdam* (Lucknow) of the 8th August, 1918, regrets that because there are some difficulties in the path of the ship-building industry Government does not start its own factories but is content with helping private persons. The revival of old industries is possible only if Government take the initiative and hand over factories to private individuals after they have been working successfully for some years. The attitude of our Government is, however, diametrically opposed to this as it tries to bring under its control not only factories but also educational institutions which have risen to success through private efforts.

Indian industries.

HAMDAM, 8th August, 1918.

The *Prem* (Brindaban, Muttra) of the 14th August, 1918, commenting on Mr. Montagu's recent Cambridge speech, describes the various evils of the unfortunate industrial policy pursued by the British Government in India. Had the Government listened to the suggestions of the leaders of the country in this matter, India to-day would have been able to give to the Empire far more help than she can at present, she would also have escaped most of the troubles that the war has brought on her.

PREM, 14th August, 1918.

It is very strange that India, which before British rule could build excellent ships, is now, after more than a century of British rule, unable to do so. Japan, with far less resources and without such an historical past as India, has attained prosperity and ranks among the most advanced nations of the world. But India, in spite of the benefits of British guidance, is reduced to an unfortunate condition.

A complete change in the industrial policy of India has become indispensable. The policy of Imperial preference proposed in the War Conference can never satisfactorily solve the problem. It is sure to place India at an incalculable disadvantage. If Government sincerely wishes that India should prosper industrially and commercially, it should allow her to adopt a protective system, quite apart from the rest of the Empire.

17. The *Prem* (Brindaban, Muttra) of the 14th August, 1918, says that the condition of India, bad enough on account of last year's scarcity, has been rendered far worse now by

Famine.

PREM, 14th August, 1918.

this year's drought. It is with difficulty that India can feed her own children. America has appointed a committee to purchase a vast amount of cereals in India to send to Armenia. Will the Government interfere to prevent by law this export from India and save the lives of Indian peasants who will be the first to feel the pinch of famine.

AL BASHIR, 13th August, 1918.

The United Provinces Board of Revenue.

18. Referring to His Honour's speech suggesting the abolition of the Board of Revenue *Al Bashir* (Etawah) of the 13th August, 1918, urges the retention, at least of that department of the Board which deals with appeals in revenue cases.

MUKHBIR-I-ALAM, 15th August, 1918.

Telegraphic rates.

19. The *Mukhbir-i-Alam* (Moradabad) of the 15th August, 1918 (received on the 19th August), says that the recent increase in telegraphic rates will not only inconvenience the public but also cause loss to Government and it would have been better if it had not been made.

AGRA AKHBAR, 14th August, 1918.

The *Satyartha Prakasha*.

20. The *Agra Akhbar* of the 14th August, 1918 (received on the 19th August), urges Government to proscribe at least that portion of the *Satyartha Prakasha* which contains attacks on the Muslim and Christian scriptures as proper veneration is due to these holy books.

PRATAP, 19th August, 1918.

The Gopalpur estate in Jalaun.

21. The *Pratap* (Cawnpore) of the 19th August, 1918, publishes a letter from a Thakur of Jalaun, in which the writer says that he has learnt from a reliable source that the confiscation of the Gopalpur estate (district Jalaun) is being contemplated on the ground that the Rao Sahib has not rendered satisfactory help to the Government and that he harbours dacoits in the estate. The writer repudiates these charges and appeals to the Local Government not to take any such step.

PRATAP, 19th August, 1918.

Farrukhabad district board.

22. The *Pratap* (Cawnpore) of the 19th August, 1918, publishes a letter from a teacher of Farrukhabad in which he complains that, in that district, the pay of teachers for the month of June had not been paid up to the 10th of August and it is unknown how long it may remain unpaid. The writer asks the Director of Public Instruction to look to the matter so that the teachers may in future receive their pay regularly.

MASHRIQ, 15th August, 1918.

The *Muharram* and *Baqr-Id*.

23. The *Mashriq* (Gorakhpur) of the 15th August, 1918, says that the authorities of certain cities have started withdrawing arms licences as a precaution in connection with the coming *Muharram* and *Ramlila*. This is undoubtedly a very effective measure and the parties will not be able to use arms. But unless measures are taken with regard to unlicensed arms, the Musalmans are likely to be the losers in this respect. In villages they are in a minority and if unarmed will not be able to defend themselves against those possessing unauthorised arms, as happened in the Shahabad riots last year. In view of last year's experience it was expected that the Musalmans in villages would be given arms to defend themselves this year.

The time of *Baqr-Id* sacrifice is approaching and unless the Hindus and Musalmans make a united effort, it is feared that this year's riots will far exceed the Azamgarh riots of 1893 and the Shahabad riots will fall into insignificance. The Government is taking measures and will do something, but what about the Congress and the League?

IV.—Religious and social affairs.

MUIN-UL-ISLAM, 14th August, 1918.

Muslim affairs.

24. The *Muin-ul-Islam* (Bijnor) of the 14th August, 1918, publishes a letter in which the writer complains that the Muslim members of the Managing Committee of the Crosthwaite Girls' High School, Allahabad, did not attend even the funeral ceremony of a Muslim girl who died there recently of cholera, while the Hindu members showed their sympathy from the time of her sickness till her burial. He invokes curses on the heads of the selfish and disgraceful Muslim leaders.

The *Medina* (Bijnor) of the 13th August, 1918, publishes a poem by M. MUHAMMAD HUSAIN MAHVI LAKHNAWI in which he deplores the internment of the Muslim patriots, Muhammad Ali, Azad, Shaukat Ali and Mahmud-ul Hasan, and says that though lips are sealed hearts are full of sympathy for these oppressed heroes of their faith. Government should trust Muslims who can never be guilty of sedition and are ready to die for their rulers and Government should release their internees. How long are Muslims to wait for the favours of Government? How long can the habit of stifling complaints be borne?

MEDINA, 13th August, 1918.

The *Hamdam* (Lucknow) of the 18th August, 1918, welcomes the proposal for a Muslim Religious Defence Association mooted by certain Calcutta merchants and says that the presidentship of the inaugural meeting to be held on the 1st September has been offered to M. Abdul Bari. Though the Maulana has not as yet agreed to take the chair he has promised to render every aid.

HAMDAM, 11th and 18th August, 1918.

The editor expects that while the Association will help Muslims in safeguarding their religious prestige and rights it will also help Government in its work of maintaining peace and order by keeping Muslim religious zeal within constitutional limits.

This paper in its issue of the 11th August, 1918, publishes a letter from its Delhi correspondent in which he inquires whether the *imam* of the Juma Masjid took permission from the Managing Committee to offer prayers on the 4th August, 1918, for the victory of the British arms.

25. The *Arya Mitra* (Agra) of the 15th August, 1918, continues to agitate on the question of the *Arya Samaj mandir* in the Dholpur State and appeals to the Government to interfere in the matter. Elsewhere the paper states, on the authority of a correspondent, that the Arya Samajists have started passive resistance to get their grievances removed.

The *Arya Samaj* in Dholpur.

ARYA MITRA, 15th August, 1918.

The *Cawnpore Gazette* of the 15th August, 1918, publishes a letter from one SADHU ALLAHABADI who states that he has arrived at Dholpur and will start the *Arya Samaj's* work of passive resistance in a day or two. He appeals to Arya Samajists not to pass ineffective resolutions but to come personally to Dholpur to take their part in the passive resistance propaganda.

CAWNPORE GAZETTE, 15th August, 1918.

The *Arya Mitra* (Agra) of the 18th August, 1918 (received on the 23rd August), bitterly complains of the atrocities perpetrated on the Samajists in the Dholpur State. So far as the paper knows, all these troubles are due to Qazi Aziz-ud-din Sahib, Diwan of the Dholpur State. The Qazi seems to be determined to stamp out the *Arya Samaj* and usher in an era of Aurangzebean bigotry. But the Qazi should bear in mind that in this twentieth century, those inhuman religious persecutions, which disfigure past history, cannot be repeated.

ARYA MITRA, 18th August, 1918.

If bigotry has again raised its head in the Dholpur State, the Samajists will face it manfully. They will oppose their soul-force and religious devotion to the guns and the armies of the State. They will cheerfully face all sufferings to get back their temple.

The paper appeals to all Arya Samajists to go to Dholpur to the rescue of their co-religionists who are being forcibly driven out of their temple.

26. Referring to the action of the *Indian Daily News* in comparing the dirty drains of Paris with the Mausoleum of the Prophet Muhammad the *Hamdam* (Lucknow) of the 16th August, 1918, appeals to Government to take action against the paper under the Press Act to put an end to the impertinence and insults of Anglo-Indian sheets. At the same time the Muslims should not postpone defamation proceedings and should not simply wait for the slow-moving machinery of Government to work.

Insult to Islam.

HAMDAM, 16th August, 1918.

The *Shia College News* (Lucknow) of the 9th August, 1918 (received on the 16th August), characterises the action of the *Indian Daily News* in comparing the dirty drains of Paris with the Mausoleum of the Prophet Muhammad as mean and wicked, and urges Government to reprimand the paper.

SHIA COLLEGE NEWS, 9th August, 1918.

MUIN-UL-ISLAM, 16th August, 1918.

The *Muin-ul-Islam* (Bijnor) of the 14th August, 1918, says that the action of the *Indian Daily News* in comparing the dirty drains of Paris with the Mausoleum of the Prophet Muhammad has intensely provoked the Muslims who have appealed to Government to take action against the paper under the Press Act. They also intend to institute a defamation suit.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:

The 24th August, 1918.

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For the week ending 31st August, 1918.

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I.—Politics.

OUDH PUNCH, 16th August, 1918.

The reform scheme.

1. Referring to the speeches of Messrs. Anand Sarup and Chintamani in the Legislative Council in support of the reform scheme the *Oudh Punch* (Lucknow) of the 16th August, 1918 (received on the 21st August), says that they expect to get high posts when the scheme comes into force.

The same paper has a cartoon in which an Anglo-Indian is represented as reading the reform scheme in the light of the torch of the Sedition Committee's report. The letter-press runs as follows:—

> The eyes of Majnu (passionate lover) and the face of Laila (beautiful beloved).
>
> We view this scheme in the light of this torch. Oh! How presumptuous is the text!

PURUSHARTH, June and July 1918.

The *Purusharth* (Bijnor) for June and July 1918 complains that the reform scheme gives no rights to the loyal people of Garhwal and Kumaun. These, being among the scheduled districts, will remain entirely under the control of the Governor of the United Provinces. Deprived of the benefits of even this extremely moderate scheme, these districts will not be able to advance in education, agriculture and industries. They will not be independent even in the district boards. Is it to be concluded that peaceful loyalty and ambition to shed blood for the Empire have no value in the eyes of Government? Are rights to be given only to those who agitate for them? The paper exhorts the people of these districts to start agitation before it is too late.

KSHATRIYA MITRA, 16th August, 1918.

The *Kshatriya Mitra* (Benares) of the 16th August, 1918 (received on the 21st August), says that the reform scheme must be accepted with the necessary modifications. To reject it summarily will be extremely harmful.

KALWAR KSHATRIYA MITRA, August 1918.

The *Kalwar Kshatriya Mitra* (Allahabad) for August 1918 says that the scheme is not liberal enough to satisfy the aspirations of Indians. Indians must be given enough power to develop education, trade and industries in all provinces.

CAWNPORE SAMACHAR, 19th August, 1918.

The *Cawnpore Samachar* of the 19th August, 1918, expresses regret at the present split between the two political parties in this country. It is quite possible that Government may suspend the scheme for some time, on the ground that there is no unanimity regarding it among Indians themselves. In view of the fact that the extremists also do not reject the scheme but only demand modifications, the attitude of the moderates is hard to understand. The paper appeals to all to unite in the common cause of the mother-country.

SARASWATI, July 1918.

The *Saraswati* (Allahabad) for July 1918 fully recognises the sincere and sympathetic motives of the framers of the reform scheme and their adequate appreciation of Indian needs and aspirations. The report is unique of its kind and every sentence of it bears testimony to the liberal and statesmanlike spirit by which the authors have been actuated. If, after the scheme has passed into law Indians are prevented, by stringent restrictions, from profiting by the recommendations of the scheme to their fullest extent, the fault will not lie with the authors.

ADVOCATE, 23rd August, 1918.

The *Advocate* (Lucknow) of the 23rd August, 1918, has a letter on the reform scheme from Dr. Ansari of Delhi. The writer says that the scheme is a brilliant piece of political camouflage intended to prepare a case for presentation to President Wilson and other statesmen who call for self-determination of peoples. Any scheme of reforms which does not provide for communal representation has no chance of support from the whole of India.

LEADER, 29th August, 1918.

The *Leader* (Allahabad) of the 29th August, 1918, earnestly hopes that there is no truth in the rumour that Sir John Hewett is to be chairman of either of the committees to be appointed to consider the questions of transferred subjects and franchise.

HAMDAM, 15th August, 1918.

The United Provinces special conference.

2. Commenting on the United Provinces special conference the *Hamdam* (Lucknow) of the 15th August, 1918, regrets that some places were not represented. Unlike last year's special provincial conference, it could not be called a united conference of the Hindus and Muslims as the members of the Provincial Muslim League, in spite of their approval of the objects of the conference, refrained from attending it in a body.

It is deplorable that the conference in all its resolutions from first to last only expressed dissatisfaction with the scheme without reviewing it as a whole. It did not point out means to secure complete self-government.

The *Oudh Akhbar* (Lucknow) of the 15th August, 1918, says that the magnificent attendance at the conference frustrated the attempts of those who tried to run it down as a party affair. Thirty-one districts sent 247 delegates in spite of the extremely short notice given and the difficulties of travel in this intolerable weather. Even for Lucknow people the twelve hours' stay in the Rifah-i-Am in this heat was trying. Still the Hon'ble Saiyid Raza Ali, the Hon'ble Saiyid Al-i-Nabi, the Hon'ble Lala Sukhbir Singh, and the Hon'ble Pandit Gokaran Nath Misra belied by their presence the assertion that any discrimination was made between moderates and extremists. The Hon'ble Pandit Moti Lal Nehru said nothing which could be taken to mean that he wanted to reject the scheme. Mr. Ishaq Ali Alvi's amendment regarding the Arms Act and Mr. Shiva Prasad Gupta's regarding the public services were rejected which shows that the conference was not one of extremists but of staid, sober and responsible leaders of the province who deliberated over the pros and cons of every question and never favoured rejection *in toto*. OUDH AKHBAR, 15th August, 1918.

3. The *Bharat Bandhu* (Hathras) of the 20th August, 1918, deplores the split in the Congress. The paper appeals to the Reception Committee to postpone, if possible, the session of the Congress for some time and utilise the interval in persuading the prominent members of the moderate party to attend the Congress. BHARAT BANDHU, 20th August, 1918.

The special Congress.

The *Utsah* (Orai) of the 23rd August, 1918, severely condemns the conduct of the moderate leaders who are endeavouring to hold a separate Congress. After the split at the Surat Congress, due largely to the machinations of the moderates, the extremists did not try to hold a separate Congress. UTSAH, 23rd August, 1918.

The *Hamdam* (Lucknow) of the 22nd August, 1918, says that though some moderates, headed by Sir Dinshaw Wacha and the Hon'ble Mr. Surendra Nath Banarji, will not join the special Congress, yet the majority of them disagree with Mr. Banarji's proposal to leave the Congress entirely in the hands of the extremists as it will lead to an undesirable split in the agitation regarding constitutional reforms. HAMDAM, 22nd August, 1918.

The *Abhyudaya* (Allahabad) of the 24th August, 1918, regrets the split in the Congress, but says that, under the present circumstances, it is better that the two parties should hold their separate conferences. Their views on the very fundamental principles of the reform scheme are so divergent that no good is likely to come of their united deliberation. The reasons given by the moderate leaders of Bengal for their abstention from the special Congress are sufficiently convincing. ABHYUDAYA, 24th August, 1918.

The *Leader* (Allahabad) of the 24th August, 1918, has a letter from the Hon'ble Pandit Madan Mohan Malaviya appealing to the moderates to attend the special Congress at Bombay and, if they are not satisfied with the proceedings, to hold their own conference later. The writer admits that the scenes at the Madras and Akola conferences and the attitude of members of the advanced party during the last two years towards the older members have justified the feeling that the two parties cannot work together on the same platform but thinks that the decision to abstain from the special Congress should be reconsidered. LEADER, 24th and 31st August, 1918.

The *Leader* of the 31st August, in an article on the special Congress, compliments Mr. Hasan Imam on the absence of any trace of anger against the moderates and says that it can follow him with pleasure in much that he said regarding details of the reform scheme: it is doubtful whether the enthusiasts could be quite satisfied with his treatment of the subject and he struck the right note in exhorting the Congress to consider the proposals in a spirit of sympathy and not of mere carping criticism.

The *Indian Daily Telegraph* (Lucknow) of the 31st August, 1918, in an article on the special Congress points out that the Hindus only have developed a cleavage by the secession of the moderates, the Muslim League showing unity. When the resolutions of the moderates are to hand, it will be possible to strike a balance as to the opinion of the Congress as a whole. INDIAN DAILY TELEGRAPH, 31st August, 1918.

ANAND, 26th August, 1918.

The *Anand* (Lucknow) of the 26th August, 1918, condemns the short-sighted policy of the moderates in not attending the special Congress. It is the duty of the public to hold meetings to disown them as their leaders and to let the Government know that their opinion does not represent the voice of the country.

PRATAP, 26th August, 1918.

The Rowlatt Committee's report.

4. The *Pratap* (Cawnpore) of the 26th August, 1918, commenting on the report of the Rowlatt Committee says that the recommendations, if carried out, will only increase official arbitrariness, and strike at the root of individual liberty, and all this at a time when the Indians are going to take the first step towards self-government. None but those who are lovers of repression and arbitrariness can ever say that the officials have not got at present sufficient power in their hands to deal with conspiracies, and that more stringent legislation is required. Can stringent legislation ever root out sedition? On the contrary, repression always fosters it.

The committee has not properly considered the causes of these conspiracies.

It was the wretched condition and the subjection of the country which excited enthusiastic youths, and so long as these causes remain no stringent legislation can prevent excitable youths from treading such dangerous paths.

The officials in their zeal to suppress conspiracies will forget the definition of individual liberty.

In the interests of the country as well as of itself the Government should act according to the resolution which Mr. Khaparde is going to move in the Imperial Legislative Council on this matter; if the Government cannot do so, it should wait till the administration has been reformed.

Whether the Government accept this suggestion or not we have no hesitation in saying that any laws enhancing the powers of officials, passed without the consent of the elected members, will be a grave injustice to Indians.

AL BASHIR, 20th August, 1918.

Reviewing the Sedition Committee's report *Al Bashir* (Etawah) of the 20th August, 1918, says :—

The chapter of the report which deals with Muslims refers to the very queer incident that during his stay in Afghanistan Maulvi Obaidullah entrusted the command of the army to Maulana Mahmud-ul Hasan in his proposed government for India. If the statement be true, it seems that Maulvi Obaidullah had some disorder in his brain to appoint, as Commander-in-Chief, an aged man like Mahmud-ul Hasan who had spent the greater portion of his life in teaching only. He had never a taste for hunting even. We venture to say that throughout his whole life he had not even the opportunity to handle a gun. In these times when fighting does not only depend on bravery but has itself become an art and when even military officers of ordinary rank have to be trained in military colleges and when even an Indian baby is familiar with the curious events of the present war, what fate would the proposed army under the command of an aged saint like Mahmud-ul Hasan meet when arrayed against the great armies of the Allies.

Such a chimerical scheme could be proposed by none but one devoid of his senses and whatever may be the political views of Maulvi Obaidullah, we would say this much that he was not so foolish as to appoint Mahmud-ul Hasan as his Commander-in-Chief.

We regret that Government was not given correct information concerning this incident.

RAHNUMA, 18th August, 1918.

Reviewing the report of the Sedition Committee the *Rahnuma* (Moradabad) of the 18th August, 1918, deplores the absence of Muslim representation on the committee. The report refers to queer incidents and also contains some contradictory statements. For instance the report says that Hakim Fahim Ali of Moradabad returned from Constantinople to Rangoon as a spy, while the true facts are that after he had been robbed the British Consul sent him to Rangoon at the expense of the State. Again, the statement in the report that he established a revolutionary association at Rangoon is contradicted by Fahim Ali himself. These circumstances show that the members of the commission based their conclusions on the unreliable reports of the C. I. D.

The resolution of Government concerning the recommendations of the committee indicates that they will be passed into law in the near future, which

would be highly undesirable in view of the fact that these recommendations are based on unreliable statements.

The *Oudh Akhbar* (Lucknow) of the 29th August, 1918, welcomes the Hon'ble Mr. Khaparde's resolution regarding the Sedition Committee's report, on the ground that the public regard the incidents referred to in the report as nothing more than imaginary tales invented by the C. I. D. OUDH AKHBAR, 29th August, 1918.

Let not the whole Indian public share in the blame that has been caused by a few persons holding revolutionary views.

The *Advocate* (Lucknow) of the 28th August, 1918, has an article headed "Shadowy Reforms and Substantial Repression" and characterises the recommendations of the Rowlatt Committee as reactionary and likely to subvert the civic liberties of the people. The ordinary law is strong enough to deal with the revolutionaries and the disgust and discontent created by political and economic conditions cannot be removed by repressive regulations either in India or in Ireland. ADVOCATE, 28th August, 1918.

The *Anand* (Lucknow) of the 26th August, 1918, says that the recommendations of the Rowlatt Committee remind one of those kings who rejoiced at the sight of persons being drowned. The members of this committee seem to be the incarnation of the courtiers of those very kings. It is right, no doubt, to root out sedition, but to advise the abandonment of justice is as serious a crime as sedition itself. ANAND, 28th August, 1918.

Sir Reginald Craddock's speech.

5. The *Pratap* (Cawnpore) of the 28th August, 1918, commenting on the speech of Sir Reginald Craddock, delivered at Rangoon, says that as the report of the Rowlatt Committee has been published, officials now lack no evidence to "support their condemnation and suppression of the extremists." We are astonished to hear from the lips of officials like Sir Reginald Craddock that they do not distrust the ryots and landlords, "who realise that their prosperity is closely connected with the stability of the Government." It is difficult to understand the meaning of these effusions. It is equally strange that officials should be so eager to see the spectacle of discord and disunion among Indians. PRATAP, 26th August, 1918.

The Arms Act.

6. The *Abhyudaya* (Allahabad) of the 24th August, 1918, complains that it is the tendency of officials to reduce the number of licences granted under the Arms Act every year, with the result that more human lives are now destroyed by wild beasts than before. When there has been no misuse why should the licensees be deprived of their arms which are so necessary for the protection of their lives and property? ABHYUDAYA, 24th August, 1918.

The *Leader* (Allahabad) of the 23rd August, 1918, also comments on the reduction of arms licences in the United Provinces and the concurrent reduction in the number of wild animals killed. LEADER, 23rd August, 1918.

The *Anand* (Lucknow) of the 26th August, 1918, complains that it seems to be the tendency of the officials to reduce the number of licences granted under the Arms Act every year. It also quotes figures to show that this reduction has led to a great increase in deaths caused by wild animals. The paper appeals to the Government to improve this unsatisfactory state of affairs. ANAND, 26th August, 1918.

Repression.

7. The *Advocate* (Lucknow) of the 23rd August, 1918, prints an article from *New India* on the reform debate in the United Provinces Council. The article says that Indians know how their rulers use the Defence of India Act, or rather misuse it, and how they call it a war measure and employ it to prevent the expression of views with which they disagree. Similarly, the Press Act is used to suppress any criticism which a Government dislikes, provided it is an Indian paper. The proposals of the Rowlatt Committee, fierce and cruel though they are, will easily be passed and India will be in the grip of an autocracy which is always harsh where the question of its own powers is concerned. ADVOCATE, 23rd August, 1918.

The *Leader* (Allahabad) of the 29th August, 1918, commenting on the trial of Mr. Asaf Ali of Delhi says that in cases of a political nature it is particularly necessary to take care to see that there has been a real infringement of the law and that public interest imperatively demands action. The Chief Commissioner of Delhi has been showing an undue dislike of politicians and has been one of the LEADER, 29th August, 1918.

foremost among the reactionary heads of administrations. Men of this type, who act hastily in political matters, create more dissatisfaction than political agitators.

UTSAH, 23rd August, 1918.

A political poem.

8. The *Utsah* (Orai) of the 23rd August, 1918, publishes a poem entitled "The Song of Nature" by Mahipal Bahadur Singh, in which the writer says that Nature is now awakening India from her sleep of centuries.

"If we are kicked here, we are made to weep there; our slavery alone is responsible for this. We are mere puppets in the hands of this civilisation; we quarrel among ourselves and side with strangers. The reform scheme of Mr. Montagu has befooled many."

BRAHMAN SARVASWA, June 1918.

The *Brahman Sarvaswa* (Etawah) for June 1918 (received on the 5th August), publishes a poem by Bhup Narayan Dikshit, in the course of which he salutes the tenth *Avatar* of God by saying—

"O God, incarnated in the shape of Kalki on the fire of Thy sword, the Jawans and Mlechhas were burnt like moths and all men became happy and religious."

PRATAP, 26th August, 1918.

The *Pratap* (Cawnpore) of the 26th August, 1918, publishes a poem entitled "Desire" by Diwaka in which he says that had Indians developed their arts and been granted their rights to-day they would have displayed marvellous bravery and defeated the Germans.

The same paper publishes a poem by "Trishul" also in which he says that India has now declined in every respect and "she now does not possess those lances and arrows which could pierce the heart and the rancour seated therein." Slavery has not yet been truly abolished from the world; the only difference is that there are not the same fetters.

UTSAH, 23rd August, 1918.

The *Utsah* (Orai) of the 23rd August, 1918, publishes a poem entitled "Tayare Azad," "The free bird," which, translated, runs as follows:—

"Beware, O beloved of the garden, and walk on the path very cautiously, for there are thorns on the beds of flowers.

The cruelties of the fowler have been experienced. He has destroyed many nests.

O flower-plucker, leave this place, do not be attached to it, otherwise thy life will be endangered."

II.—Military affairs.

HINDI KESARI, 15th August, 1918.

The war.

9. The *Hindi Kesari* (Benares) of the 15th August, 1918, reviews the progress of the war during the last four years and refers to the possibility of Germany attacking India and Egypt. In spite of the considerable conquests of the British in Mesopotamia the destruction of Russia and the consequent withdrawal of the Turkish forces from the Russian front will enable Turkey to send four or five lakhs of soldiers towards India or Egypt.

Though the path of Germany to *Herat* is not yet clear, the work of clearing it is going on.

Also if the Allies succeed in placing the Czeco-Slavs, who are now masters of Siberia, in authority over Moscow and Petrograde, there will be a possibility of Germany turning to the East. But the Allies cannot do that unless Japan is ready to send within the next seven or eight months about fifteen lakhs of soldiers by the Siberian Railway, for which Japan does not seem to be very eager. The German military authorities are of opinion that if they succeed in bringing the Muhammadans of European Russia and Bokhara-Samarkand under the military control of Germany, it will not be difficult for them to bring over to their side from ten to twenty lakhs of men from the previous Russian Army. This Russian force will be quite competent to check a Japanese army in Siberia and attack India as well.

SAHIFA, 12th August, 1918.

The *Sahifa* (Bijnor) of the 12th August, 1918 (received on the 17th August), reproduces from the *Millat* a translation of an article in the *Near East* in which it was pointed out that if Germany succeeded in turning to its advantage the unrest prevailing in Bokhara and if German influence penetrated to the Oxus and the Hindukush the fire of war would spread to Chitral and Gilgit and thence

to India. The Amir of Bokhara may in the first instance fight for his lost greatness, but once this conflagration reaches the frontier it will assume a religious aspect and become a holy war. It is also possible that the Germans may bribe the Baluchi tribes to join their standard.

It is thus highly probable that the German menace to India may materialise through Central Asia and Russian Turkistan.

The *Oudh Akhbar* (Lucknow) of the 17th August, 1918, says that the war is again expected to extend to Russia. Operations on the western front are as unsatisfactory as they are rapid and it is said that though the Allies are just now supreme it is difficult to say that the enemy's strength has been altogether broken. The situation is in fact still obscure. OUDH AKHBAR, 17th August, 1918.

10. The *Leader* (Allahabad) of the 29th August, 1918, asks for a reassuring statement that inspectors and sub-inspectors of police in these provinces who have joined the police battalions have not been losers by the public spirit shown. LEADER, 29th August, 1918.

Police battalions.

11. *Al Bureed* (Cawnpore) of the 25th August, 1918, attributes the murder of a tahsildar of the Punjab and of a revenue officer of Akola in the course of their recruiting duty, to coercive measures often employed by recruiting officers in their enthusiasm for securing recruits. It urges Government to take such recruiting officers to task or their high-handed measures will produce unrest among the public. AL BUREED, 25th August, 1918.

Recruiting.

The *Pratap* (Cawnpore) of the 26th August, 1918, publishes a letter from RAMESHWAR PANDEY in which he complains of the objectionable methods of the recruiting officers in Berar. The writer describes the case of an insane barber who was taken to Amraoti as a recruit. On medical examination he was found unfit and rejected. While still suffering from insanity he was again caught and sent as a recruit. He was again rejected, but since then no trace of him has been found. Several such cases have occurred. PRATAP, 26th August, 1918.

The *Agra Akhbar* of the 21st August, 1918, complains of the behaviour of recruits when they enter into a town in the course of their journey. They take undue advantage of the favour shown by Government to them and try to violate the chastity of women. AGRA AKHBAR, 21st August, 1918.

It is advisable that they should be permitted to visit towns only with a European officer to guard their movements.

The *Garhwali* (Dehra Dun) of the 17th August, 1918, referring to the Jhelum affair complains that the Government *communiqué* does not specify what recruits and of what regiment were shot. It is clear from the language of the *communiqué* that the accident was due to the carelessness of officers. GARHWALI, 17th August, 1918.

The paper requests Government to publish a complete report of the matter, so that people may know what punishment has been inflicted on those responsible for it and what provision has been made for the families of the unfortunate victims.

In case the victims prove to be Garhwalis, the paper appeals to the Garhwalis to forget the incident and help the Empire as before.

12. The *Utsah* (Orai) of the 23rd August, 1918, says that the non-acceptance of the Viceroy's recommendations by the Army Council and its consequent refusal to fix the number of commissions for Indians, clearly show how impartially the interests of India are considered. The Army Council should fully realise that by their opposition to this proposal of the Indian Government backed up by the leaders of the people, they are doing serious injury to the Empire, for nothing could better stimulate recruiting in India than the grant of commissions to Indians. UTSAH, 23rd August, 1918.

Commissions for Indians.

III.—ADMINISTRATION.

13. The *Garhwali* (Dehra Dun) of the 19th August, 1918, publishes a letter in which the writer describes the inconveniences of the people of Garhwal, due to the circulation of currency notes instead of coins, and fears that it is likely to interfere with recruiting. The trouble is due to the fact that notes were not in use there before. GARHWALI, 19th August, 1918.

Currency.

AGRA AKHBAR, August 1918.

High prices.

14. Referring to the high prices of grain the *Agra Akhbar* of the August, 1918, regrets that its repeated appeals to Government to regulate prices have not received attention as yet. It is desirable that Government should intervene to obviate the distress and misery of the suffering public.

MEDINA, 25th August, 1918.

The *Baqr-Id*.

15. Referring to the painful incidents in Bihar on the occasion of the last *Baqr-Id* festival the *Medina* (Bijnor) of the 25th August, 1918, says that the position of the Musalmans of Bihar is insecure against the enemies of Islam, and urges the Muslim League and other Muslim associations to appeal to Government to take precautions lest the Musalmans of Bihar meet the same fate as last year at the forthcoming *Baqr-Id* festival. If, owing to war needs, Government cannot spare contingents of police and military guards, Muslim volunteers from different corners of India should be permitted to proceed to Bihar to protect the Bihar Muslims during the festival.

AL BUREED, 25th August, 1918.

Referring to the painful incidents in Bihar on the occasion of the last *Baqr-Id* festival *Al Bureed* (Cawnpore) of the 25th August, 1918, advises the Bihari Muslims to appeal to Government to grant them every possible aid in the protection of their honour, life and property during the forthcoming *Baqr-Id* festival.

There is a rumour to the effect that the Nagas have assembled in Farrukhabad, Mainpuri and other districts. Therefore we appeal to the United Provinces Government to take necessary precautions to maintain public tranquillity.

ADVOCATE, 23rd August, 1918.

The Industries Commission.

16. The *Advocate* (Lucknow) of the 23rd August, 1918, referring to a remark in *Capital* that the delay in publication of the Industries Commission's report was due to dissent on the part of Pandit Madan Mohan Malaviya, who was described as a Sinn Feiner, says that this Indian leader has been often abused by the degraded Anglo-Indian press and the Indian public resents the reckless writings in the Anglo-Indian press. Their hymn of hate may please their biassed brood but promotes the spread of race hatred. The suggestion that Pandit Madan Mohan Malaviya is writing a minute of dissent is a breach of journalistic honour and official etiquette, as the information could only have been obtained through official circles.

SARASWATI, July 1918.

The *ayurvedic* system of medicine.

17. The *Saraswati* (Allahabad) for July 1918 complains of the present attitude of the Government towards the *ayurvedic* system of medicine which has served Indians so well from time immemorial. It appeals to the Government to have the system scientifically examined, and if it be found to have any substance in it, it should be encouraged by opening *ayurvedic* schools and dispensaries in important places and by patronising the *vaidyas*.

IV.—Miscellaneous.

AL BUREED, 18th August, 1918.

Muslim affairs.

18. *Al Bureed* (Cawnpore) of the 18th August, 1918, deplores the action of the District Magistrate, Meerut, who refused, without reasonable grounds, to allow the editor of the *Jamhur* to interview Maulana Hasrat.

AL KHALIL, 24th August, 1918.

Al Khalil (Bijnor) of the 24th August, 1918, says that the Delhi Muslim Bureau has issued one pice stamps bearing the photos of Messrs. Muhammad Ali and Shaukat Ali to raise funds for the aid of Muslim internees.

MEDINA, 17th August, 1918.

The *Medina* (Bijnor) of the 17th August, 1918, publishes Maulana Hamdulla Panipati's letter to Hafiz Mukhtar Ahmad, in which he said that he could not support himself and his family on Rs. 30 only which is granted monthly by Government and urged that in view of the prevailing high prices his allowance should be increased to Rs. 70 of 80 per mensem.

The same paper has a poem by Maulvi Abdur Rashid, student, Deoband school, in which he deplores the internment of Maulana Mahmud-ul Hasan and says that by the sacred presence of the Maulana, Malta, which was once a wild, uncivilised and pagan country, has now become an object of envy even for paradise.

Maulana Habib-ur Rahman, joint manager, Deoband school, contributes an article to *Al Khalil* (Bijnor) of the 16th August, 1918 (received on the 20th August), in which he refers to the statement of the *Jamhur* to the effect that Sahibzada Aftab Ahmad was invited by the authorities of the Deoband school to inspect the institution and that they secured a certificate of appreciation from the Sahibzada which they published in pamphlet form, and says in reply that the Sahibzada was sent by the Bhopal Darbar, from which the school was in receipt of aid, and published his impressions of the school in the *Aligarh Institute Gazette.*

AL KHALIL, 16th August, 1918.

Referring to the action of the *Indian Daily News* in comparing the dirty drains of Paris with the mausoleum of the Prophet *Al Bureed* (Cawnpore) of the 18th August, 1918, appreciates the attitude of the Musalmans of Calcutta who have begun to express their dissatisfaction at such action. It is desirable that other Indian Muslims should follow the lead and urge Government to take the paper to task.

AL BUREED, 18th and 25th August, 1918.

Al Bureed of the 25th August publishes a poem in which the author deplores the lack of supporters of Islam. Muslims are looked down upon by everybody. There are some who wound our feelings by comparing the dirty drains of Paris with the mausoleum of the Prophet. May God take revenge on such enemies of Islam.

The *Hamdam* (Lucknow) of the 28th August, 1918, regrets that the Bengal Government, in spite of the vehement protests of Muslims against the action of the *Indian Daily News* in comparing the dirty drains of Paris with the mausoleum of the Prophet, has not yet taken the impertinent paper to task. On the other hand it has imposed precensorship on the two Islamic papers, viz. the *Millat* and the *Naqqash.*

HAMDAM, 28th August, 1918.

Referring to the action of the *Indian Daily News* in comparing the dirty drains of Paris with the mausoleum of the Prophet the *Medina* (Bijnor) of the 17th August, 1918, says that if we have any iota of Islamic zeal left in us we must show to this wicked and impertinent paper that flashes of lightning are hidden beneath the lowering clouds of our benightedness; although our present condition is to be compared with ashes still there are such invisible sparks as will consume such impertinent and outspoken papers. Even at present there are lakhs of Muslims who can make, in the twinkling of an eye, the *Indian Daily News* rue its impertinence.

MEDINA, 17th August, 1918.

19. The *Utsah* (Orai) of the 23rd August, 1918, emphatically protests against the cruelties to which the Arya Samajists are being subjected in Dholpur. The paper learns that all this trouble is due to Kazi Aziz-ud-din, the Diwan of the State, and appeals to the Government of India to pay attention to this matter.

UTSAH, 23rd August, 1918.

The *Arya Samaj* in Dholpur.

The *Pratap* (Cawnpore) of the 26th August, 1918, congratulates the Arya Samajists on their adopting passive resistance to get their *mandir* grievance redressed, and in thus setting an example to those who have to oppose injustice in future. Cowards may describe such conduct as recklessness and the autocrats may call it impudence, but such deeds will have a special place in the history of a nation's freedom and their doers will be ever remembered with reverence and gratitude. It is only such men that can re-establish the reign of justice in this country labouring under arbitrariness and injustice. It is they who can remove the stigma from the face of the mother-country that the nation which cannot raise its voice against oppression and injustice is practically dead.

PRATAP, 26th August, 1918.

20. The *Garhwali* (Dehra Dun) of the 17th August, 1918, says that the Council of Regency of the Tehri State may now be regarded as almost non-existent, and power lies completely in the hands of Mr. Muir. Since his presidency the State has undergone many changes for the worse. The paper appeals to Government to make over the administration to Maharaja Narendra Shah Bahadur soon.

GARHWALI, 17th August, 1918.

The Tehri State.

The *Purusharth* (Bijnor) for June and July 1918 (received on the 7th August) complains of the conduct of the Council of Regency of the Tehri State and says that, now that the Maharaja has finished his education and has attained the age of discretion, it was the bounden duty of the Council to make over the administration to him and take upon itself the duty of advising and guiding him.

PURUSHARTH, June and July 1918.

It is sheer injustice on the part of the Council to entrust merely minor duties to the Maharaja.

Why is the Council so reluctant to part with its power ?

It is incredible that this arbitrary Council is acting under the advice of the Government. On the contrary, we think that Government is quite ignorant of its improper conduct.

PRATAP, 26th August, 1918.

Local affairs.

21. The *Pratap* (Cawnpore) of the 26th August, 1918, publishes a letter from Ramnandan Singh of Maharajpur, in which he describes the wretched condition of cultivators in the Azamgarh district. Most of the villages in that district are unpartitioned. Every zamindar has got a share in every cultivator's holding. The cultivator has therefore to please and obey them all, otherwise the least of them can bring a suit against the cultivator for realisation of three years' rent. Even where there is a private partition of the village land among the zamindars and cultivators have also been divided among them, the fact of previous payment by a cultivator to his zamindar, though supported by the patwari's evidence, cannot avail the poor cultivator against the claim of another zamindar.

NAIYAR-I-AZAM, 19th August, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 19th August, 1918, condemns the action of the headmaster, Government High School, Moradabad, who indiscriminately fines his students to provide funds for the war. When Government itself does not adopt coercive measures to secure aid in the war, why does the headmaster then resort to a policy which is likely to cause unrest among the public.

LEADER, 24th August, 1918.

The *Leader* (Allahabad) of the 24th August, 1918, has a letter from a correspondent complaining that in spite of the war and high prices the municipal board has undertaken new schemes for a market and park, apparently because the chairman desires to have to his credit the launching of some schemes. Meanwhile, the water works, drainage and town-planning schemes are unfinished and the repairs of roads are postponed. Lack of supervision and control over the staff and abnormal expenditure without adequate returns are the chief characteristics of the present administration.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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The 31st August, 1918.

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I.—Politics.

BHARAT BANDHU, 27th August and 3rd September, 1918.

1. The *Bharat Bandhu* (Hathras) of the 27th August, 1918 (received on the 2nd September), has a contributed article on the reform scheme in which the writer says that it is nothing short of gross exaggeration to compare the scheme with that prepared by Lord Durham for Canada in 1840. The conditions of India at present are far in advance of those obtaining in Canada at that time. Yet Canada, under self-government, has made such marvellous progress during the last 60 or 70 years. It is difficult to understand how the notion entered the head of the authors of the scheme that Indians are not fit for responsible government and that the British officials care more for the well-being of the Indian people than the educated Indians themselves.

The reform scheme.

Then again when the Allies have proclaimed to the world that they are fighting for the establishment of the principle of self-determination, why should the British Government have superseded the Congress-League scheme in favour of the scheme of the Secretary of State? Is the principle of self-determination to apply to Europeans only? If not, it is hard to understand why the British Government declined to accept the scheme of Indians.

The issue of the 3rd September, commenting on the distribution of provincial revenues between the Indian and Provincial Governments, as provided in the reform scheme, criticises the resolution of the Hon'ble Mr. Ward in the United Provinces Legislative Council and suggests that the share of the Provincial Governments should be proportionate to their revenues, and if any Government has a deficit, it ought to be made up by those which have a surplus.

OUDH PUNCH, 23rd August, 1918.

The *Oudh Punch* (Lucknow) of the 23rd August, 1918, has a cartoon in which a beautiful lady is represented as holding the report on constitutional reforms for India. On her right are two other ladies, viz., the Home Rule League and the Muslim League; while on her left are two males, one an old man representing a moderate Congress leader and the other a young man representing an extremist Congress leader.

The letter-press runs as follows :—

Moderate :—That will be a fortunate day when the forest of our separation will be crossed by the auspicious guidance of *Khizr*.

Extremist :—The lying messenger wishes that by his false statement my perturbed heart should set aside its anxiety.

Home Rule League :—Your beauty is surprising, your coquetry makes me break my promise. How should I console my anxious heart?

Muslim League :—Your faithful sun has not for a moment even cast a shadow of kindness on my fore-head.

GARHWALI, 31st August, 1918.

The *Garhwali* (Dehra Dun) of the 31st August, 1918, protests against the inclusion of Kumaun in the scheduled districts in the reform scheme and advises the Garhwalis to carry on a vigorous agitation against this.

MASHRIQ, 22nd August, 1918.

The *Mashriq* (Gorakhpur) of the 22nd August, 1918, learns with regret that the Raja of Mahmudabad and Mr. Mazhar-ul Haq are not in favour of separate representation, notwithstanding the fact that it is of vital importance to safeguard the interests of the Muslim community.

The paper advises Muslims to disown these leaders who are sacrificing the cause and interests of the community.

KSHATRIYA MITRA, 1st September, 1918.

The *Kshatriya Mitra* (Benares) of the 1st September, 1918, pays a glowing tribute to the loyalty and war services of the Kshatriya in general and of the *Sengars* in particular. Though their rights have grievously suffered owing to the levelling and anti-taluqdar policy of the Government, they have not even now, when the reform scheme is under consideration and every community is demanding its rights, come forward to advance their claims.

LEADER, 2nd, 4th and 6th September, 1918.

2. The *Leader* (Allahabad) of the 2nd September, 1918, in an article on Mr. Hasan Imam's speech says that a comparison of his statements regarding the powers of the Council of State and Legislative Assemblies with the reform scheme proposals on the subject makes it obvious that a person occupying the responsible position of president of the Congress ought to make sure of his facts in order to form a correct judgment.

The special Congress.

The same paper of the 4th September draws attention to the difference in the motives of Pandit Madan Mohan Malaviya and the executive committee of the special Congress in postponing the sitting: the former had a genuine desire to heal the split with the moderates, while the latter merely desired to gain a tactical advantage.

The same paper of the 6th September in an article on the main resolution of the special Congress says that it is entirely unacceptable to those who are convinced that the reform scheme should be supported. Rejection has been abandoned in favour of radical modifications which leave little of the scheme itself, and the resolution represents the opinion of a section only, large though the section may be.

In view of the declaration of rights, the power left to the Government of India to adopt special measures for the maintenance of peace, tranquillity and defence amounts to precious little. If the control of all sources of revenue is to be with the Legislative Assembly, the latter will really control even the army, navy and foreign affairs. If Indians are to form the majority of the executive in the Government of India, which would be the effect of the special Congress resolution, the latter goes beyond what the Congress-League scheme asked for and is an impossible one in existing circumstances, and those who abstained from the special Congress are justified in their abstention. Everything that may be desirable is not either practicable or advisable and patriotic zeal should be tempered with a recognition of the limitations of time and experience.

The Congress-League scheme contemplated the fixing of a period within which complete self-government should be obtained and the memorandum in support of that scheme suggested 25 years, but the special Congress resolution now says 6 years and 15 years in provincial and imperial spheres respectively.

The *Bharat Bandhu* (Hathras) of the 3rd September, 1918, says that the proceedings of the Congress were characterised by great moderation and ability and have exposed the baselessness of the apprehension of the abstainers from the Congress that the reform scheme would be rejected. The Muslim League has also passed more or less the same resolutions as the Congress.

BHARAT BANDHU, 3rd September, 1918.

3. The *Leader* (Allahabad) of the 7th September, 1918, referring to the Raja of Mahmudabad's speech at the special session of the Muslim League, notes that the declarations and statements of British sovereigns and statesmen cited by the Raja go to show that the aims kept in view were neither ignoble nor selfish, though the translation of ideals into action may have been slow. The reasons given by him against the rejection of the reform scheme form a high if unconscious tribute to the proposed reforms. A perusal of his address leaves the impression that he has few constructive suggestions to offer and that he is more hostile than friendly to the scheme.

LEADER, 7th September, 1918.

The Muslim League session.

4. The *Avadhbasi* (Lucknów) of the 3rd September, 1918, says that the conduct of those moderates who absented themselves from the special Congress cannot be too severely denounced. Not that they could do any harm to the Congress, but they have strengthened the hands of the enemies of Indian reforms. It is the misfortune of the country that her own sons, whose devotion and self-sacrifice in her cause knew no bounds, should have struck her such a blow in the most critical and decisive moment of her history. If these leaders supported the reform scheme, they were at liberty to express their opinions, but their abstention from the great national institution and that contempt of public opinion which their obstinacy has displayed, are nothing short of treachery to the country.

AVADHBASI, 3rd September, 1918.

The Moderates.

The *Cawnpore Gazette* of the 23rd August, 1918, has a contributed article in which the writer comments on the aloofness of Babu Surendra Nath Banerjee and Company under the influence of Anglo-Indian papers and challenges them to say what they can do in this way. He reminds Mr. Surendra Nath and Company of the ignominy in which Raja Jaichand is held and advises them not to behave like children and women but to act like men and sink their differences.

CAWNPORE GAZETTE, 23rd August, 1918.

Referring to the conference of the moderates held at Calcutta, the *Oudh Akhbar* (Lucknow) of the 27th August, 1918, apprehends that the Hon'ble Surendra Nath Banerjee and his colleagues intend to establish a separate Congress of their own in defiance of the old National Congress.

OUDH AKHBAR, 27th and 29th August, 1918.

Commenting on the attitude of such papers as are owned by those leaders who have accorded a whole-hearted reception to the reform scheme, the *Oudh Akhbar* of the 29th August deplores that these papers have not been ventilating the true public opinion and advises the people to disown those leaders who have been sacrificing the future interests of India.

OUDH AKHBAR, 24th August, 1918.

Indian representation in the War Cabinet.

5. The *Oudh Akhbar* (Lucknow) of the 24th August, 1918, welcomes the proposal suggesting the appointment of a representative from each colony to reside permanently in London and to be a member of the War Cabinet.

The paper urges that the representative for India should be elected by Indians and not a Government nominee.

MARYADA for June 1918.

Irish Home Rule.

6. The *Maryada* (Allahabad) for June 1918 (received on the 12th July) looks upon the suspension of the question of Irish Home Rule as a failure of Mr. Lloyd George's statesmanship. Both Indians and Irishmen are carefully watching this question and consider it the touchstone of the sincerity of British statesmen. It is regrettable that even the loss of America has not been able to open the eyes of British statesmen, who are still blindly following their selfish policy. We still hope that the British people will wake up and ask their statesmen to respect truth more than selfishness and diplomacy. Mr. Lloyd George has, by a trifling mistake, undone England's work of fifty years and the result is that Irishmen of all parties are now against England.

MARYADA for June 1918.

East versus West.

7. The *Maryada* (Allahabad) for June 1918 (received on the 12th July) publishes a contributed article in which the writer says that the European and American Powers are jealous of the rise of Japan. It is but natural for those who look upon the whole world as created to minister to their own comforts and luxuries to be impatient at the restrictions which their movements meet in free and independent Japan.

For the present, however, the eyes of the world are turned towards the terrible war now waging in Europe. Men are praying for peace. But it should not be forgotten that peace does not mean a compromise between the European and American Powers. So long as there is a single individual disgracing the name of "man" by accepting the slavery of others, the use of the word "peace" is mere cant.

For perfect peace, subjection will have to be completely wiped out from the face of the earth; the weak will have to be strengthened and the strong weakened. This is what time is accomplishing in awakening the Asiatic nations and in setting Europeans to fighting among themselves.

BHARAT BANDHU, 27th August, 1918.

Action under the Defence of India Act.

8. The *Bharat Bandhu* (Hathras) of the 27th August, 1918 (received on the 2nd September), referring to the sentence passed on Mr. Narayan Rao Vaidya, expresses the hope that mercy will be shown to him; but to be imprisoned in the service of the mother-country is a matter for pride.

ABHYUDAYA, 31st August, 1918.

The *Abhyudaya* (Allahabad) of the 31st August, 1918, expresses satisfaction at the acquittal of Mr. Asaf Ali and Pandit Neki Ram Sharma, and hopes that the police will take a lesson from the incident and will, in future, avoid spreading dissatisfaction by needlessly harassing respectable persons in this manner.

PRATAP, 2nd September, 1918.

The *Pratap* (Cawnpore) of the 2nd September, 1918, commenting on the acquittal of Mr. Asaf Ali and Pandit Neki Ram Sharma, sarcastically remarks that the incident is an illustration of the reliability of police reports and of the decisions founded on them. The country is tired of the unchecked oppression of the police. May be the police is the right arm of the Indian Government, but it is after all the servant of the public and should not disregard its primary duties.

HINDUSTANI, 22nd August, 1918.

The *Hindustani* (Lucknow) of the 22nd August, 1918, expresses sorrow and indignation at the order of the Punjab Government prohibiting the entry of the *Commonweal*.

CAWNPORE GAZETTE, 23rd August, 1918.

The *Cawnpore Gazette* of the 23rd August, 1918, has a contributed article in which the writer is gratified to hear that Mr. Tilak will adorn the presidential chair of the Delhi Congress but doubts whether the expectation will be fulfilled owing to the prohibitive orders in force.

The *Pratap* (Cawnpore) of the 2nd September, 1918, publishes a letter from an old student of Dayanand Anglo-Vedic Pathshala, Aligarh, in which he appeals to Government for the release of Master Jagdamba Sahai of Aligarh. The writer himself had lived in the boarding house and had never seen Jagdamba Sahai indulge in seditious conversation. It is inconceivable that he used to talk to Shanker Lal in private, for such a practice could not have remained concealed from students. It was Shanker's failure in the IX class and his consequent reluctance to continue in the school, and not the political conversations of Jagdamba Sahai which determined him to go to Lucknow.

PRATAP, 2nd September, 1918.

Europeans and Indians.

9. The *Prem* (Brindaban, Muttra) of the 28th August, 1918 (received on the 2nd September), referring to the dismissal of Mr. Clayton as a punishment for his rude behaviour to Mr. Hasan Imam, says that such just and exemplary punishment will go a long way towards checking the rude behaviour of Europeans towards Indians.

PREM, 28th August, 1918.

The *Garhwali* (Dehra Dun) of the 31st August, 1918, writes in a similar strain.

GARHWALI, 31st August, 1918.

The Rowlatt Committee.

10. The *Cawnpore Samachar* of the 1st September, 1918, says that there are people who think that the reports of the Criminal Investigation Department have a very large share in the report of the committee. If Mr. Khaparde's resolution for the appointment of a committee of officials and non-officials to consider the report before any action is taken is accepted the truth will be brought to light.

CAWNPORE SAMACHAR, 1st September, 1918.

Selfishness in South Africa.

11. The *Leader* (Allahabad) of the 6th September, 1918, has an article drawing attention to certain remarks by the *South African Sugar Journal* to the effect that India is governed by Europeans because of their racial superiority, that it is the destiny of the white races to control the black and due regard should be had to the seriousness of allowing Indians to occupy any important place in the sugar industry in South Africa.

LEADER, 6th September, 1918.

The paper of the same date says that the selfishness shown is utterly discreditable and if India can be overrun by British enterprise, why should not Indians establish a few industries in South Africa? It is opinions such as those of the *Sugar Journal* which create difficult political situations and prevent the realization of the proclaimed ideals of the federation of nations called the British Empire.

Germany and India.

12. The *Leader* (Allahabad) of the 4th September, 1918, referring to the reported German solicitude for India and Indians, says that India is convinced that its political salvation can come through Britain alone and that Germany has only the most selfish despotism in her gift. The plight of Russia and Turkey is the best evidence of the value of German promises.

LEADER, 4th September, 1918.

Political poem.

13. The *Medina* (Bijnor) of the 25th August, 1918, publishes a poem by Muhammad Ali (Oxon.) in which the following lines occur:—

MEDINA, 25th August, 1918.

Exercise a little tyranny more over one who is accustomed to it. Why do you stop short at this much oppression?

Is it the fear of the backbiter, of the court and gallows? Let there be one fear more, namely, fear of God, along with so many fears.

Let that sinful man who has experienced the commotion of your court, experience the day of judgment as well.

Include the *Kaba* also in the dominion of heathenism. Let the region of darkness be more expanded.

In your devotion we bear the attacks of hot wind. Let us feel the wind of hell for a few days more.

We have already lost our heart and faith. If the soul desires to leave us, let it go. In the quiver of paganism, let there be one arrow of death more.

Leave at least one title for God. Let yourself be called only the "master." Let the title of "God" remain with the Creator himself.

Even if the order of the ruler is not as weighty as the command of death; let the *malik-ul-mulk* (the owner of the dominion) suffer the punishment of faith as well.

The faith of the faithful people like us resembles that of the moth. If that *Kafir* (beloved) is no longer the candle of society, we will take to another.

PRATAP, 2nd September, 1918.

The *Pratap* (Cawnpore) of the 2nd September, 1918, publishes a poem by BIRENDRA in which he prays to Krishna not to incarnate himself now, however earnestly Indians may pray for it; for if he came at all he will be dressed in hat and boots and will have to dwell in hotels instead of Brindaban. "The world is only for the whites and the blacks have no place in it. As you are also black, O Krishna, you will have no comforts here."

The paper of the same date publishes a poem by "TRISHUL" in which the writer says:—

O Krishna, when will you incarnate yourself again. Only the name of bow and arrow remains; the sword has become the weapon, but this is also fettered and stops every time. O ocean of mercy, make happy your birthday and come down; so that the nectar of joy may rain on India and burden may be removed.

The paper of the same date publishes a poem by "TRISHUL" in which he says:—

O Krishna, come again and favour us with a sight of you. This sacred land is now afflicted; it is enveloped in the darkness of ignorance. The demon of misery is reigning. Our hearts are sorely distressed and we do not know what to do. The poor afflicted kine are crying for mercy. O come and make them happy again.

ABHYUDAYA, 31st August, 1918.

The *Abhyudaya* (Allahabad) of the 31st August, 1918, publishes a poem by ADITYA (student), in which, while reciting the achievements and virtues of Shri (Krishna), he says:—

When we look at the suffering of these days, the pain of our humble hearts knows no bounds. Our lips send forth the plaintive cry, "O Lord, come and save us; we are dying under miseries. What misery, O Lord, is there on this earth, which the unfortunate Indians have not to suffer here? Truly this country to-day has become the home of misery. Bhatvarsha, that treasure of gold, has been converted into a home of misery. That glorious India to-day occupies the lowest place among nations."

PREM, 28th August, 1918.

The *Prem* (Brindaban, Muttra) of the 28th August, 1918 (received on the 2nd September), publishes a poem on the power of love by Ramesh, in the course of which the writer says:—

Your play-ground has become lifeless and is involved in great misery. Alas, no protector is left to it now, even the protectors have become devourers. Alas it is silent and cannot speak to-day, being dependent it cannot move its tongue.

SITARA-I-HIND, 22nd August, 1918.

14. The *Sitara-i-Hind* (Lucknow) of the 22nd August, 1918, publishes a letter in which the writer, referring to the rumoured redistribution of provinces, urges the restoration of Berar to His Exalted Highness the Nizam who has given considerable help in the war in men and money.

Redistribution of provinces.

II.—ADMINISTRATION.

PRATAP, 2nd August, 1918.

15. The *Pratap* (Cawnpore) of the 2nd August, 1918, publishes a letter in which the writer complains of the conduct of the War Loan Committee of Bansdih (Ballia). The committee has made certain rules, with the approval of the Collector, for the assessment of war loan as if it were a tax. But even these rules are not applied with sympathy. The rules, for instance, exempt a cultivator from war loan if his holding is less than 12 *bighas* and if he has no other avocation. But the meaning of "other avocation" is so stretched that even poor day-labourers cannot escape its grasp and are made to contribute to the war loan. No one can imagine that this could ever be the intention of Government, but it is due to flatterers who try to show their loyalty at the expense of the poor and distressed. They frequently use abusive language and even threats of prosecution to coerce people to contribute to the war loan.

The war loan.

MASHRIQ, 22nd August, 1918.

16. The *Mashriq* (Gorakhpur) of the 22nd August, 1918, publishes a letter in which the writer appeals to Nawab Abdul Majid to move in the Council a resolution to the effect that the

Pensions.

fresh limitations imposed on pensions should be set aside, as the new circular concerning "pensions" is opposed to the just policy of the British Government.

17. The *Leader* (Allahabad) of the 4th September, 1918, has a letter from an anonymous correspondent on the *Bharat Milap* and *Ram Lila* at Allahabad, in which it is said that in the matter of a religious belief, expediency has no place at all and the bulk of the credulous people of whom the Hindu masses are composed is not prepared to surrender or modify its belief or superstitions. The sympathy which Indians should receive from their rulers is either denied altogether or given in too small a measure to translate itself into commendable conduct.

Allahabad affairs.

LEADER, 4th September, 1918.

The *Abhyudaya* (Allahabad) of the 31st August, 1918, referring to the recent case at Allahabad of one Hashmat-ullah, prosecuted under section 153 of the Indian Penal Code, remarks that it is satisfactory that the matter has attracted the attention of the local authorities. It is hoped that they will now be careful and make arrangements which may avoid all trouble.

ABHYUDAYA, 31st August, 1918.

18. The *Leader* (Allahabad) of the 4th September, 1918, has a letter from Mr. C. F. Andrews stating that suicides in Bengal on account of the cloth famine are authenticated. The appeal for justice has a higher claim than the appeal for charity. Jute merchants have been making fabulous profits out of jute bought at half the pre-war price, while cloth merchants have been raising the price of cloth beyond the means of the impoverished villagers.

High prices.

LEADER, 4th September, 1918.

The *Bhartodáya* (Jwalapur, Saharanpur) of the 22nd August, 1918 (received on the 2nd September), says that drought and war have combined to reduce the poor classes of the United Provinces to a most miserable condition. The prices of cloth have risen so high that even middle class men are put to immense trouble and the condition of the poor classes can easily be imagined. It is difficult to understand what is at the root of this astonishing rise in prices. Government should pay immediate attention to this matter for conditions are becoming almost intolerable.

BHARTODAYA, 22nd August, 1918.

The *Cawnpore Samachar* of the 1st September, 1918, also requests the Government to check speculation in the sale of cloth, which is the cause of the rise in price. Government should also take into consideration the recommendations regarding exports of cotton of the committee which was appointed in March last to enquire into the rise in prices.

CAWNPORE SAMACHAR, 1st September, 1918.

III.—Religious and social affairs.

19. Referring to the action of the *Daily News* in comparing the dirty drains of Paris with the mausoleum of the Prophet, the *Mashriq* (Gorakhpur) of the 22nd August, 1918, regrets that Government has not yet taken the impertinent and abusive paper to task, in spite of the protests of the Musalmans of Bengal. The paper has deeply wounded the feelings of Muslims. Government itself ought to have prosecuted the paper under the Indian Defence Act.

Insult to Islam.

MASHRIQ, 22nd August, 1918.

20. The *Pratap* (Cawnpore) of the 2nd August, 1918, publishes a contributed article in which the writer deplores the indifference of Indians towards their brethren in Fiji, and appeals to them to endeavour in future to ameliorate their condition.

Indians in Fiji.

PRATAP, 2nd August, 1918.

IV.—Miscellaneous.

21. Referring to the disturbance at Akola in connection with recruiting, the *Hindustani* (Lucknow) of the 22nd August, 1918, considers that a full enquiry should be made into the causes of the incident. It also advises the Government of India to issue clear orders on this point as such occurrences not only cause uneasiness in the country but are also detrimental to recruiting.

The disturbance at Akola.

HINDUSTANI, 22nd August, 1918.

22. The *Avadhbasi* (Lucknow) of the 27th August, 1918, publishes a poem by Shrinath Avasthi, in which he welcomes the reappearance of the *Avadhbasi*. The unjust policy

The *Avadhbasi*.

AVADHBASI, 27th August and 3rd September, 1918.

of "might is right" is every day resorted to in this country and the justice-loving officials are using the Press Act to gag the press. Even innocent expressions are twisted into violent language and the peace-loving are misrepresented as seditious.

The same paper of the 3rd September, while restating its policy on the occasion of its fifth anniversary, says that its aim is the service of mankind. But little can be done in this matter so long as India and the Hindu nation are in their present degraded condition. Under the circumstances, its secondary object is the uplift of India which ultimately depends upon its political progress. Political considerations will therefore absorb the greater part of its energy and attention.

As regards its mode of doing its work it will ever support the cause of truth and justice, no matter what obstacles it may have to face.

The modern words "Politic, policy and impolitic" are hypocritical cant.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

LEADER, 11th September, 1918.

The Reform Scheme.

1. The *Leader* (Allahabad) of the 11th September, 1918, in an article on Mr. Surendranath Banarji's resolutions on the Reform Scheme in the Imperial Legislative Council says that extremist critics of the scheme do not test it by the extent of the advance on existing conditions and by practical considerations but by its approximation to the goal of real self-government. No responsible Indian wants the existing arrangements for the maintenance of peace, law and order to be disturbed but Indian reformers want to secure, as far as practicable, a voice in the determination of questions affecting their progress and welfare. Until a common political consciousness has developed, self-determination may find expression in the assertion of conflicting rights by different sections of the communities against the interest of the whole, if the co-ordinating authority is removed or considerably weakened.

ADVOCATE, 11th September, 1918.

Commenting on recent speeches in the Imperial Legislative Council on the Reform Scheme the *Advocate* (Lucknow) of the 11th September, 1918, says it must dispel the illusion that the August announcement is binding on the Congress or the Muslim League. These two bodies were not consulted before the announcement was made. If the announcement is the stumbling block in the way of national progress, why not make a better and more comprehensive one? Moreover, the paper is not prepared to interpret the announcement in the same narrow spirit in which His Excellency the Viceroy has interpreted it.

The paper of the same date is staggered because Mr. Jinnah and Mr. Khaparde supported Mr. Surendranath Banarji's resolution in the Imperial Legislative Council on the Reform Scheme. It also thinks that Pandit Madan Mohan Malaviya ought to have voted against the first half of the resolution but as he is conscientiously in favour of welcoming the reforms, his attitude is not inconsistent with his damaging criticism of the scheme.

AVADHBASI, 7th September, 1918.

The *Avadhbasi* (Lucknow) of the 7th September, 1918, says that the scheme does not satisfy even four annas of our aspirations. We admit that there is more advance on the present conditions but what we want is not reform but the power of effecting reforms. We should have heartily welcomed the reforms if the authors had prescribed any time limit during which India would attain complete self-government on colonial lines. In the absence of such a provision and after our experience of 150 years of British rule (which is a history of broken promises) we cannot help looking with misgiving on the restrictions provided in various places in the scheme. What is more, the proposal for the establishment of the Council of State unmistakeably indicates that the Indian nation is going to be fettered hand and foot for an infinite length of time with cotton cords instead of iron chains.

PRATAP, 9th September, 1918.

The *Pratap* (Cawnpore) of the 9th September, 1918, is unable to understand what necessity there was for the Viceroy to make his remarks on the Reform Scheme at the opening of the Legislative Council, especially when the Secretary of State had taken upon himself the task of justifying his position. Perhaps the main reason of his speaking on this question was his desire to say that the grant of full responsible government to India will reduce her to the condition of Russia.

AL BUREED, 11th September, 1918.

Commenting on Mr. Hasan Imam's presidential address at the special Congress *Al Bureed* (Cawnpore) of the 11th September, 1918, says that though his address may receive the applause of the Hindus still it can never receive the approval of the Musalmans as his views on separate representation are not at all gratifying to the Muslim community.

RAHNUMA, 11th September, 1918.

The *Rahnuma* (Moradabad) of the 11th September, 1918, writes in a similar strain.

AL BASHIR, 27th August, 1918.

Al Bashir (Etawah) of the 27th August, 1918, remarks that the Muslim leaders, in their discussion on the Reform Scheme have laid stress only on separate representation. They have made no demands as to the claims and privileges of Muslims in State Councils and the India Office.

It advises them to postpone the acceptance of the scheme until such claims are granted.

RAJPUT, 30th August, 1918.

The *Rajput* (Agra) of the 30th August, 1918 (received on the 7th September), says that the zamindars, who have given the greatest help to the Government in

men and money and are the natural leaders of India, should be adequately represented in the Councils of the Government and should also be granted separate representation. The zamindars should start an agitation to secure their rights.

The question of permanent settlement of the land revenue is of vital importance and should be raised in the Legislative Council.

OUDH PUNCH, 6th September, 1918.

The *Oudh Punch* (Lucknow) of the 6th September, 1918 (received on the 11th September), publishes a cartoon in which an Anglo-Indian is represented in a perturbed condition reading a paper called *Hypocrisy;* while Mr. Punch is represented as looking towards him with blinking eyes. The letter-press runs as follows:—

Anglo-Indian: Well, Mr. Punch! There is a split in your Congress. How can we be benefited thereby?

Mr. Punch: There are various ways by which you can secure your ends. For the nonce throw a sop to the moderate party by lauding them. Then will follow the *Baqr-Id* problem. The *Muharram* and *Dasehra* are also drawing near.

The paper of the same date has a cartoon in which an Anglo-Indian sitting on a chair is represented as addressing two old and bearded men who are standing. One of them is in Bengali dress and the other is putting on Parsi dress. The letter-press runs as follows:—

Anglo-Indian: Hallo! Hallo! Mr. Parsi! Mr. Bengali! You are quite right. I want to write lengthy articles in your favour. You must not listen to the d——d extremist party.

The Special Congress.

ANAND, 2nd September, 1918.

2. The *Anand* (Lucknow) of the 2nd September, 1918 (received on the 7th September), says that the success of the special session of the Congress shows that it carries the major part of the public with it. It is remarkable that the Muslim League is undivided and its opinion on the Reform Scheme is more or less the same as that of the Congress.

UTSAH, 6th September, 1918.

The *Utsah* (Orai) of the 6th September, 1918, says that Mr. Hasan Imam has clearly shown that the Reform Scheme is incomplete and unacceptable. He has also proved beyond doubt that it lacks the principle that those responsible for the administration of the country should be responsible to the people.

PRATAP, 9th September, 1918.

The *Pratap* (Cawnpore) of the 9th September, 1918, says that in view of the great success of the special session of the Congress nobody can deny that its verdict represent the opinion of the majority of Indians and as such deserves the careful attention of Government.

HAMDAM, 10th September, 1918.

Referring to the successful session of the Special Congress the *Hamdam* (Lucknow) of the 10th September, 1918, says that the Congress prestige was not a whit diminished by the abstention of some of the moderate leaders nor by the criticisms of the Anglo-Indians.

CAWNPORE GAZETTE, 1st September, 1918.

The *Cawnpore Gazette* of the 1st September, 1918, regrets that the efforts of Pandit Madan Mohan Malaviya to bring about a reconciliation between the moderates and extremists failed and says that the attitude of Mr. Gandhi is to be condemned if, as reported, he is going to form a moderate party on certain conditions.

The Moderates' Congress.

OUDH AKHBAR, 1st September, 1918.

3. The *Oudh Akhbar* (Lucknow) of the 1st September, 1918, heartily congratulates the organizers and workers of the Special Congress on its complete success. It also says that the All-India Conference of Sir Dinshaw Wacha can have no effect on Indian public opinion in face of the united view of the majority of the Congress members and Muslim Leaguers.

AZAD, 29th August, 1918.

The *Azad* (Cawnpore) of the 29th August, 1918, regrets the decision to hold a separate conference of moderates and says that there is no difference of views but only of individual feelings.

AL BASHIR, 27th August, 1918.

Referring to the conference of the moderates to be held at Bombay *Al Bashir* (Etawah) of the 27th August, 1918, advises the Musalmans not to join the conference whose chairman will be Surendranath Banarji who has given out that if the scheme is not accepted the Afghans will invade India and abduct Hindu women.

PRATAP, 9th September, 1918.

Muslim League special session.

4. The *Pratap* (Cawnpore) of the 9th September, 1918, says that the session of the Muslim League was a great success. It passed more or less the same resolutions as the Congress did. The paper supports the contention of the League-that mere reforms in the Provincial Governments will not be enough; the Government of India should also be reformed to the same extent to satisfy the aspirations of the people.

HINDI KESARI, 29th August, 1918.

The Rowlatt Committee's report.

5. The *Hindi Kesari* (Benares) of the 29th August, 1918, says that the bureaucracy and opponents of Home Rule like Sir Valentine Chirol have set about to realise the object for which the report of the Rowlatt Committee was so hurriedly published. The president of the committee may be (as Lord Ronaldshay thinks) one of the best and leading Judges of England, but his conclusions, based as they are on one-sided evidence of the police, cannot be expected to carry any weight with the people of the country.

AL BASHIR, 27th August, 1918.

Commenting on the Sedition Committee's report *Al Bashir* (Etawah) of the 27th August, 1918, says:—

The statement that "Obeidullah sent a letter to the Czar on a gold plate, a photograph of which has been shown to the members of the committee" seems incredible on the following grounds:—

The Musalmans have ever hated Russia which has always been an inveterate enemy of Islam and Turkey.

It is Russia which has been a source of constant trouble to Turkey. How, then, could Obeidullah expect sympathy from Russia?

The ambition of Russia to take possession of Constantinople and the Dardanelles could be realised only by continuing the alliance with England, especially when the Allies had agreed to give her these places.

If Obeidullah sought the help of Russia to overthrow the British Government in India, could he be so foolish as to hope that his propaganda of pan-Islamism could be carried on, when India had come under the sway of the Russians?

It can hardly be believed that the letter could be sent from Afghanistan, the loyalty and friendly relations of whose Amir towards the British Government have been acknowledged by the Viceroy himself. Could not Obeidullah, who is reported to be a staunch supporter of pan-Islamism, realise that if the Russian forces passed through Afghanistan that country would suffer the same fate as Belgium did at the hands of Germany?

Again, Musalman rulers never issued *firmans* on gold plate. The argument becomes all the more weighty in view of the present abnormally high price of gold.

Briefly our deliberate conviction is that the statement was the creation of the C. I. D.

It is desirable that Government should publish a detailed account of the letter as to its contents, its character, and the handwriting. If Government has its photo, where is the original? Did it reach the Russian Government or did the Czar send it back to the British Government?

AL KHALIL, 8th September, 1918.

Referring to the statement which the managing committee of the Deoband School published in their defence against the accusation that they carried tales to Government against Maulvi Obeidullah *Al Khalil* (Bijnor) of the 8th September, 1918, says that their defence statement cannot be contradicted in view of the fact that Maulvi Obeidullah hatched his revolutionary schemes long after his connection with the Deoband School had been severed.

When the incident did not take place in Deoband, to accuse the Deoband *ulema* of acting as spies for Government is absolutely unjustifiable.

As far as can be inferred we can say that it is Maulvi Mazhar-ud-din (sub-editor, *Jamhur*, and an associate of Obeidullah) who has left no stone unturned in blaming the Deoband *ulema*.

The editor of *Jamhur* has himself admitted that Obeidullah wanted to break the prestige of the Deoband School.

OUDH AKHBAR, 13th September, 1918.

The Bengal Advisory Committee.

6. Reviewing the report of the Bengal Advisory Committee regarding the internees the *Oudh Akhbar* (Lucknow) of the 13th September, 1918, says that it supports the Rowlatt

Committee's report which has been looked upon with suspicion by the public. The personality of Sir Narayan Chandravarkar gives importance to the report but if this investigation is based on those very papers from which the Rowlatt Committee derived its conclusions the objection would remain that C. I. D. reports were relied upon. If, on the other hand, separate evidence has been taken regarding each internee and cross-examination has taken place it will have to be admitted that a sufficiently searching enquiry has been made.

Though the committee has considered six of the internees to be innocent its pronouncement regarding the rest will only make the people thunderstruck. After this deliverance of Sir Narayan regarding the ramifications of the revolutionary conspiracy it will have to be admitted that there is such a conspiracy in the country and that a sufficient number of the internees are guilty. Still even now the public will believe with difficulty that the whole body of 800 men has been proved to be guilty. Anyway, this much at least is known that six youths were interned without adequate proof and therefore their release has been recommended. The question arises why after all were these six men interned without sufficient evidence and whether it is not possible that similar mistakes might have been made in the case of other men also.

India's financial aid.

7. The *Advocate* (Lucknow) of the 13th September, 1918, referring to Sir George Lowndes' speech on Sir William Meyer's resolution, says that if a referendum be taken in any province or district in India, it will be seen that the larger public life is represented in the Council by the few who voted against the fresh financial burden. — **ADVOCATE, 13th September, 1918.**

The *Leader* (Allahabad) of the 13th September, 1918, in an article on Sir William Meyer's resolution in the Imperial Legislative Council regarding an increased contribution from India towards the cost of the war, says that the non-official members were placed in a cruel dilemma but rose to the occasion. When the 100 million gift was previously made, complaints arose because the non-official members had not been consulted; if the decision had not been left to them on this occasion, Government would have been attacked for acting in an arbitrary manner. — **LEADER, 13th September, 1918.**

The *Oudh Akhbar* (Lucknow) of the 13th September, 1918, disapproves of the action of the five Indian members of the Indian Legislative Council in opposing the resolution offering the aid of 60 crores of rupees to England on behalf of India and says that they should not have struck a discordant note when it was sure that the majority would support the resolution. They should not have allowed it to be said that India did not give aid willingly and unanimously. — **OUDH AKHBAR, 13th September, 1918.**

The Arms Act.

8. The *Rajput* (Agra) of the 31st August, 1918 (received on the 7th September), complains that the Arms Act has operated very harshly on the people. It has almost completely demartialised them, with the result that, in this supreme hour of need, a sufficient number of recruits cannot be obtained easily. — **RAJPUT, 31st August, 1918.**

The *Azad* (Cawnpore) of the 29th August, 1918, asks why there is a falling off in the number of arms licences issued, especially in these provinces. The reason assigned to the decrease is the reduction in the number of wild animals, but it is not tenable considering the large amount of mortality reported from year to year. — **AZAD, 29th August, 1918.**

The Imperial Legislative Council proceedings.

9. The *Advocate* (Lucknow) of the 13th September, 1918, comments on the ruling out of order of Mr. Patel's amendment to Mr. Surendranath Banarji's resolution on the Reform Scheme in the Imperial Legislative Council because no notice had been given. According to the paper "the highly impartial president" admitted an amendment, of which no notice had been given, to Sir William Meyer's resolution on further financial assistance "euphemistically so called" and the paper asks if this is not favouritism. — **ADVOCATE, 13th September, 1918.**

The internees.

10. The *Hamdam* (Lucknow) of the 14th September, 1918, says that Sir Reginald Craddock seems to be a veritable embodiment of official prestige and from the time that he has been appointed Lieutenant-Governor of Burma the influence of his personality on the policy of Government has been always reactionary. During the last few months the entry of many papers into the province has been stopped and travellers entering — **HAMDAM, 14th September, 1918.**

Burma are being searched in an objectionable manner. His most recent action in interning Mr. Musa Sulaiman Qasim Ali has created indignation and excitement throughout Burma. It is a pity that though an influential deputation waited on the Chief Secretary, Mr. Rice, and offered to stand security for Mr. Ali Sir Reginald's Government did not care to release him. The charge that Mr. Ali collected funds for the Muslim internees and offered funeral prayers for the late Sultan of Turkey are clearly most frivolous ones—such acts could never endanger the public peace and funds are being collected for the Muslim internees in every city in India and similar prayers have been offered elsewhere also. This was a religious duty of Muslims and could neither bear any political complexion nor lead to any breach of the peace.

MEDINA, 28th August, 1918.

The *Medina* (Bijnor) of the 28th August, 1918, notes with regret the internment of Seth Musa Sulaiman, a merchant of Rangoon, for his enthusiasm in collecting funds for the Muslim internees, and says that His Honour Sir Reginald Craddock could commit no blunder more serious than the present one.

HAMDAM, 10th September, 1918.

Referring to the permission granted to *Hasrat Mohani* to reside in his native place the *Hamdam* (Lucknow) of the 10th September, 1918, says that it would have been better if he had been allowed to reside at Aligarh where he could have performed his literary work more successfully.

HINDUSTANI, 8th September, 1918.

The *Hindustani* (Lucknow) of the 8th September, 1918, thanks Sir Harcourt Butler for permitting *Hasrat Mohani* to reside in his native place, and says that in the days of old the innocent prisoner of Caanan (Joseph) gained a kingdom after his release from the prison of Egypt but it is enough that in modern times the innocent internee of Mohan has been favoured with permission to live in his own town.

MARYADA, July 1918.

11. The *Maryada* (Allahabad) for July 1918 (received on the 23rd August) publishes a poem by *Kusimakar*, in which he says :—

Miscellaneous.

"If we had freedom of speech we would answer any questions; our arts would not have decayed, there would have been branches of industries and flowers of courage and the glory of beauty. If we had remembered our nature, the aspirations of our hearts would not have been blasted in this manner."

* * * * * * *

"Those who boast to-day would have been in the same state in which we are."

The paper of the same month publishes a poem by *Narsingh Nath Tripathi*, in which he prays to God to make India free so that she may again be expert in trade and industries and may enjoy the blessings of Home Rule under the ægis of the British Crown and attain to her former glory. The paper exhorts the Indians to show their devotion to duty and not give way to despair. In this way they are sure to obtain Home Rule.

PRABHAT, *Shravan* 1918.

The *Prabhat* (Cawnpore) for *Shravan* 1918 (received on the 5th September) publishes a poem reproduced from *Rashtriyabina*, in which the writer *Mahendra Nath Chaturvedi*, prays to Lord Krishna to relieve Indians from the great misery under which they are immersed. The promise made in the *Gita* and which is still ringing in our ears that "whenever there will be prevalence of sins on the earth and the whole world will be subjected to misery, I shall incarnate myself and effect the salvation of the world by destroying the wicked and removing the sufferings of my devotees," should now be fulfilled, for the time of which you spoke has now arrived. Poor India is reaping the fruits of her own actions, but why should you, O Lord, forget the promise that you have made.

SWADESH BANDHAVA, August 1918.

The *Swadesh Bandhava* (Agra) for August 1918 (received on the 14th September) publishes an article entitled "How Can India Progress," in which the writer says that though India produces all the necessaries of life and can well afford to be self-dependent, yet the greater number of Indians, on account of their poverty, cannot enjoy them. Free trade sends all her produce to foreign countries; excessive revenue takes up almost all the earnings of the cultivators and they are reduced to starvation. But all these sufferings of India are due to the absence of self-government here.

II.—Military affairs.

12. *Al Waqt* (Bijnor) of the 24th August, 1918 (received on the 3rd September), discussing the prospects of the success of the Allied expedition in Russia says that the fact that certain tribes interfered with the advance of the British expedition to Baku shows that the Turks, whose communications with Baku are being maintained, can easily get aid. On the other hand, the communications of the British and Armenians are in danger owing to the activities of the tribes. Again, the neutrality of Persia seems to be faltering, though it is not known on which side it is going to throw its weight.

AL WAQT, 24th August, 1918.

The War.

The Allies have landed some forces on Lake Onega, but news has been received that two thousand Bolsheviks, led by Germans, have also advanced to that place. German officers can lead better than Russian officers, and if they get a larger number of men they may stop Allied aid from arriving for six weeks by which time, as stated by their commander, the Czecho-Slavs in West Siberia would be destroyed and Russia would become wholly dependent on Germany. In this eventuality the danger would come nearer to India, as we have already come to know that the way is clear for the Germans up to the frontiers of Afghanistan and India and the adjoining areas are controlled by powers which are under German influence. Again, most of the Russian Governments have openly declared their enmity against the Allies. The danger to Britain's oriental policy can therefore in no way be ignored. This week's telegrams mention one or two defeats of the Czecho-Slovaks but the truth is that news from Russia is now received only through German sources and the Allies report only the movements of their own troops.

The *Abhyudaya* (Allahabad) of the 7th September, 1918, reviewing the war situation says there are still those who attribute the retreat of the Germans to some strategic move and to some design on India, but we hope that the western front alone will make such demands on Germany that she will have no leisure nor energy to spare for operations in the east. We need not, however, sit idle and Indians should realise their duty and enlist in still larger numbers "as the defence of India will depend on Indians themselves."

ABHYUDAYA, 7th September, 1918.

The *Pratap* (Cawnpore) of the 9th September, 1918, and the *Cawnpore Samachar* of the 8th September, 1918, note with satisfaction the continued successes of the Allies.

PRATAP, 9th September, 1918.

CAWNPORE SAMACHAR, 8th September, 1918.

13. The *Abhyudaya* (Allahabad) of the 7th September, 1918, refers to the recruiting accidents of Jeorahi, Khari and Narauli (Banda) and says that complaints of force exercised by the police in connection with recruiting are often heard.

ABHYUDAYA, 7th September, 1918.

Recruiting.

The *Prem* (Brindaban, Muttra) of the 4th September, 1918, says that the gratifying increase, during successive years, in the number of recruits from the United Provinces clearly shows that, in spite of the increasing difficulties of livelihood, the loyalty of cultivators has been constantly growing in volume and intensity. "Is not the Government responsible for the present wretched condition of the agriculturists?"

PREM, 4th September, 1918.

III.—Religious and social affairs.

14. *Al Waqt* (Bijnor) of the 3rd September, 1918, writing under the heading "The vile act of the *Indian Daily News*" says:—The time has come when the hearts of the professors of Islam may be rent and their patience and composure may give way . . . That holy mausoleum has been compared to the dirty drains of Paris. How strange are the ways of God, that while to-day a mean and unholy paper makes an attack on the holy sepulchre of the ruler of both the worlds, Calcutta Muslims engage in constitutional agitation . . . but, alas! O community! has Islamic zeal disappeared from thee that that outspoken paper still continues in this world to explain its statement and says in its issue of the 21st August:—" . . . It is only the wickedness of the Urdu papers that is creating unrest and exciting the lower passions of the Muslims . . . " We hope that Government will act with justice and prevent

AL WAQT, 3rd September, 1918.

Muslim affairs.

the wickedness of the *Indian Daily News* and similar other injuries which are being daily done to Muslims. Only recently in a drama at the Rangpur School a shoe was presented instead of the holy *Quran*, the Superintendent of Police walked with boots on into the mosque at Shahjahanpur and declared it to be his office, and so on. These incidents have caused unrest in the Islamic world. But what should the seven crores of Indian Muslims do for their faith? . . . It would be well if branches of the Muslim Defence Association were opened in all cities and public meetings were held and help were demanded from the community for Islam.

AL KHALIL, 1st September, 1918.

Al Khalil (Bijnor) of the 1st September, 1918 (received on the 7th September), deplores the stopping of the publication of the *Waqqash* (Calcutta) on account of the establishment of pre-censorship over it, in consequence of its vehemently protesting against the *Indian Daily News*. It is apprehended that the *Millat* will suffer the same fate.

MASHRIQ, 29th August, 1918.

The *Mashriq* (Gorakhpur) of the 29th August, 1918, referring to the action of Mr. Oakes in entering the kotwali mosque at Shahjahanpur with shoes on, wonders whether there are even now such Superintendents of Police in these provinces who do not show any regard for the sanctity of mosques and places of worship. If the report be true, we would urge His Honour to mete out the same punishment to Mr. Oakes as has been meted out to Mr. Clayton by the Bihar Government. Mr. Clayton insulted only an individual but here the matter concerns the house of God. He who does not respect the place of worship of others, does not reverence his own religion.

OUDH PUNCH, 6th September, 1918.

The *Oudh Punch* (Lucknow) of the 6th September, 1918 (received on the 11th September), publishes a two-page dialogue between a husband and a wife in which regret is expressed at the action of the *Indian Daily News*, Mr. Oakes' insult to the Shahjahanpur mosque and at the split in the Congress camp. It is deplorable that Government has taken no action against the *Indian Daily News*, notwithstanding the fact that it often stops many a paper without reason and demands security under the Press Act. This is not the only occasion the Christians have insulted Muslims.

HAMDAM, 12th and 13th September, 1918.

The *Hamdam* (Lucknow) of the 12th September, 1918, deplores the action of the Bengal Government in not only stopping the Calcutta Muslim mass meeting but also prohibiting M. Abdur Rauf, Saiyid Habib Shah and Mr. Fazl-ur Rahman from delivering speeches for a year. Such gagging orders are diametrically opposed to the spirit of freedom of speech which permeates British law and do not harmonize with the liberty given to Irish Home Rulers and British pacifists. What danger does the Bengal Government apprehend from these three speakers that it shuts their mouths for a year? M. Abdur Rauf is a religious speaker who always enjoins respect for constituted authority. Saiyid Habib Shah and Mr. Fazl-ur Rahman are both editors and have thus got good opportunities of gauging public feeling and represent these sentiments through their speeches and writings. So long as these sentiments exist they will surely be given expression to and the gagging of a few individuals cannot stifle them. Such action will rather give Muslims another cause for grievance against Government. It is strange that such a liberal-minded ruler as Lord Ronaldshay has not been able to notice this aspect of the matter and has given a new cause for complaint to Muslims whose hearts have already been wounded by no action being taken by Government against the *Indian Daily News* and other insulters of Islam.

The *Hamdam* of the 13th September regrets that the insult offered to Islam by the *Indian Daily News* and various other similar incidents in Bengal, the indifference of the Bengal Government towards these and the prohibition of the Calcutta Muslim mass meeting finally led to conflicts between the Muslims and the police in Calcutta. There would have been no harm if the meeting had been held as later on the organisers of the meeting could have been punished under the Defence of India Act, and if any speaker had exceeded the bounds of moderation similar action could also have been taken against him. It is a pity that such a disturbance took place in such an enlightened city during such a critical period and the authorities can scarcely escape blame for not correctly gauging public feeling which had been excited throughout the last six or seven weeks.

Al Waqt (Bijnor) of the 10th September, 1918, says that the Bengal Government ought not to have further wounded the feelings of Muslims by prohibiting their meeting.

AL WAQT, 10th September, 1918.

15. Commenting on the resignations of the English staff of the Aligarh College the *Hamdam* (Lucknow) of the 12th September, 1918, refers to the statement of its contributor that the differences are really between the staff and the secretary, and points out that the latter is an honorary officer who fully represents the trustees and differences with him mean differences with the trustees. It was the action of the trustees against Mr. Gage which was primarily responsible for the friction and it cannot be said that there is no quarrel between the staff and the trustees. The stoppage of the promotion of the headmaster can scarcely be said to be a punishment, though the syndicate of course showed negligence in sanctioning an increase in the pay of the headmaster when the results had been bad for many years and there were many other complaints against him. If the syndicate had done its duty well the undesirable necessity would not have arisen for stopping the promotion which he had been drawing for seven months. Mr. Gage resigned in haste and thus showed that being hot tempered he was unfit to be a headmaster. It is a pity that even after accepting service in private colleges certain English professors consider themselves to belong to the ruling class of India and try to maintain the prestige of a collectorship in their professorship and regard it as their duty to maintain British prestige also while doing their teaching work.

The Aligarh College.

HAMDAM, 12th September, 1918.

Referring to the resignation of the English staff of the Muhammadan Anglo-Oriental College, Aligarh, the *Zul Qarnain* (Budaun) of the 7th September, 1918 (received on the 12th September), says that the strained relations between the English staff and trustees are due to some extreme politicians who have captured the institution and appeals to the more sober trustees to consider the matter most carefully and not to pass any hasty judgment.

ZUL QARNAIN, 7th September, 1918.

Referring to the resignation of the English staff of the Muhammadan Anglo-Oriental College, Aligarh, *Al Bureed* (Cawnpore) of the 11th September, 1918, advises the trustees of the college to redress their grievances if they be reasonable and to maintain their prestige if the English staff makes a show of force by tendering resignations in a body.

AL BUREED, 11th September, 1918.

16. The *Jain Gazette* (Muttra) of the 9th September, 1918, is grieved to hear that the Bihar and Orissa Government has removed some Jain idols from the caves of Atisharya Khetra. If the report be true, it cannot fail to spread dissatisfaction among the Jains, which Government should try to avoid at this juncture. Nothing can be more deplorable than this interference with the religious matters of a most loyal and rich community. The paper expresses a hope for the immediate reinstatement of the statues in their former position.

Jain images.

JAIN GAZETTE, 9th September, 1918.

17. The *Oudh Akhbar* (Lucknow) of the 13th September, 1918, says that it seems incredible that such a responsible officer as Mr. Westropp, City Magistrate of Poona, should have passed such harsh orders regarding the observance of the *Ganapati* festival. If the report be true, Mr. Westropp's action is highly objectionable as it amounts to an interference with religion. It is seen that in such matters Hindus generally are kept down and are given cause for grievance, though this is diametrically opposed to the settled policy of Government.

The *Ganapati* festival.

OUDH AKHBAR, 13th September, 1918.

We fail to see how cries of "Jai, Jai" on the names of Indian patriots or the giving of prominence to their photos in the *Ganapati* festival procession can cause any harm to Government or give occasion for any apprehension of breach of the public peace.

18. The *Arya Mitra* (Agra) of the 12th September, 1918, welcomes the Bill introduced by Mr. Patel in the Imperial Legislative Council for the validation of inter-caste marriages among the Hindus, and exhorts all Arya Samajists to accord their hearty support to it and also to ask their Hindu brethren to do the same.

Inter-caste marriages.

ARYA MITRA, 12th September, 1918.

Referring to the Hindu Inter-marriage Bill before the Imperial Council the *Oudh Akhbar* (Lucknow) of the 8th September, 1918, urges Government not to

OUDH AKHBAR, 8th September, 1918.

accept this Bill as it strikes at the root of Hindu religious law and will seriously incense the Hindus.

IV.—Administration.

OUDH PUNCH, 6th September, 1918.

The Press Act.

19. The *Oudh Punch* (Lucknow) of the 6th September, 1918 (received on the 11th September), says the order demanding security from any paper must be followed by another order prohibiting its re-appearance. It is surprising that papers in spite of such bitter experiences still long to deposit securities. The *Observer* has received orders indicating the forfeiture of its security. All this means that Government does not consider the existence of those papers which put forward Indian demands necessary.

OUDH AKHBAR, 8th September, 1918.

The *Baqr-Id.*

20. The *Oudh Akhbar* (Lucknow) of the 8th September, 1918, referring to the prohibition of the Muslim religious meeting at Calcutta on the ground that a dangerous tendency towards inflammatory speeches had been observed in recent Calcutta Muslim gatherings, regrets that the exaggerations of the Muslim Press painted last year's Arrah riots in such inflammatory colours that a great part of the Indian Muslim community had become incensed, and an attempt was being made again to incite Muslims against Hindus during the coming *Baqr-Id* festival.

In Allahabad a Muslim tried to stir up feeling by relating fanciful tales of Hindu gatherings and probably similar subterranean intrigues are going on elsewhere also and may lead to disaster.

AL BASHIR, 27th August, 1918.

Referring to the apprehension of Hindu-Muslim riots in the eastern districts of these provinces on the occasion of the forthcoming *Baqr-Id* festival *Al Bashir* (Etawah) of the 27th August, 1918, appeals to Government to take precautionary measures to avoid the occurrence of such disturbances.

AVADHBASI, September, 1918.

The *Bharat Milap* at Allahabad.

21. The *Avadhbasi* (Lucknow) of the September, 1918, referring to the order of the Commissioner of Allahabad to the Hindus to celebrate the *Bharat Milap* in a new place says that the public looks upon it as an interference with their religious observances. The United Provinces Government should reconsider their decision. It is not wisdom to wound the religious feelings of the Hindus for nothing. The Hindus are not insisting on performing the *Bharat Milap* on the same day on which any Muhammadan festival is held. If the Muhammadans raise trouble the Government should check them and punish those found guilty. It is a matter of shame that the Provincial Government finds itself unable to do this duty.

ABHYUDAYA, 7th September, 1918.

The *Abhyudaya* (Allahabad) of the 7th September, 1918, says that Mr. Gaskell has approved of the new proposal that the *Bharat Milap* and *Rajgaddi* should be held on the old spot on the 4th and 5th October, the procession following the usual route. So far as is known the local Muhammadans have no objection. The paper hopes that the Government will at once permit the *Bharat Milap* to be celebrated according to the above proposal.

LEADER, 14th September, 1918.

The Calcutta riots.

22. The *Leader* (Allahabad) of the 14th September, 1918, in an article on the Calcutta riots says the question is whether matters would have gone to such a length if the proposed Muhammadan meeting had been allowed. The prohibition failed in its purpose and further exasperated Muslim feeling and a grievous error was committed in prohibiting the meeting.

ANAND, 2nd September, 1918.

Industries.

23. The *Anand* (Lucknow) of the 2nd September, 1918 (received on the 7th September), notes with regret that India is not taking advantage of the splendid opportunities for industrial development offered by the war. From the Government no proper encouragement is being received. Even in respect of such an industry as sugar, which can be so easily developed here, India has to depend on Java and Mauritius.

PREM, 11th September, 1918.

The *Prem* (Brindaban, Muttra) of the 11th September, 1918, continuing its remarks as regards the industrial policy of the Indian Government, says that the industrial development of India does not mean the opening of a few mills with European capital under the patronage of the Government of India or on its own

account, in order to meet its military necessities. Indians themselves should be enabled to utilize the vast resources of their country. Provision for industrial education on a large scale should be made.

High prices.

24. The *Cawnpore Samachar* of the 8th September, 1918, notes with satisfaction that the Government has turned its attention to the high price of cloth. But the measures that it is going to adopt can only afford some relief to the poor classes and the middle classes will not profit by them. The proposal of Government to control the prices of certain kinds of cloth only will tend to enhance the price of others, with the result that the public as a whole will be put to greater inconvenience. The control of cotton exports should be in the hands of the Government.

CAWNPORE SAMACHAR, 8th September, 1918.

The *Hamdam* (Lucknow) of the 13th September, 1918, says that the proposals of Government to control the prices of cloth will prove useful if they are brought into effect immediately. Government should also try to reduce the price of imported cloth as the dearness is due not only to shortage of stocks but also to profiteering by wholesale dealers.

If the Indian cloth industry is to be established on a sure footing the import of foreign cloths will have to be gradually discouraged.

HAMDAM, 13th September, 1918.

The *Leader* (Allahabad) of the 14th September, 1918, after referring to the Madras riots says it does not appear that effective control is being exercised over the sudden fluctuations in prices, and considers that in the United Provinces municipal shops should be opened for the sale of grain at fair rates.

LEADER, 14th September, 1918.

The *Abhyudaya* (Allahabad) of the 7th September, 1918, says that the reports of the looting of shops by hungry people sufficiently indicate that there is grave scarcity of food in some parts of the country.

ABHYUDBYA, 7th September, 1918.

Al Bashir (Etawah) of the 27th August, 1918, notes with regret that grain-dealers are still pushing up the prices of grains, and urges Government to take action under the India Defence Act.

AL BASHIR, 27th August, 1918.

Educational affairs.

25. The *Maryada* (Allahabad) for June 1918 (received on the 12th July) publishes a contributed article in which the writer describes the miserable pecuniary condition of teachers in vernacular schools. They are generally paid eleven rupees a month, which in these hard times cannot suffice for existence.

The writer suggests that the starting pay of teachers should not be less than Rs. 20 a month and their promotion should be based not on grade or ability but on the length of service.

MARYADA, June 1918.

The *Prem* (Brindaban, Muttra) of the 4th September, 1918, says that the importance of Hindi as the national language of India can no longer be denied. Though the Government has also gradually recognised it, it is regrettable that it has deliberately shut its eyes to this important fact in its proceedings in certain departments. In courts, for instance, the language used is often unintelligble to the public. All official notices and summonses, though printed in Hindi character, have an abundance of Arabic and Persian words.

PREM, 4th September, 1918.

The *Bharat Bandhu* (Hathras) of the 1st September, 1918, highly approves of the decision of the Calcutta University to hold M.A. examinations in Indian vernaculars, including Hindi. The paper regrets that, though Hindi is the mother-tongue of the United Provinces, the Allahabad University treats it with such contempt as not to think it fit for a place in the F.A. class.

BHARAT BANDHU, 1st September, 1918.

The *Shia College News* (Lucknow) of the 30th August, 1918, wonders why the Matriculation results have been so bad this year as compared with the F.A. and B.A. results even though teachers are now better trained, better paid and more numerous and there is a large number of inspectors, so much so that there is now practically a separate inspector for each subject. It seems that in spite of all these improvements results are going from bad to worse simply because of the severity of examiners and the faulty system of teaching. The old system of teaching was better in which there was less show but more simplicity. Students are not at all to blame and the real fault lies with the system of teaching.

SHIA COLLEGE NEWS, 30th August, 1918.

BHARAT BANDHU, 10th September, 1918.

Slaughter of cattle.

26. The *Bharat Bandhu* (Hathras) of the 10th September, 1918, quotes the *Calcutta Samachar* to show the appalling slaughter of cattle in Calcutta in 1917, and remarks that in view of such facts no one should wonder at the scarcity of milk and butter in the country and the recurrence of famines.

PURUSHARTH, May 1918.

Forest administration in Garhwal.

27. The *Purusharth* (Bijnor) for May 1918 (received on the 30th August) paints a gloomy picture of the future of Garhwal and traces all its sufferings to forest administration in the district. The most important point is that even the few rights granted to the Garhwalis under the forest administration are such that they cannot be utilised by the people who cannot easily graze their cattle or obtain fuel and fodder.

In view of the failure that has attended their past efforts to get the rigours of these laws mitigated, the only alternative left to the people is a recourse to passive resistance. The paper hopes that if Mr. Gandhi were to come to their help and guide their passive resistance the question would be easily solved.

PREM, 4th September, 1918.

Ayurvedic medicine.

28. The *Prem* (Brindaban, Muttra) of the 4th September, 1918, referring to the debate in the Madras Legislative Council on the *ayurvedic* system of treatment, asks why India should be made completely dependent on foreigners. Why should not her national system of treatment be improved if it is found imperfect? But the selfish man is blind to everything except his own interests.

HAMDAM, 12th September, 1918.

The *Hamdam* (Lucknow) of the 12th September, 1918, regrets that owing to the war Government has been put to the necessity of placing compounders in charge of travelling dispensaries and urges that this work should be given to hakims and vaids whose medicines are cheaper as well as more suited to the Indian temperament. Gradually sanitation work can also be entrusted to vaids and hakims.

HAMDAM, 10th September, 1918.

Imports from Europe.

29. Referring to the import of edibles from Europe into India during July last the *Hamdam* (Lucknow) of the 10th September, 1918, regrets that English officials spend ruthlessly a colossal amount of India's capital in sending for even such articles as mutton which can be had better and cheaper in India. It is deplorable that there has been a greater increase than last year in the import of various kinds of wines on the abstention from which so much stress has been laid by His Majesty the King-Emperor.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

AVADHBASI, 17th September, 1918.

Constitutional reforms.

1. The *Avadhbasi* (Lucknow) of the 17th September, 1918, continuing its criticism on the Reform Scheme, says that the argument of the authors of the scheme that they are bound by the announcement of the 20th August, and that of the bureaucracy and the Anglo-Indians that illiteracy of the masses and lack of sympathy between them and the educated classes make Indians unfit for self-government, cannot carry conviction to Indians.

The paper says that unless the proposals made by the Congress and League are incorporated in the scheme, India will not be satisfied and vigorous agitation will be the direct result. It is a truth that national rights are never won by logic and reasoning but ceaseless efforts will have to be made and much suffering will have to be borne before India can rise.

MUNICIPAL REVIEW, 16th September, 1918.

The *Municipal Review* (Cawnpore) of the 16th September, 1918 (received on the 21st September), publishes an article by one who signs himself "An Agriculturist," in which he regrets that no effort has been made in the Reform Scheme to relieve the sufferings of the agriculturists. The report admits the numerical importance and the just claims of the Indian peasantry and its abject condition, but though the malady has been correctly diagnosed, no remedy has been suggested. It has not been admitted that nothing short of permanent settlement can bring prosperity to the cultivator and though the report admits the loss caused to farmers by wild animals and thieves there is no mention of amending the Arms Act.

PRATAP, 16th September, 1918.

The *Pratap* (Cawnpore) of the 16th September, 1918, publishes a contributed article in which the writer says that every nation has an inherent capacity to govern itself as long as foreigners, influenced by avarice and selfishness, do not stand in its way. No nation requires to pass an examination, such as the scheme provides, to prove its competence to govern itself.

It is easy for foreign rulers to assume administrative superiority over the ruled. In this country they have full sway and no one can prevent them from exaggerating their own administrative capacity and minimising that of others.

The paper of the same date referring to the Viceroy's remark that he could not go beyond the announcement of the 20th August, says it is difficult to understand why the authors of the scheme tried to keep the autocracy of the Government of India intact when the announcement has no stipulation to this effect.

HINDUSTANI, 12th September, 1918.

The *Hindustani* (Lucknow) of the 12th September, 1918, says that though the threatened secession of the moderates from the Congress made the extremists pitch their tune in a lower key, yet it was not expected that the special Congress would so considerably moderate its demands. The official scheme was not rejected but welcomed though in a low tone.

Whatever the causes of its action may be we are glad that the special Congress did not reject the scheme and that most of the changes suggested by it were eminently reasonable We, however, differ from that portion of the Congress resolution which dealt with changes in the government of India. The demand that only the Military and Foreign departments should be reserved for the Government of India goes too far. Similarly, the demand of the special Congress that Provincial autonomy should be granted within six years and complete Imperial autonomy within fifteen years betrays undue haste and nervousness and does not show an appreciation of practical politics.

The paper of the same date discussing the portion of the Viceroy's speech dealing with constitutional reforms says that though His Excellency has done no evil in speaking plainly, his tone is disappointing compared with that of Mr. Montagu's utterances. His Excellency has laid great stress on the fact that it is necessary both for Government and the people to abide by the announcement of the 20th August, 1918. Admitted that this is so, does gradual advance towards self-government mean that some self-government should be given only in local administrations and that no satisfactory changes should be made in the Government of India? He will have to change the scheme and it would be improper obstinacy on his part if he did not listen to India's united voice on the point.

We accept the announcement of the 20th August, 1918, and want a change only in accordance with it. The Viceroy is causelessly limiting its meaning. Hence the unreasonableness is not on our part but on his. The Viceroy's declaration that he has made it clear in the report that he is not prepared to go beyond the changes proposed therein cannot be binding on us and we do not accept it.

If he respects Indian opinion in the least he should at any rate accept those changes on which tried, experienced, moderate and peace-loving leaders of note are laying stress, otherwise it will be sheer obstinacy and stubbornness. Such obstinacy always leads to unrest in the country.

BHARAT BANDHU, 17th September, 1918.

The *Bharat Bandhu* (Hathras) of the 17th September, 1918, expresses regret and surprise at the order of the United Provinces Government holding up the publication of the Hindi translation of the Montagu-Chelmsford scheme by the "*Manmandal Press*," Benares, and is of opinion that there is nothing objectionable in this book. It cannot help saying that no order could be more unwise and indiscreet.

UTSAH, 13th September, 1918.

The *Utsah* (Orai) of the 13th September, 1918, referring to the Viceroy's remarks on the Reform Scheme in his speech in Council says that Indians are not bound by the announcement of the 20th August. It is our natural right to make all possible constitutional efforts to secure our birthright as embodied in our demands.

HAMDAM, 17th and 21st September, 1918.

2. The *Hamdam* (Lucknow) of the 17th September, 1918, says that the evasive answers given by Government to Mr. Khaparde's questions concerning the Sedition Committee's report indicate that Government itself is ignorant of the queer methods of investigation by which the members of the committee came to unexpected conclusions.

The Rowlatt Committee's report.

In their recent investigation concerning the Bengal internees Justices Chandravarkar and Beachcroft have recommended to the Bengal Government the unconditional release of six out of the eight hundred internees. This fact shows that if all the conspirators had been regularly examined the guilt of many of them would not have been proved.

The *Hamdam* of the 21st September approves of the Hon'ble Mr. Khaparde's resolution on the Rowlatt Committee but does not expect a favourable response from the Government of India, especially after the concurring report of the Bengal Advisory Committee. We warn the Government that the Indian public is not at all inclined to place any reliance on the conclusions of the Sedition Committee and only an independent investigation will satisfy it.

ANAND PRACHARAK, 7th and 14th September, 1918.

Referring to a recent reference by Lord Ronaldshay to a statement in the Rowlatt Committee's report to the effect that an internee who was guilty of four murders and eighteen dacoities was being maintained at the expense of the State instead of being hanged, the *Anand Pracharak* (Muttra) of the 7th and 14th September, 1918 (received on the 18th September), says that it is unable to say how far this strange story is true or exaggerated. Anyway, the report contains many such baseless and hearsay tales which prove as entertaining as the stories in the *Arabian Nights*. The recommendations of the committee are, however, terror-inspiring.

GARHWALI, 14th September, 1918.

The *Garhwali* (Dehra Dun) of the 14th September, 1918, says that the people of India are dissatisfied with the report of the Rowlatt Committee. No thinking and impartial man will ever believe the reasons assigned in the report for the origin of sedition in the country.

MEDINA, 1st September, 1918.

The *Medina* (Bijnor) of the 1st September, 1918, says that the chapter on Muslims in the Sedition Committee's report furnishes an excellent example of the fairy tales detailed in it. Another proof of the pains taken by the members of the committee in their investigation work is afforded by their statement that Bijnor belongs to the Punjab though even a primary school child can say that it is a district in the United Provinces.

BHARAT BANDHU, 17th September, 1918.

3. The *Bharat Bandhu* (Hathras) of the 17th September, 1918, says that the Indian members who opposed the new taxation of Sir William Meyer have given signal proof of patriotism and courage, and have rightly voiced the opinion of the whole country.

The new taxation.

The paper says that the amendment of Mr. Sarma was perfectly just and ought to have commended itself to Government.

ADVOCATE, 20th September, 1918.

The *Advocate* (Lucknow) of the 20th September, 1918, has an article called "The Law Member's Fulminations" on Sir George Lowndes' speech on Sir William Meyer's resolution in the Imperial Legislative Council. The Law Member is said to have indulged in unbridled vituperation and reckless gibberish.

LEADER, 21st September, 1918.

The Hindu Marriage Bill.

4. The *Leader* (Allahabad) of the 21st September, 1918, hopes that the Government of India, if it cannot see its way to support social reform legislation, such as that of Mr. Patel's Hindu Marriage Bill, will at least be benevolently neutral and not instruct the official majority in the Council to vote against it.

KSHATRIYA MITRA, 16th September, 1918.

The *Kshatriya Mitra* (Benares) of the 16th September, 1918 (received on the 20th September), emphatically protests against the introduction of the Inter-caste Marriage Validating Bill of Mr. Patel and advises all Hindu religious associations and societies to do the same. It strongly appeals to Government never to accept a Bill which is so opposed to the fundamental precepts of Hindu religion and society.

TYAGI BRAHMAN, August 1918.

The condition of India.

5. The *Tyagi Brahman* (Meerut) for August 1918 (received on the 13th September), publishes the opinions of Indian and English writers to show that famines are due not to failure of the rains but to the poverty of the peasant and his consequent inability to lay by reserves against a scanty harvest and that famines have become more frequent during British rule. Harrowing details by English writers and officials of the famines during British occupation are given. The editor says that the golden bird of India has become an earthern one and a rich country has become poor. The condition of the poor cultivator is bad. He produces all but can enjoy little.

Owing to piping times of peace people produce more children but a labourer can with difficulty earn two annas by working the whole day and has to go hungry with his family. Evil customs, extravagance, use of foreign goods, litigation, bad habits, intoxicants, disputes, disunion and high expenses on occasions of marriages and deaths are also largely responsible for India's poverty.

AL NAZIR, September 1918.

Al Nazir (Lucknow) for September 1918 publishes a sixteen-page article by Mir Aziz Aseoni, in which he says that for half a century there had been peace and with the growth of the new civilization clever brains had been able to invent certain alluring methods and deceptive principles which were designed to inveigle unwary people in the net of their cunning. The inventors of these methods were Europeans and those on whom they were practised were poor Asiatics and Afrikanders. The weapons used were not guns and powder but clever moves on the political chess board quite apart from military action.

During this entire period European diplomacy towards weak and semi-civilised races has always accomplished its end in the best fashion and has always deprived of his hairs and feathers and left half dead the bird it has set its claws upon.

While Chambers of Commerce in America have opened so many polytechnics those in India have made it their sole business to oppose Home Rule and other useful movements. The earnings of Anglo-Indian merchants are spent in checkmating Indian ambitions and in spite of their professions of human sympathy they waste their time in wine-drinking and similar follies in clubs and gymkhanas. They pose as the defenders of the Indian masses against the intellectuals but they sometimes strike a bargain for an individual belonging to these very masses for the sum of twenty-five rupees. They hate the Congress.

In the very beginning of the eighteenth century when the English artisans failed in their first attempt to bear the palm away from the Indian weaver and found that they could not successfully compete under the free trade system they employed all means to stop the import of Indian manufactures.

SACHIVA, *Shravan* 1918.

The *Sachiva* (Narval, Cawnpore) for *Shravan* 1918 (received on the 9th September) says that signs of progress are visible in India. Great leaders like Mr. Tilak, Mr. Gandhi and Pandit Madan Mohan Malaviya are working to effect the salvation of the country trampled down under the feet of the *yavans*. But it should not be forgotten that language, ideals and dress are three essential factors

in the life of a nation. A nation can remain happy only so long as these have their proper place in the national life.

But to what extent these three are respected at present in India, the pleasure ground of *Mlekshas*—it breaks one's heart to call this sacred and pure playground of the *Rishis* by this name—is well known. It has become customary with us to exalt the English language, full of foreign ideals, over our own mother-tongue. It is not difficult to see that the absence of a national language, dress and ideals is responsible for the downfall of India.

6. The *Hamdam* (Lucknow) of the 31st August, 1918, commenting on the permanent representation of British Colonies on the Imperial War Cabinet through their own representatives, strongly protests against the reported decision of the Imperial Government that India would be represented through the Secretary of State for India.

India and the Colonies.

HAMDAM, 31st August and 17th September, 1918.

The *Hamdam* of the 17th September in its leading article discusses the political conditions prevailing in India, Russia and the British Colonies. It refutes the arguments of those Indian Nationalists who demand self-government for India, on the ground of its being more highly advanced than the British Colonies when these latter were made self-governing. Government is to be blamed for lack of proper education in India even after 150 years of British rule but, as matters stand, the demand for complete responsible self-government cannot be conceded without jeopardising the true interests and security of India.

On the other hand, the paper deprecates the efforts of those opponents of Indian demands who advance the present unfortunate state of affairs in Russia as a plea against the grant of self-government in India.

7. The *Abhyudaya* (Allahabad) of the 14th September, 1918, expresses satisfaction at the acceptance of the Hon'ble Pandit Madan Mohan Malaviya's resolution on the cancellation of unexpired indenture bonds of Indian labourers in Fiji and hopes that Indian labourers in other colonies will be accorded similar treatment.

Indentured labour.

ABHYUDAYA, 14th September, 1918.

8. Referring to the tendency recently shown by all Western countries to prohibit the manufacture and sale of alcoholic liquor the *Municipal Review* (Cawnpore) of the 16th September, 1918 (received on the 21st September), regrets that the Government of India rejected a resolution asking only for a declaration that a policy of gradual enforcement of prohibition would be adopted. The idea that the people should themselves exercise temperance is absurd and baneful.

The excise policy.

MUNICIPAL REVIEW, 16th September, 1918.

II.—Military affairs.

9. The *Leader* (Allahabad) of the 18th September, 1918, in an article on the "peace offensive" says the German terms are those of a victor and nothing is likely to come of the Austrian invitation but there is a considerable body of opinion in the Allied countries in favour of peace by negotiation and the aim of the Austrian note is to mobilize this opinion against the Allied Governments. A general election is likely to take place in England in the spring and the course of future events depends on whether the parties of peace by negotiation or the parties of fight to the finish come into power.

The war.

LEADER, 18th September, 1918.

10. The *Garhwali* (Dehra Dun) of the 14th September, 1918, says that it would have been much better to form a new battalion of Garhwali recruits or to attach them to the 39th Garhwal regiment. Had the British and Garhwali officers of the 39th Garhwal regiment been with them, the deplorable incident at Jhelum would have been averted.

A Garhwali battalion.

GARHWALI, 14th September, 1918.

III.—Administration.

11. The *Leader* (Allahabad) of the 15th September, 1918, has an article on the Calcutta riots and asks for a thorough and independent enquiry and says that there is evidence enough that the police were forewarned of the impending trouble but that the

The Calcutta and Madras riots.

LEADER, 15th September, 1918.

preparations made were inadequate. The proposed Muslim meeting ought not to have been prohibited and it was only when the leading Muslims met Lord Ronaldshay that they were informed that the meeting had been merely postponed. An additional weapon has been placed in the hands of the opponents of Indian progress by giving them material for sermons regarding maintenance of the strong arm of the British.

HAMDAM, 15th, 17th, 19th and 21st September, 1918.

The *Hamdam* (Lucknow) of the 15th September, 1918, holds Lord Ronaldshay's advisers to be largely responsible for the Calcutta riots as they did not correctly gauge Muslim feeling and stopped the mass meeting under the influence of an unjustifiable apprehension. The *Amrita Bazar Patrika* has rightly said that His Excellency lost a golden opportunity for gratifying Muslim sentiment. He could have permitted the meeting, making the leaders responsible for peace.

The *Hamdam* of the 17th September referring to the riots in Calcutta apprehends that the loss of life was greater than that reported in press telegrams. It supports strongly the suggestion of the *Amrita Bazar Patrika* (Calcutta) that an independent committee should be immediately appointed to enquire into the causes that led to this disturbance and into the behaviour of the police towards the rioters. The Anglo-Indian papers of Calcutta credit the police for showing excessive forbearance and proper caution in suppressing the riot but the Muslim papers of Bengal allege that these qualities were not frequently displayed by the police in the course of this disturbance.

The *Hamdam* of the 19th September appeals to Lord Ronaldshay to remove the censorship over the Calcutta Muslim papers and to allow them to comment freely on the recent riots.

The paper of the same date publishes a letter from MUHAMMAD ENAYATULLAH of Firanghi Mahal, Lucknow, in which he says that while at Calcutta he and his fellow-*ulema* of Firanghi Mahal, Maulvi Abdul Wali, Maulvi Muhammad Ayub and Maulvi Altaf-ur Rahman, were granted an interview by Lord Ronaldshay. We assured him that Maulvi Abdul Bari would be easily able to control the Muslim mass meeting owing to his great religious influence and we also undertook to guarantee the preservation of peace but His Excellency did not permit the meeting and we were ordered to leave Calcutta though the Commissioner of Police had told us that our extradition orders would be reconsidered.

Commenting on the Calcutta and Madras riots the *Hamdam* of the 21st September, regrets that Government's difficulties should have been aggravated during these critical times by these disturbances. It is, however, strange that the selfish opponents of legitimate Indian aspirations have tried to press these riots into service to support their worm-eaten arguments.

Our Anglo-Indian mentors should bear in mind that these riots show that the bureaucracy is employing most undesirable methods in carrying on the work of administration and that it is because the people have no voice in the administration that European officials are guilty of such gross blunders which sometimes lead to such serious loss of life and property.

We fail to see why Lord Ronaldshay did not permit the proposed meeting, especially when the conveners and the influential Firanghi Mahal Maulvis were ready to give every assurance.

Again, the Hon'ble Mr. Fazl-ul Haq wanted permission to hold the meeting only for ten minutes to explain the situation to the people but this was not allowed. Such an attitude should not have been adopted when there was such serious excitement among the people and when thousands of men had repeatedly collected and insisted on holding the meeting. Matters would not have assumed such an aspect if the acknowledged and trusted representatives of the people had a sufficient hand in the administration.

The riots in Madras and Calcutta were due to economic causes though the latter started through religious excitement. It would have been better if the mosque at Calcutta had not been fired at and the military had not entered it by force as these incidents will provoke the masses still further.

The *Oudh Punch* (Lucknow) of the 13th September, 1918 (received on the 18th September), has a contributed article in which the writer says that Lord Ronaldshay's inexperience and short-sightedness is responsible for the unrest and disturbance that prevailed in Calcutta.

OUDH PUNCH, 13th September, 1918.

The *Cawnpore Samachar* of the 15th September, 1918, says that the prohibition of the Muhammadan mass meeting at Calcutta was a serious mistake on the part of the Bengal Government, which has resulted in deplorable riots. This is generally the consequence of seeing things through the eyes of the police.

CAWNPORE SAMACHAR, 15th September, 1918.

The *Hindustani* (Lucknow) of the 19th September, 1918, blames the Bengal Government for prohibiting the Calcutta Muslim mass meeting and not making adequate arrangements for the apprehended trouble. Of late the Government and the police have not been able to display their much-vaunted efficiency in quelling riots.

HINDUSTANI, 19th September, 1918.

The *Rahnuma* (Moradabad) of the 18th September, 1918, considers the prohibition of the Calcutta Muslim mass meeting to be a tactical error and regrets that instead of allowing the excitement to calm down by finding its natural outlet in speech the officials sat tight on the safety valve with disastrous consequences.

RAHNUMA, 18th September, 1918.

The *Azad* (Cawnpore) of the 19th September, 1918, says that this practice of Lord Ronaldshay's of prohibiting meetings is highly undesirable. We protested last year against his interference with the right of public meeting and do so again. If he apprehended a disturbance he ought to have asked for an assurance from the conveners of the meeting. Again, he did not make adequate arrangements to preserve the peace.

AZAD, 19th September, 1918.

The *Utsah* (Orai) of the 13th September, 1918, says that the Governor of Bengal has acted very short-sightedly in prohibiting the meeting of the Calcutta Muhammadans under the Police Act. It was extremely unjust to order the leaders, who had gone to express their grievances, to leave the province within twenty-four hours.

The official report does not give any satisfactory reasons for the order. On the contrary, it only establishes the irresponsibility of the authorities.

UTSAH, 13th September, 1918.

The *Zul Qarnain* (Budaun) of the 14th September, 1918, is surprised to note that the Bengal Government has not only stopped the Calcutta Muslim mass meeting and sent back the outside *ulema* but has also restrained Saiyid Abdur Rauf, Saiyid Habib Shah and Mr. Fazl-ur Rahman from speaking in public for one year. These orders are directly opposed to British traditions of liberty. The administration should not try to preserve peace by force nor to rule over the bodies of men but over their souls. After writing so much we learnt with regret that disturbances had broken out in Calcutta.

ZUL QARNAIN, 14th September, 1918.

Economic distress.

12. The *Hindi Kesari* (Benares) of the 12th September, 1918 (received on the 16th September), paints a vivid picture of the wretched condition to which the poor classes have been reduced by the abnormal rise in price of cloth. The distress is not confined to Bengal only but affects equally all parts of the country. The measures proposed by Government to afford relief to the poor are likely to have a contrary result. The only way to remedy the situation is to fix the price of exported cloth and to prevent the export of Indian cotton to Japan and other countries.

HINDI KESARI, 12th September, 1918.

Referring to the conviction of persons for looting in Madras owing to an extraordinary rise of the price of rice the *Hindustani* (Lucknow) of the 17th September, 1918, says that the convicts are not to blame. It is the dealers themselves who are to blame since they push up prices.

HINDUSTANI, 17th September, 1918.

The *Cawnpore Samachar* of the 15th September, 1918, says that the food disturbances in Madras should serve as a warning to the authorities, and Government should fully ascertain the causes of this sudden rise in the price of food.

CAWNPORE SAMACHAR, 15th September, 1918.

The *Bharat Bandhu* (Hathras) of the 17th September, 1918, says that the looting of food-stuffs that has taken place in several places is fraught with danger for the peace of the country. The abnormally high price of food-stuffs and cloth has created a very critical situation.

BHARAT BANDHU, 17th September, 1918.

HAMDAM, 15th September, 1918.

The *Hamdam* (Lucknow) of the 15th September, 1918, apprehends looting elsewhere similar to that in Madras owing to the prevailing high prices and appeals to Local Governments to make arrangements for the sale of necessaries of life at reasonable rates.

ABHYUDAYA, 14th September, 1918.

The *Abhyudaya* (Allahabad) of the 14th September, 1918, urges all Provincial Governments to follow the lead of the Madras Government in the matter of regulating the sale of kerosine oil in the interests of the general public.

PRATAP, 16th September, 1918.

The *Pratap* (Cawnpore) of the 16th September, 1918, says that the reports of looting received from various quarters fully testify to the seriousness of the situation as regards the scarcity of food and cloth in the country. To put the penal law in full swing against starving people, when found guilty of violation of the law, will not do. Severe punishment will not mitigate the sufferings of people and the situation, unless remedied, is likely to grow worse. Never before was India reduced to such a sad plight while possessing so much grain.

HAMDAM, 1st September, 1918.

13. Commenting on the forfeiture of the security of the *Observer* the *Hamdam* (Lucknow) of the 1st September, 1918 (received on the September), says we had already been informed by an Associated Press telegram that "the greatest Lat Sahib" of the Punjab had again visited the only Muslim English paper of Lahore, the esteemed *Observer*, with his royal wrath and had issued an ukase forfeiting its security on the ground that an article on the Punjab Chief Court judgeship contained words and phrases likely to create hatred not only towards the British Government but chiefly towards "the Punjab Government."

Action against the press.

[Here the editor reproduces a strongly-worded excerpt from the letter sent to the press by Hakim Muhammad Din, manager and publisher, the *Observer*, condemning the action of the Punjab Government as an outrage upon liberty.] We have carefully examined the offending article and in our opinion it could never lead to the dangers apprehended by the Punjab Government. God knows how long this general crusade of Sir Michael's Government against newspapers will continue and how long the Lat Sahib of the Punjab will go on crushing the liberty of the press with the heavy mace of the Press Act.

AVADHBASI, 17th September, 1918.

The *Avadhbasi* (Lucknow) of the 17th September, 1918, says that it has already submitted an explanation to the Deputy Commissioner as to how the poem objected to by Government was published in that form through a mistake of the printer. Even without any modification the poem, it says, was not objectionable. The subject-matter of the poem is a vow not to abandon the Congress-League Scheme, no matter what difficulties may have to be faced, and the readers are exhorted to adopt this policy. The sentiment is perfectly legitimate.

ANAND, 9th September, 1918.

14. The *Anand* (Lucknow) of the 9th September, 1918 (received on the 16th September), referring to the recent resolution of the Government of India regarding primary education, thinks that the rules embodied therein will take a very long time to spread education.

Educational affairs.

OUDH AKHBAR, 21st September, 1918.

Referring to the proposal of the Bombay Government to utilise the increased income from the sale of country wine for educational and sanitary expenditure, the *Oudh Akhbar* (Lucknow) of the 21st September, 1918, says that such attempts would prove more beneficial in the educationally backward provinces and the Governments of these backward provinces should show similar enthusiasm for developing education and sanitation.

GARHWALI, 14th September, 1918.

The *Garhwali* (Dehra Dun) of the 14th September, 1918, publishes a letter from MATHURA PARSHAD NAITHANI in which he complains of the conduct of the headmaster of the Government High School, Srinagar, whose severe treatment has driven many students to distant places like Benares and Agra.

The paper also has heard complaints against the headmaster and invites the attention of the Educational department to the matter.

PRATAP, 16th September, 1918.

The *Pratap* (Cawnpore) of the 16th September, 1918, publishes a letter from a teacher in which the writer complains of the serious irregularity of the district board of Jhansi in paying the salaries of teachers, which results in great hardships.

15. The *Leader* (Allahabad) of the 15th September, 1918, commenting on the report on the administration of civil justice in the United Provinces during 1917 draws attention to the 50 per cent. increase of persons bound over to keep the peace in the Banda district and yet the district showed a marked increase in breaches of the peace. Enquiry appears to be necessary into the causes of the unrest prevailing and it is hoped that recruiting and war loan collections, about which a great number of complaints have been heard, are not responsible.

Administration in Banda.

LEADER, 15th September, 1918.

IV.—Social and Religious affairs.

16. *Al Bureed* (Cawnpore) of the 4th September, 1918, says that the news of the death of the Shah of the Hedjaz, which was published in the *Cologne Gazette*, has been circulating in India since the 23rd August, 1918. It is a matter for surprise that no news whatsoever concerning his death has been received in India through Reuter.

When news from the Hedjaz even is suppressed by the censor, how can we expect that other news is permitted to reach India.

Muslim affairs.

AL BUREED, 4th September, 1918.

The *Hamdam* (Lucknow) of the 20th September, 1918, publishes a communicated article in which the writer complains that the European staff of the Aligarh College has always tried to assume control not only over College affairs but also over Muslim politics and its position has constantly been strengthened by the aid of the Education department. There are only two ways out of the difficulty. Either the College should be handed over unconditionally to the European staff when teaching work will be done better but the College will deviate from its national ideals which it is doing even now. Or the College should be made independent of the service of European professors and should carry on like other national colleges. There is a third solution. A few dummy trustees may be appointed as in the Agra College and may be kept in leading strings by the Principal. European professors do not like to be ruled by us or else we do not know how to rule them.

HAMDAM, 20th and 21st September, 1918.

The *Hamdam* of the 21st September publishes a letter of Maulvi Abul Kamal, who says that the Musalmans will not be satisfied with any reforms unless the Imperial Government once more takes the Musalmans into its confidence by announcing that no non-Muslim Power will exercise any direct or indirect control over their holy places, and will not interfere in the matter of the Caliphate. The writer condemns the attitude of those English papers who support the claims and pretensions of Sharif Husain of the Hedjaz to the Muslim Caliphate, although true Musalmans consider him a rebel and a traitor to Islam. There is some reason to suspect that the Government itself secretly supports his false pretensions.

In the course of its editorial notes on the situation in the Aligarh College *Al Bashir* (Etawah) of the 10th September, 1918 (received on the 14th September), says that the matter is one between the secretary and the English staff and appeals to the trustees not to let their party sentiments outrun their discretion and injure the interests of the College. The editor refers to the difficulties in the way of getting English professors and says that not only have Sir Saiyid's instructions regarding the employment of some Englishmen to be borne in mind but the rules of the Education department and the University have also to be observed.

AL BASHIR, 10th September, 1918.

The *Agra Akhbar* of the 14th September, 1918, contradicts those papers which say that Maulana Hasrat could carry on his literary work at Aligarh better than at Mohan.

It would be a matter for gratitude if other Muslim internees were permitted to reside in their native places and allowed to carry on their literary pursuits.

AGRA AKHBAR, 14th September, 1918.

Abdul Ali Khan, Superintendent-in-charge, Central Muslim Bureau, contributes an article to the *Medina* (Bijnor) of the 17th September, 1918, in which he says that the period between the 16th September and 23rd September, 1918, has been set apart for the collection of funds for the internees and appeals to the community to do its best in supplying funds for the martyrs of Islam who have been boldly protecting the reputation of Islam.

MEDINA, 17th September, 1918.

Al Bashir (Etawah) of the 10th September, 1918 (received on the 14th September), apprehends riots on the *Baqr-Id* day and says that it is a serious blunder to regard as fit for Home Rule a country in which such serious intolerance

AL BASHIR, 10th September, 1918.

prevails. In spite of the Arrah riots the special sessions of the Congress and League have not deigned to consider this matter and to devise means to wipe out the ill fame given to their country by these disturbances and thus to shut the mouths of opponents of Indian reform who find these riots a convenient peg to hang their anti-Home Rule arguments on.

We scarcely expect Muslim political leaders to move even their little fingers to protect the right of cow-sacrifice when they consider even the very rite of sacrifice to be a relic of barbarous times. The community should in these circumstances boycott those so-called political leaders who are not true to the observances dictated by Islam because one who is not true to Islam cannot be a political guide of the followers of that faith.

ZUL QARNAIN, 1st September, 1918.

Referring to the report that Khan Bahadur Maulvi Fasih-ud-din, Deputy Collector, Shahjahanpur, who investigated the local mosque affair, decided that Mr. Oakes was intoxicated the *Zul Qarnain* (Budaun) of the 1st September, 1918, enquires what sort of intoxication this was. This riddle should be solved by the British officials in order to strengthen the foundations of the British Government and such undesirable intoxications should be put a stop to.

This is not the intoxication which can be cured by lime juice.

ABHYUDAYA, 14th September, 1918.

17. The *Abhyudaya* (Allahabad) of the 14th September, 1918, publishes a letter from a correspondent who complains that the usual *Janam Ashtami* procession was stopped at Makhena, Bulandshahr, by the deputy magistrate and the sub-inspector and this has caused serious dissatisfaction among the Hindus.

The *Janam Ashtami* in Bulandshahr.

V.—Miscellaneous.

PRATAP, 16th September, 1918.

18. The *Pratap* (Cawnpore) of the 16th September, 1918, publishes a contributed article in which the writer says that *Mewar*, especially Bijaulia, has become the centre of autocracy. Official tyranny, looting, disregard of law and justice, illegal laws, utter ignorance, all have their sway. The writer cites instances in support of his statement.

Native States.

MEDINA, 1st September, 1918.

Referring to the report published in the *Observer* by Mr. M. A. Ali, assistant editor of the *New Era*, to the effect that M. Zafar Ali Khan was extradited from Hyderabad against the wishes of the Nizam simply because of a private grudge of the Resident the *Medina* (Bijnor) of the 1st September, 1918, says that these all-embracing powers of Residents of Indian States present an ugly example of bureaucratic domination and it would be better if along with the constitutional reforms and as a reward for their splendid war services these "independent" ruling chiefs were given greater freedom and had not to live in constant fear of Residential wrath.

HINDI KESARI, 12th September, 1918.

19. The *Hindi Kesari* (Benares) of the 12th September, 1918 (received on the 16th September), publishes a letter from Sidheswar Singh Chaudhari who complains of the cruelties perpetrated by Mr. Robinson, manager to Mr. Grand, on the inhabitants of *Khadgapur* in Bihar. The manager is said to be oppressing the people on account of their joining the "Agriculturist Association." The people have appealed to Mr. Gandhi to come to their rescue.

Oppression of tenants in Bihar.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Naini Tal:

The 21st September, 1918.

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I.—Politics.

RAHBAR, 24th September, 1918.

The reforms.

1. The *Rahbar* (Moradabad) of the 24th September, 1918, in the course of a leading article on the conflict between moderates and extremists says that India has nothing to do with the promise made by the Imperial Government to the colonies, whereby the former has bound itself, in future, not to make war before it has consulted the Dominion Governments and obtained their approval. India has only to help England to her utmost. But the question arises whether in a country, where people are acutely suffering from the scarcity of food-grains and cloth, the officials have any responsibility for removing this distress, and if they have, what steps have they taken to check the growing distress among the people ?

So far as the Reform Scheme is concerned, every sensible man would demand radical changes in the proposed reforms. To give a few more posts to Indians in the public services and to save some thousands of rupees to the Indian Exchequer is of no great avail. A question of principle is involved and unless Indians are given an equal share in the management of their country, no good can accrue to the country as a whole.

ADVOCATE, 25th September, 1918.

The *Advocate* (Lucknow) of the 25th September, 1918, comparing the attitude of Dr. Subramania and Mrs. Besant to the Reform Scheme, says that the Congress will have no alternative to resisting and rejecting any Bill which does not embody its suggestions and modifications. Dr. Subramania thinks that the mind and methods of the bureaucracy cannot change : he knows the bureaucratic spirit, exemplified by Sir Michael O'Dwyer's putting the constitutionalists in the same category as the Gaderites.

UTSAH, 20th September, 1916.

The *Utsah* (Orai) of the 20th September, 1918, commenting on the speech delivered by Mr. Banarji on the Reform Scheme in the Indian Legislative Council, says that Mr. Banarji does not represent the opinion either of the masses or of the educated classes of the country. Leaders like the Hon'ble Pandit Madan Mohan Malaviya rightly expressed the sentiments of the country in saying that the incorporation of the Congress-League suggestions was essential to make the scheme a substantial step in self-government.

The paper of the same date says that the Local Government has committed a serious mistake in holding up the publication of the Hindi translation of the Reform Scheme ; neither the Government itself takes the trouble to translate the report nor does it allow any one else to do so.

The *Abhyudaya* (Allahabad) of the 21st September, 1918, also writes to the same effect.

OUDH AKHBAR, 24th September, 1918.

The *Oudh Akhbar* (Lucknow) of the 24th September, 1918, hopes that the Indian Legislative Council will accept the Hon'ble Mr. Patel's resolution regarding the grant of permission to the Congress-League deputation to proceed to England, as in existing circumstances it is highly necessary that the voice of these two representative organizations should reach the ears of the people of England without any modification.

AL BUREED, 25th September, 1918.

Al Bureed (Cawnpore) of the 25th September, 1918, welcomes Mr. Montagu's address before the Cambridge Liberal Association on the 27th July, 1918, and says that his views concerning India must have been learnt with mortification by those power-loving Anglo-Indian enemies of India who are bent upon keeping us their slaves.

But still we hope that the wounds which have been inflicted by the tyranny and high-handedness of Anglo-Indian votaries of the temple of oppression and autocracy will be healed by those members of the British Parliament who hold unbiassed views.

ABHYUDAYA, 21st September, 1918.

The Inter-caste Marriages Validating Bill.

2. The *Abhyudaya* (Allahabad) of the 21st September, 1918, protests against Mr. Patel's Inter-caste Marriages Validating Bill. The Bill may benefit a few thousand men but that cannot justify Government's interference with so important a religious matter.

UTSAH, 20th September, 1918.

The *Utsah* (Orai) of the 20th September, 1918, also says that the Bill will increase the already existing unrest in the Hindu community.

The *Arya Mitra* (Agra) of the 24th September, 1918, vehemently condemns the opposition of the *Bharat Dharma Mahamandal* to Mr. Patel's Bill and is unable to understand what possible harm the Bill, if passed, could do to the Sanatan Dharamists.

ARYA MITRA, 24th September, 1918.

The *Hamdam* (Lucknow) of the 27th September, 1918, commenting on the Hon'ble Mr. Patel's Hindu Inter-caste Marriage Validating Bill, supports the principles of the proposed legislation. The proposals are quite voluntary, safeguarding the interests of those who have married outside their own caste and want to preserve the rights of their children to inherit their property. It is to be hoped that all those who are enlightened will support this Bill.

HAMDAM, 27th September, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 25th September, 1918, gives a wholehearted support to Mr. Patel's Hindu Inter-caste Marriages Validating Bill.

TOHFA-I-HIND, 25th September, 1918.

The *Hindi Kesari* (Benares) of the 19th September, 1918 (received on the 23rd September), urges the leaders as well as the great *Sanatan Dharam* associations to enter their protest against Mr. Patel's Inter-caste Marriages Validating Bill which is calculated to bring about a revolution in the rites and observances enjoined by the Hindu religion.

HINDI KESARI, 19th September, 1918.

3. The *Arya Mitra* (Agra) of the 26th September, 1918, referring to Mr. Khaparde's resolution on the Arms Act says it only testifies to Government's distrust of the people to deprive them of their right of possessing arms on the ground that freedom of arms will give licence to bad characters and will result in constant bloodshed. The social conditions of India are not worse than those of England.

The Arms Act.

ARYA MITRA, 26th September, 1918.

Referring to Mr. Khaparde's resolution in the Viceroy's Council the *Abhyudaya* (Allahabad) of the 21st September, 1918, says that as possession of arms is necessary to stimulate courage and manliness among people as well as to protect them from dacoits and wild beasts, some modification to the Arms Act is indispensable. It is nothing but selfishness to try to justify one's narrow principles by arguing that freedom in possessing arms will lead to constant bloody feuds among Indians.

ABHYUDAYA, 21st September, 1918.

Referring to recent dacoities in the Allahabad district, the *Oudh Akhbar* (Lucknow) of the 24th September, 1918, says that though, in opposing Mr. Khaparde's resolution regarding the Arms Act, the official members contended that if all men got arms disorder would spread in the country and every *badmash* would arm himself they forgot that if every gentleman were armed *badmashes* would not dare to pursue their practices. *Badmashes* are dangerous only so long as they know that the public is unarmed.

OUDH AKHBAR, 24th September, 1918.

4. The *Bharat Bandhu* (Hathras) of the 24th September, 1918, referring to Mr. Khaparde's resolution on the Press Act expresses regret that Government did not accept it. It is undoubtedly impossible for Indians to defeat Government by votes but it is a sufficient consolation that the resolution had the moral support of the Council. The rejection of the resolution is a proof of the helplessness of popular representatives in the Councils. No matter how ably they may support their proposals, the proud bureaucracy is reluctant to budge an inch from its position.

The Press Act.

BHARAT BANDHU, 24th September, 1918.

The *Leader* (Allahabad) of the 22nd September, 1918, has an article on the Press Act and says that nothing pleaded in defence in the Indian Legislative Council has convinced it that the Act is necessary or desirable any more than did the unfortunate utterance of His Excellency the Viceroy in reply to the Press Association in March 1917. Even members who declined to vote against the measure in 1910 have since ranged themselves in opposition. Government should rely on the ordinary criminal law as sections 124A and 153A of the Indian Penal Code and section 108 of the Criminal Procedure Code make adequate provision. In proceedings under the Press Act the accused is helpless and the Indian press performs its duties by sufferance and not by right.

LEADER, 22nd September, 1918.

5. The *Oudh Akhbar* (Lucknow) of the 24th September, 1918, thanks the Government of India for not accepting the aided emigration scheme put forward by the London Conference, on the ground that it was not approved of by Indian public opinion.

Indentured labour.

OUDH AKHBAR, 24th September, 1918.

Indian opinion favours no form of emigration and publicists here feel the pressing need for utilising the labour and produce and capital of India for the industrial development of India itself.

PRATAP, 23rd September, 1918.

The new Taxation Bill.

6. The *Pratap* (Cawnpore) of the 23rd September, 1918, says that the change in the angle of vision of our rulers of which one hears so much is belied by the occasional official utterances which are as cold and unsympathetic as they used to be. Proceedings, for instance, on the occasion of the new taxation resolution were not at all pleasing. Only the non-official members were asked to vote with the warning that in case they rejected the resolution they would be responsible for withholding their help from the Empire. Most of the Indian members could not but support it lest their opposition should be construed as disloyalty. In the course of the discussion on the Bill Sir George Lowndes was loud in his professions of sympathy, but for men like Sir George Lowndes to profess more sympathy for India than Indians themselves have is nothing but a mockery of sympathy. It is like the step-mother's profession of love. Does India become a child of the British Empire only when she has to pay, while on other occasions this relationship ceases to exist? Why does not India enjoy all rights and privileges which other members of the Empire do?

As regards the poverty of India, "the wearer alone knows where the shoe pinches." How can Sir George and his colleagues, to whom all the luxuries of life are so easily supplied, realise that their masters, the millions of India on whose earnings they enjoy themselves, are dying of starvation? The prosperity of India should not be measured by her budget or by the earnings of Sir George and his colleagues, but by the condition of those wretched and miserable cultivators and villagers and of those poverty-stricken folk of Bengal and Madras who have resorted to looting as a means to keep body and soul together.

ABHYUDAYA, 20th September, 1918.

The *Abhyudaya* (Allahabad) of the 20th September, 1918, says that in view of the fact that India is the poorest country on the earth and has exerted herself beyond her strength to contribute towards the expenses of the war, it is not proper to demand from her so vast a sum by fresh taxation.

HINDUSTANI, 27th September, 1918.

Internments in the Punjab.

7. Referring to Sir Michael O'Dwyer's speech in the course of the debate in the Imperial Council on Mr. Khaparde's resolution concerning the Rowlatt Committee's report, the *Hindustani* (Lucknow) of the 27th September, 1918, says that the most interesting part of his speech was that where he says that only a few persons have been interned, but it is a matter for satisfaction that he can exercise his power only in the Punjab or it would not have been a matter for surprise if his dreams could have been realised by bringing the whole of the population of India to its wits' end.

RAHBAR, 24th September, 1918.

Europeans and Indians.

8. The *Rahbar* (Moradabad) of the 24th September, 1918, writes a short note on the arrogance and rudeness of English officials towards Indians. After the Bihar incident, in which a respectable and prominent Indian was insulted by the Secretary to the Bihar Government, now comes the news that Mr. N. C. Sirkar, president of the Mining Association of Bengal, while travelling from Chandernagore to Calcutta by rail, was assaulted by fifteen European soldiers.

The officials generally think that enlightened Europeans do not exhibit such rudeness of behaviour, but we would urge upon Government to restrain its officials from doing violence to Indians.

PRATAP, 23rd September, 1918.

Miscellaneous.

9. The *Pratap* (Cawnpore) of the 23rd September, 1918, publishes a poem by SURENDRA SHARMA, which runs as follows:—

"O heart, why are you becoming ignorant? Rise and wander at large, becoming self-reliant. Sacrifice your life to remove the misery of your mother. When you firmly realise (the value of) freedom, no shadow of slavishness will remain. The misery of distressed *Bharat* may come to an end and her regeneration take place."

BALBODH, June 1918.

The *Balbodh* (Benares) for June 1918 (received on the 20th September) says that a dependent people have few opportunities to display their greatness; all avenues of enterprise are shut up by their conquerors. Freedom is essential for the manifestation of the best powers of a man.

The *Municipal Review* (Cawnpore) of the 24th September, 1918, publishes an ode by *Pandit Brij Narain Chakbast* of Lucknow in which the following occurs :— MUNICIPAL REVIEW, 24th September, 1918.

They might shut up my tongue and imprison me, but they cannot fetter my thoughts.

My helplessness is something strange in the world. We can do no harm to those who oppress us.

If you wish, we can abate our complaints, but we cannot believe in your promises.

II.—Military affairs.

10. *Al Khalil* (Bijnor) of the 10th September, 1918, reviewing the war situation opines that the continued progress of the Allies in the West and the uninterrupted and costly German retreat have raised the hope in Allied countries that ultimately complete victory will crown the Allied arms, and the Allies will obtain an honourable peace. AL KHALIL 10th September, 1918.

The war.

It seems that the whole of Russia has stood up against the Allies. The telegrams show the seriousness of the situation in Eastern Siberia and there is every danger that these complications may endanger the position of the Allied and Czecho-Slovak armies, and produce an adverse effect on their unity of action. The danger of German penetration in Asia is especially emphasised. The paper gives a brief quotation from the *Empire* of Calcutta showing that this Anglo-Indian journal gives undue prominence to "German danger" in the East, and believes that India is fully prepared to face this danger.

The *Abhyudaya* (Allahabad) of the 21st September, 1918, says that any talk of peace at present is useless and out of season. For a real peace it is necessary that the pride of the enemy should be thoroughly humbled on the battlefield, and it is gratifying that the Allies are determined to fight to the end. The Austrian note is only meant to excite the pacifists in the Allied countries but it is doomed to failure. ABHYUDAYA, 21st September, 1918.

11. The *Leader* (Allahabad) of the 27th September, 1918, commenting on the Palestine victory says it would not be wrong to claim that an overwhelming proportion of the troops which dealt the blow was Indian and in spite of the military policy of Britain towards India, which is indefensible, and the failure to allow Indians opportunities for showing their qualities of leadership, Indians have rendered inestimable services to the Empire. If opportunities are not afforded to them of rising to the highest rank in the Army in their own country, dissatisfaction will be more intense and widespread than in the past. LEADER, 27th September, 1918.

Commissions for Indians.

12. The *Bharat Bandhu* (Hathras) of the 24th September, 1918, publishes a letter from Somadeva Sharm Guleri who says that in spite of the repeated assurances of the Government to the contrary, the belief is gaining ground among the simple folk of Kangra that Government wants to force them into enlisting. The Deputy Commissioner is desirous of using force and, encouraged by his attitude, his subordinates are compromising the high aims of Government by resorting to compulsion. BHARAT BANDHU, 24th September, 1918.

Recruiting in the Kangra district.

The paper supports the view of the writer and invites the serious attention of the Punjab Government to this important matter.

13. The *Advocate* (Lucknow) of the 25th September, 1918, attacks *The United Provinces War Journal* for the remark in its editorial article that "it seems that many educated Indian gentlemen think that commerce and industry are beneath their dignity" and enquires whether the *War Journal* is meant to circulate doubtful statements against Indians or to do war propaganda. If Indians were indifferent to industries, India would not have been industrially advanced in the past and England would not have had to put down Indian industries by repressive duties. Flourishing industries were crippled by prohibitive taxation. ADVOCATE, 25th September, 1918.

The United Provinces War Journal.

The *Mashriq* (Gorakhpur) of the 19th September, 1918, refers to the deficiencies of the Urdu supplement of *The United Provinces War Journal*. It says that the presence of Mr. Azhar Ali *Azad* as head translator of the Urdu section MASHRIQ, 19th September, 1918.

of the *War Journal* has materially improved the language of the Urdu journal. The paper is printed in Urdu type which is not popular, as the average Urdu-knowing man is not used to it. It recommends that the Urdu journal should be published in *litho* style like the *Haq* of Lahore. The distinction between the position of the Hindi chief translator and the Urdu chief translator is most galling and irritating. Why should the former receive Rs. 300 monthly while the latter gets only Rs. 120.

III.—Administration.

LEADER, 22nd and 27th September, 1918.

Economic distress.

14. The *Leader* (Allahabad) of the 22nd September, 1918, draws attention to the fact that when the price of bread in England led to popular dissatisfaction the British Government granted a subsidy to enable bakers to sell the quartern loaf at 9*d*. This subsidy now costs £60,000,000. Is it not possible in India for Government to regulate the price of cloth and essential food-grains so as to keep them within reasonable limits ?

The *Leader* of the 27th September draws attention to the steady increase in prices and says that there is little or no sign of the Local Government's consciousness of the gravity of the outlook and the situation cannot be allowed to drift any longer. The need for ascertaining stocks is urgent, as the regulation of prices and other measures depend on the result of the census of stocks, and it is absolutely necessary that, as a preliminary measure, cheap grain and cloth shops should be opened. The situation is becoming well nigh intolerable for the middle and poorer classes.

UTSAH, 20th September, 1918.

The *Utsah* (Orai) of the 20th September, 1918, describes the miserable condition of people brought about by the abnormal rise in the prices of cloth and food-stuffs, and requests Government to take immediate steps to relieve the distress of the poor and the lower middle classes.

HINDUSTANI, 22nd September, 1918.

The *Hindustani* (Lucknow) of the 22nd September, 1918, in a leader dealing with the present high prices of cloth and grain warns the Government that if immediate steps are not taken to remove distress, riots will break out from one end of the country to the other. People can no longer patiently endure the state of things. It is strange that in spite of the very high rise in the price of grain and cloth the Government has not so far declared famine to prevail. It advises the Government to call immediately a committee of officials and influential non-officials to consider what measures should be taken to alleviate distress.

PRATAP, 23rd September, 1918.

The *Pratap* (Cawnpore) of the 23rd September, 1918, gives an account of the measures taken by the authorities in Madras to put an end to breaches of the peace on account of scarcity and to relieve the distress of the poor by arranging for the sale of food-stuffs at a moderate price.

ANAND 16th September, 1918.

The *Anand* (Lucknow) of the 16th September, 1918 (received on the 23rd September), says that the disturbances in Madras should bring home to the authorities the seriousness of the situation created by the abnormal rise in prices. The Calcutta riots also though apparently due to a different cause, bear full evidence of the seriousness of the situation, inasmuch as shops were largely looted. The paper refers to the very high prices of food-stuffs at Lucknow and thinks that conditions in other cities are hardly better. Government should take immediate steps to arrange for the sale of these necessaries of life at a moderate price so as to relieve the distress of the poor.

BHARAT BANDHU, 24th September, 1918.

The *Bharat Bandhu* (Hathras) of the 24th September, 1918, says that the abnormal rise in the prices of cloth and food has made the condition of people almost intolerable. The paper hopes that Government will take immediate steps to—

(*a*) facilitate the transport of grain from one place to another by supplying wagons,
(*b*) instruct the public how they can mitigate their distress and from what places they can get grain at the lowest rate,
(*c*) reduce, as far as possible, the freight charges on consignments of grain,
(*d*) open shops on its own account to supply cheap grain to the poor and the lower middle classes.

The *Arya Mitra* (Agra) of the 26th September, 1918, also says that India is on the verge of a severe famine and it is now the bounden duty of both Government and the people to combine to mitigate its rigours. ARYA MITRA, 26th September, 1918.

The *Oudh Akhbar* (Lucknow) of the 24th September, 1918, says that the recent action of the Government of India in regard to the control of Indian-made cloth is not generally viewed with satisfaction and is of opinion that control of imports of cloth should go hand in hand with control of the indigenous cloth mills. Sir Vithaldas Thakersey is quite right in saying that recent legislation regarding cloth has placed Japanese mills in a more advantageous position than Indian concerns. OUDH AKHBAR, 24th and 25th September, 1918.

The *Oudh Akhbar* of the 25th September wonders that Local Governments have not as yet turned their attention towards the sudden abnormal rise in the price of food-stuffs. Grain has never been so dear as at present even in the course of the most serious famines that have visited India.

The same British Government which granted a considerable sum to bakers in England to sell loaves cheap does not seem to realize the troubles of poor Indians, who are being pressed down under the high prices.

Referring to the Madras looting incidents the *Agra Akhbar* of the 21st September, 1918, apprehends similar occurrences in these provinces where the prices of food-stuffs are extraordinarily high. AGRA AKHBAR, 21st September, 1918.

The *Hamdam* (Lucknow) of the 24th September, 1918, writes on the subject in a more or less similar strain and urges Local Governments to follow the example set by the Mysore Government in buying food-stuffs and selling them to its subjects at reduced rates. HAMDAM, 24th September, 1918.

Referring to the looting incidents in Madras the *Zul Qarnain* (Budaun) of the 21st September, 1918, wonders why Government does not take immediate steps to regulate the prices of articles of daily need. ZUL QARNAIN, 21st September, 1918.

The *Oudh Punch* (Lucknow) of the 20th September, 1918, remarks that the Government is too much occupied with the war to look to the general distress caused by the high prices of grain and cloth. It can only appoint a commission for the purpose, but that will be of no avail to the public. If any one wants to start some business he had better start a newspaper which is sure to prosper under the Press Act and the Defence of India Act. OUDH PUNCH, 20th September, 1918.

The *Municipal Review* (Cawnpore) of the 24th September, 1918, has a number of articles on economic distress. It urges that the number of looms in Indian cotton mills should be doubled and there should be control over raw cotton. However, the question of fixing the price of grain is much more pressing and Government should immediately pay attention to this. MUNICIPAL REVIEW, 24th September, 1918.

The *Stridarpan* (Allahabad) for September 1918 describes the miserable condition of the people, due to the abnormally high prices of food-stuffs and cloth, and appeals to the Government to take immediate steps to relieve the distress of the people and urges the stopping of exports. STRIDARPAN, September 1918.

The *Muin-ul-Islam* (Bijnor) of the 23rd September, 1918, welcomes the Government scheme for controlling the price of cotton cloth and urges its speedy enforcement. MUIN-UL-ISLAM, 23rd September, 1918.

It is desirable that Government should gradually restrict the import of foreign cotton cloth, in order to encourage the manufacture of cloth in India.

Referring to the Madras riot the paper of the same date says that it is but natural for human beings to step beyond legitimate bounds to prevent their children and family from starving.

15. The *Utsah* (Orai) of the 20th September, 1918, referring to the Calcutta riots asks what provision has been made to compensate the Marwaris and other Indians for the losses they have sustained. What means will the Muslim papers which in their indignation waxed so enthusiastic over the Arrah riots suggest for this? UTSAH, 20th September, 1918.

The Calcutta riots.

The same paper reproduces the statement of Muhammad Akram Khan, editor, *Muhammadi*, and Qazi Abdul Gaffar, editor, *Jamhur*, about the facts of the Calcutta riots, making out that the number of men actually killed was far larger than that reported to the press, and that the primary responsibility for all this rests on the shoulders of the Government and the police.

AL BUREED, 25th September, 1918.

Referring to the establishment of precensorship on the four Muslim papers of Bengal and the expulsion of various Muslim editors from Calcutta *Al Bureed* (Cawnpore) of the 25th September, 1918, regrets that now it is impossible to obtain a true account of the Calcutta riots, and thinks that the expulsion may have been due to a desire to suppress facts.

ALWAQT, 17th September, 1918.

The *Alwaqt* (Bijnor) of the 17th September, 1918, reproduces the facts of the Calcutta riots from the *Jamhur* (Calcutta) and the *Statesman*. The two different stories are contradictory. The facts given by the *Jamhur* are reproduced in other Muslim papers as well.

PRATAP, 23rd September, 1918.

The *Pratap* (Cawnpore) of the 23rd September, 1918, says that the Calcutta riots have left behind profound grief and excitement. The question naturally arises whether there would have been a breach of the peace and bloodshed had the Muhammadan meeting been allowed to be held. Among the causes of this deplorable incident the Anglo-Indian paper, the *Indian Daily News*, comes first; next comes the indiscretion of the Governor of Bengal, the weakness of Muslim leaders and the violence of ignorant Musalmans.

MUSAFIR, 20th September, 1918.

The *Musafir* (Agra) of the 20th September, 1918, (received on the 24th September), says that Lord Ronaldshay was justified in prohibiting the Calcutta Muslim mass meeting as strongly-worded hand-bills had already been distributed in connection with the proposed meeting and the *Baqr-Id* and *Muharram* festivals were approaching.

AGRA AKHBAR, 21st September, 1918.

Referring to the Calcutta riots the *Agra Akhbar* of the 21st September, 1918, says that the Bengal Government is responsible for the disturbance and unrest. The Bengal Government prohibited the holding of the meeting at the very last moment.

ZUL QARNAIN, 21st September, 1918.

Referring to the statement of the *Jamhur* that impressions of bullets were left on the walls of the Nakhuda mosque where a body of Muslims had gathered to attend to the wounded, the *Zul Qarnain* (Budaun) of the 21st September, 1918, says that such action must have inflamed the religious sentiments of Muslims and urges Government to make an impartial investigation into the matter.

SHIA COLLEGE NEWS, 20th September, 1918.

Referring to the Calcutta riots the *Shia College News* (Lucknow) of the 20th September, 1918 (received on the 25th September), regrets that the Bengal Government could not properly gauge the excitement and provocation of Muslims.

HAMDAM, 27th September, 1918.

The *Hamdam* (Lucknow) of the 27th September, 1918, under the above heading recapitulates in a leading article "the sad and horrible events" at Calcutta in the last riots conveyed personally to the *Hamdam* by some respectable gentlemen returning from Calcutta. It is to be feared that the sad and unpleasant recollections of these events will continue to oppress the public mind for a long time. It is the duty of the Bengal Government to pacify public feeling. We have been anxiously waiting for the past fortnight to learn what action the Government of Lord Ronaldshay proposes to take in the matter.

The paper questions the wisdom and propriety of the Bengal Government order in prohibiting the proposed meeting of the Muhammadans at the eleventh hour, when all preparations for its holding were complete. There was no precedent for believing that the proposed meeting would disturb the peace of Calcutta. On the contrary numerous meetings of the Muhammadans of Calcutta in connection with Muslim internees have been held during the past few years without any untoward incident. During the last December, when the revered mother of Mr. Muhammad Ali and Mr. Shaukat Ali attended the session of the Muslim League, a great demonstration was held by the Muhammadans and excitement ran high, but nothing was done to disturb peace and order and no speaker exceeded the bounds of law.

TOHFA-I-HIND, 25th September, 1918.

The *Tohfa-i-Hind* (Bijnor) of the 25th September, 1918, deplores the Calcutta riots and says that the Bengal Government is responsible for their occurrence. It deplores the extradition of some Muslim editors and the establishment of precensorship on the *Jamhur*, the *Millat*, the *Mussalman* and the *Muhammadi*, the four important Muslim papers of Calcutta.

SAHIFA, 26th September, 1918.

The *Sahifa* (Bijnor) of the 26th September, 1918, complains of the scarcity of further news concerning the Calcutta riots.

Since precensorship has been established over the *Muhammadi* and the *Mussalman* and some Muslim editors have been extradited it is not possible to get accurate accounts of the riots. Neither has the correct number of casualties been announced nor have any news been received concerning legal proceedings.

16. The *Hamdam* (Lucknow) of the 26th September, 1918, while recording its satisfaction with the peaceful celebration of the last *Baqr-Id* festival in most of the prominent centres of these provinces, expresses its deep anxiety about the reported disturbances at Kattarpur, near Hardwar. Sensational news has been received from this village where, it is said, thousands of militant Hindus gathered from the neighbouring villages and attacked a handful of Musalmans on the second day of the *Baqr-Id*. Correspondents from Saharanpur and Rurki have sent heart-rending accounts of the barbarities perpetrated by the Hindu assailants, showing that this disturbance has resulted in serious loss of life and property and several houses and dwellings have been set on fire. The Local Government is requested to make an early enquiry into these allegations and publish a detailed *communiqué* about these disturbances.

The riot at Kattarpur.

HAMDAM, 26th September, 1918.

17. The *Utsah* (Orai) of the 20th September, 1918, referring to the allegation against the police in the case against Mr. Asaf Ali and Pandit Neki Ram, says that, if true, the conduct of the police deserves censure. What is more shameful is the letter of Mr. Beadon, Chief Commissioner of Delhi *(sic)*, asking the magistrate to punish the accused severely. Why should we not believe these reports to be true until they are contradicted?

The Delhi Police.

UTSAH, 20th September, 1918.

18. The *Leader* (Allahabad) of the 27th September, 1918, has a contributed article on "The Judiciary and the Bar" in which it is said that the High Court of the United Provinces has acquired an unenviable notoriety for choking off public confidence. There have been Judges to whom generation of heat comes frequently without the accompaniment of light. No dates are fixed for the real disposal of cases. Government does not get good value for its money in its Judges: few of the gentlemen imported from England are above the average, some are below and the same may be said of European members of the Indian bar who are raised to the bench. Muhammadan vakils and Hindu barristers never get a chance of promotion. Civilian Judges do not inspire confidence.

High Courts.

LEADER, 27th September, 1918.

19. The *Hamdam* (Lucknow) of the 26th September, 1918, referring to the resolution of the Government of India regarding the proposed changes in the Public Works Department, agrees with the decision of the Government that it will take no further action before receiving the suggestions of Local Governments, but in view of the slackness of Local Governments it is urged that a time-limit should be fixed within which they ought to reply to the resolution of the Government of India.

The paper suggests that the department should be handed over to district boards, provided substantial grants-in-aid are given.

The Public Works Department.

HAMDAM, 26th September, 1918.

20. The *Pratap* (Cawnpore) of the 23rd September, 1918, publishes a letter from SHIVA PRASAD MISHRA in which he says that though the canals recently constructed by Government have done a good deal to remove the complaints of drought in the Mirzapur district, certain matters in connection with their management are likely to render the condition of the peasantry worse. The high irrigation rate which in some cases exceeds the actual rent of the tenant's holding is operating very harshly on the cultivators. The use of English and Urdu instead of Hindi in all papers causes serious inconvenience.

Canal administration in Mirzapur.

PRATAP, 23rd September, 1918.

21. The *Leader* (Allahabad) of the 23rd September, 1918, has a letter from NARAIN DAS of Brindaban complaining of the irregular proceedings of the chairman of the municipality which have necessitated written protests to the Commissioner. The latter is said to have adopted a policy of *laissez faire* and the autocratic farce in the name of local self-government continues. Either the municipal laws should be so self-contained as to furnish a remedy for every sort of vagary of a member or, if the

Municipal affairs.

LEADER, 23rd September, 1918.

regulation and supervision rests with officials, the latter should be alert enough to intevene when a bonâ fide case for intervention is made out.

OUDH AKHBAR, 24th September, 1918.

The *Oudh Akhbar* (Lucknow) of the 24th September, 1918, publishes a contributed article in which the writer complains that the roads in Lucknow city are in a very bad state and have not been properly repaired though the rainy season has passed.

SUDHANIDHI, April 1918.

The *ayurvedic* system of medicine.

22. The *Sudhanidhi* (Allahabad) for April 1918 (received on the 11th September), referring to the appointment of a new committee to consider the question of establishing a new medical school, urges upon the attention of Government the claims of the *ayurvedic* system which still treats by far the largest number of patients in these provinces.

HAMDAM, 24th, 25th and 27th September, 1918.

Education.

23. The *Hamdam* (Lucknow) of the 24th September, 1918, in a leading article comments on the circular letter of the Government of India addressed to all Provincial Governments asking them to furnish the former with an account of the educational progress in their respective provinces, and to suggest means by which the number of students in schools and colleges may be doubled. The *Hamdan* says that with the exception of India every country has been acting on the principle that the greatest responsibility of every civilised society is to educate the rising generation, and in every country, India excepted, this duty is performed by the Government. In India the Government is doing only lip service to this important problem. If ever the question is pressed by the representatives of the people, the officials reject it on the ordinary ground of want of adequate funds and lack of efficiency. So far all that Government has done in this matter has brought forth no practical results. If the educational progress of India remains in its present state, then, even after two hundred years, India would not be a bit better than England was fifty years ago.

The only wise course to make elementary education a success is to make it compulsory. But it is regrettable to note that, in its circular letter, the Government of India has made no reference to this important question.

The *Hamdam* of the 25th September is glad to note that a mixed court of teachers and students has been formed in the Srirangam High School to deal with delinquents and regrets that the present system of Indian education has been so designed that it cannot turn out good citizens and patriots. It is a pity that little regard is shown for the practicabilities of life in Indian schools and patriotic feelings are suppressed instead of being directed into proper channels.

The *Hamdam* of the 27th September referring to the educational progress of the Travancore State, in a brief note says that the basic cause of the educational progress of Travancore and Mysore States is that the aspirations and demands of the people are not trampled upon but are rather encouraged. If the people demand reforms in the educational system the Government of these Native States gladly accedes to the suggestion of the people and immediately acts upon them. It is to be deeply regretted that officials in British India, even after a century's practical experience, have not as yet grasped this secret.

VIDYARTHI, July-August 1918.

The *Vidyarthi* (Allahabad) for July-August 1918 (received on the 21st September) publishes a contributed article in the form of a dialogue in which the writer complains of the undue exactions of teachers in vernacular schools in the Ballia district which operate harshly on the poor students.

IV.—Social and Religious affairs.

MEDINA, 25th September, 1918.

Muslim affairs.

24. Referring to the Viceroy's letter of sympathy to Sir Rabindra Nath Tagore on his implication in the Indian conspiracy trial in America the *Medina* (Bijnor) of the 25th September, 1918, says that it was the duty of Sir Rabindra Nath Tagore to refute this allegation rather than that of the Viceroy. Government took no action against Dr. Subramnia Iyer who wrote a letter of appeal to President Wilson.

Why is not the same treatment meted out to Muslim leaders who have been charged with serious crimes?

Is it the Hindu leaders only that deserve favour?

The *Hamdam* (Lucknow) of the 23rd September, 1918, refers to a previous letter of a correspondent, in which he had drawn the attention of the Muslim leaders of Delhi to the alleged fact that in New Delhi the Chief Engineer had decided to demolish a certain mosque. The *Hamdam* now contradicts this story. The editor, who personally visited the New Delhi area, found that, instead of being demolished, old and ruined mosques are being repaired.

HAMDAM, 23rd September, 1918.

Al Khalil (Bijnor) of the 16th September, 1918, discusses the present crisis in the Muhammadan Anglo-Oriental College, Aligarh. It divides the Board of Trustees into two parties—one in favour of the Principal and the other in favour of the Honorary Secretary. The Principal is strongly rebuked for his haughty manners and his love of prestige, which are the general characteristics of the English race. This insolent behaviour of the European Principal is directly responsible for the complications in the college affairs. The Government is blamed for showing undue favours towards the members of the European staff and for entertaining grave, but incorrect, suspicions about the college. The paper assures the Government of the unshaken loyalty of the Musalman community.

AL KHALIL, 16th September, 1918.

The *Mashriq* (Gorakhpur) of the 19th September, 1918, does not approve of the decision of the Lieutenant-Governor that, for the present, His Honour, as the patron of the college, would remain a silent spectator and await further developments. This will grievously hurt the feelings of Musalmans, especially if the resigning members of the European staff of the college are appointed to the Hindu University or in Government colleges. It is the duty of His Honour to improve the strained relations existing between the honorary secretary and the members of the European staff.

MASHRIQ, 19th September, 1918.

Referring to Mr. Oakes' letter of apology to the *Anjuman Islamia*, Shahjahanpur, for entering the kotwali mosque with shoes on the *Shia College News* (Lucknow) of the 20th September, 1918 (received on the 25th September), says that Muslims have now no cause for grievance.

SHIA COLLEGE NEWS, 20th September, 1918.

The *Hamdam* (Lucknow) of the 24th September, 1918, commenting on the suppression of Muslim Urdu journals of Calcutta strongly protests against this action of the Government of Bengal, which was considered to be the most liberal and enlightened Government in India. Out of the five Muslim journals that existed before the riots, none has remained to serve the Muslim cause in Bengal and although as the loyal subjects of His Majesty the King-Emperor, Muslims now feel the need of independent Muslim journals more than ever, in order to throw light on the facts and circumstances which resulted in the unfortunate riots, they have none. This high-handed action of the Government of Bengal in depriving the Musalmans of the services of their organs is so outrageous that it is quite intolerable for every class and community in India.

HAMDAM, 24th September, 1918.

Reform of prisoners.

25. The *Hamdam* (Lucknow) of the 25th September, 1918, while eulogising the action of the Hyderabad Government in arranging for sermons in jails, regrets that, in spite of repeated appeals, the British Government has so far made no arrangements for the religious instruction of prisoners in British India.

HAMDAM, 25th September, 1918.

The Dholpur State and the *Arya Samaj*.

26. The *Cawnpore Gazette* of the 23rd September, 1918, complains that Qazi Aziz-ud-din is again making trouble over the land to be given to the *Arya Samaj mandir* at Dholpur and appeals to Arya Samajists to be prepared as passive resistance may have to be resorted to again.

CAWNPORE GAZETTE, 23rd September, 1918.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

NAINI TAL:

The 28th September, 1918.

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I.—Politics.

LEADER, 2nd October and 29th September, 1918.

The Reform Scheme.

1. The *Leader* (Allahabad) of the 2nd October, 1918, in an article on the resolutions of the Bengal Chamber of Commerce on the Reform Scheme says that the acceptance of the advice tendered would mean revolution.

The *Leader* of the 29th September, in an article on passports, says that the Home Member's statement on the subject was not satisfactory though not aggressive. The explanation of the turning back of the Home Rule delegates by the British Government was couched in language and expressed sentiments which gave offence to Indian nationalists and it is not understood how Government is justified in the name of the war in preventing Indian delegates from sailing: they have a right to go to England or anywhere else and at the time of their own choosing.

CAWNPORE GAZETTE, 1st October, 1918.

The *Cawnpore Gazette* of the 1st October, 1918, in a leading article discusses the Congress demand that complete self-government should be established in India within 15 years. It says that if, even after 150 years of British rule in India, we are told by our rulers that "Delhi is still a long way off" we can only console ourselves by attributing our deficiencies to our misfortune. In India, where the people are far more advanced in education and civilisation than in the Philippines, only very few men have been thought fit to be appointed to the post of Commissioner. There is only one Indian out of seven members of the Indian Executive Council. We do not possess as much power in the government of our country as the backward people of the Philippine Islands do.

ABHYUDAYA, 28th September, 1918.

The *Abhyudaya* (Allahabad) of the 28th September, 1918, remarks that these Indian leaders who oppose the Reform Scheme or who, relying on the help of President Wilson, are demanding extreme changes in it are only strengthening the hands of Lord Sydenham and his friends in their agitation against the scheme.

JAIN MARTAND, August 1918.

The *Jain Martand* (Hathras) for August 1918 (received on the 30th September), urges the claims of the Jain community for separate representation and appeals to the Jains to memorialise Government in order to secure this indispensable modification in the Reform Scheme.

HAMDAM, 2nd October, 1918.

The *Hamdam* (Lucknow) of the 2nd October, 1918, discussing the prospects of the coming conference at Aligarh, urges the public men of these provinces to attend the session in large numbers and unanimously support the resolutions passed at the Special Congress in Bombay. We must convince the British public and Parliament that India's fate must be settled before Britain can go to the Peace Conference. To press our demands, it is necessary that we should continue, by all constitutional means, a vigorous and effective agitation throughout the country. There are also other important matters that will be dealt with at the coming Conference. We must strongly oppose the proposals of the Rowlatt Committee that the Defence of India Act should be permanently retained on the Statute Book.

LEADER, 30th September, 1918.

The *Leader* (Allahabad) of the 30th September, 1918, commends the selection of the *personnel* of the two Reform Committees, but thinks that the Government of India ought to have found it easy to select two more liberal-minded officers than Mr. Gillman and Mr. Thompson.

OUDH AKHBAR, 1st October, 1918.

The *Oudh Akhbar* (Lucknow) of the 1st October, 1918, regrets that almost all the members who have been appointed on the Franchise Committee belong to the same political party.

ADVOCATE, 2nd October, 1918.

The *Advocate* (Lucknow) of the 2nd October, 1918, says that the Indian representatives on the Reform Committees do not represent the Congress or Muslim League and the committees are therefore unrepresentative.

HAMDAM, 3rd and 4th October, 1918.

The *Hamdam* (Lucknow) of the 3rd October, 1918, commenting on the appointment of the two committees in connection with the Reform Scheme says that the committees do not include representatives of Indian nationalists and the progressive section of the Muhammadan community and hence the Indian public cannot put complete trust in the committees.

The *Hamdam* of the 4th October, 1918, apprehends difficulties in the event of the appointment of a joint chairman for both the committees under the

Reform Scheme, and urges that there should be two separate presidents. The editor admits that the Indian members of these committees are all respected persons who enjoy the confidence of the country but says that the representatives of the radical party should also have been given a place on them.

2. The *Advocate* (Lucknow) of the 29th September, 1918, in an article on Mr. Khaparde's resolution on the Press Act says that the Act has not been properly administered. A wide charter has been given to the Anglo-Indian press and the *Indian Daily News* of Calcutta has been allowed to play on Muslim passion with impunity until it burst forth in open riot while security has been demanded on no reasonable grounds from the *Searchlight*. Anglo-Indian scribblers remain unpunished while unfortunate Indians live in eternal peril. The Act has been administered with visible invidiousness.

The Press Act.

ADVOCATE, 29th September, 1918.

The *Oudh Punch* (Lucknow) of the 27th September, 1918 (received on the 2nd October), publishes a cartoon in which a shrieking gentleman in European dress, who is sitting on a chair, represents the "Bengali-Muslim pen" (Press). On one side his quill, which is bound with a chain, is being pulled by the demon of the Press Act, while on the other side his fettered hand is being pulled by the demon of the Defence of India Act. Before him on the table is placed an open book containing the following lines:—"What should I do? Before whom should I weep? Before whom should I place my complaints?"

OUDH PUNCH, 27th September, 1918.

The letter-press runs as follows:—

"Enough, stop, neither extend your hand nor your pen any further."

The *Hamdam* (Lucknow) of the 2nd October, 1918, reviewing briefly the past two years of its life, says these two years were the most critical days of trial and tribulation for Muslim papers in India. We deeply lament the losses suffered by our contemporaries most of whom were mercilessly killed by the Press Act and the Defence of India Act. The most serious and deplorable loss is the suppression of the Muslim Urdu journals of Calcutta. The Government of Bengal is responsible for depriving one-third of the Muslim population of India of its national organs. We hope Lord Ronaldshay will, in due course, reconsider his hasty decision. The suppression of our Calcutta contemporaries has proportionately enhanced our responsibilities and, God willing, we shall discharge them to the best of our ability.

HAMDAM, 2nd October, 1918.

In deploring the suppression of the Calcutta Muslim papers the *Medina* (Bijnor) of the 28th September, 1918, says that it is now impossible to get any news of the sufferings of the Calcutta Muslims during the recent riots. Does the Governor of Bengal think that it will further the interests of the State to give the *coup de grace* to the Islamic press by a mere stroke of the pen?

MEDINA, 28th September, 1918.

Al Khalil (Bijnor) of the 24th September, 1918 (received on the 30th September), also sympathises with the Muslim press of Calcutta.

AL KHALIL, 24th September, 1918.

The *Hamdam* (Lucknow) of the 29th September, 1918, briefly commenting on the letter of Malik Barkat Ali, late editor of the *Observer*, which appeared in the *Tribune* (Lahore), deeply regrets the action of the Punjab Government in confiscating the security of the paper, which was the only Muslim journal in Northern India published in the English language.

HAMDAM, 29th September, 1918.

3. The *Leader* (Allahabad) of the 3rd October, 1918, criticises the recent announcements regarding the Governors of Bombay and Madras. Regret is expressed that an untried man should be sent to Bombay. Madras is said to need a man liberal in sympathies but able and strong in action and it is not thought that the want will be supplied by Lord Willingdon.

The appointment of Governors.

LEADER, 3rd October, 1918.

4. The *Leader* (Allahabad) of the 3rd October, 1918, says that additional charges on the Indian revenue in the name of increased allowances and fresh concessions to Europeans continue and would like to know the cost of, and the justification for, every one of these financial measures.

Europeans and Indians.

LEADER, 3rd October, 1918.

The *Oudh Punch* (Lucknow) of the 27th September, 1918 (received on the 2nd October), has a poem entitled "We have been ruined altogether" by *Master Abdus Samad Khalish Debai*, which runs as follows:—

OUDH PUNCH, 27th September, 1918.

Flags have been planted in our hearts by a *Miss*. We go to church every Sunday.

From the time I secured her friendship, I have been ruined altogether. We cannot get pulse even while they eat eggs.

We have been reduced to skeletons while they have grown fat.

They sleep comfortably in bungalows, while we fill our stomachs by the sale of cow-dung. Mark the injustice. We cannot get even a lamp while they enjoy electric light.

But still it is more surprising that we cannot complain. We are beaten with sticks when we open our mouths to speak.

The fulfilment of any promise is postponed to Monday.

Oh *Khalish*, abandon the love of the white-skinned persons. Their leger-demain is very terrible.

PRATAP, 30th September, 1918.

India's contribution to the war.

5. The *Pratap* (Cawnpore) of the 30th September, 1918, takes exception to the statement made in Council that India has contributed only 37½ crores of rupees towards war expenses, and remarks that this error has been deliberately made in order to avoid dissatisfaction among Indians at the imposition of the new burden of 67½ crores on them. The fact is that India has long been helping England with her wealth. Even during the war has not India, in addition to paying the expenses of her forces, offered 150 crores of rupees for the war? Can it, in the face of these stern facts, be averred that India has contributed only 37½ crores of rupees.

HAMDAM, 1st October, 1918.

The Indian budget discussion.

6. The *Hamdam* (Lucknow) of the 1st October, 1918, referring to the Indian budget discussion in the House of Commons regrets that only one day was allotted to this important discussion and that was the day before Parliament adjourned. The House sat for six hours only, and most of this time was taken up by Mr. Bonar Law in reading his financial proposals.

UTSAH, 27th September, 1918.

The condition of India.

7. The *Utsah* (Orai) of the 27th September, 1918, publishes a poem in which the writer describes the wretched condition of Indians due to scarcity of cloth and food-stuffs, and remarks that India, which was once like heaven, has become a cemetery. The bureaucracy also is indulging in repressive methods and the demands of the people for rights which would put an end to such autocracy are being shelved.

II.—Military affairs.

LEADER, 4th October, 1918.

War aims and President Wilson.

8. The *Leader* (Allahabad) of the 4th October, 1918, in an article on President Wilson's speech says that it is difficult to find words to express its sense of profound admiration for the great undertaking on which he has embarked. From the beginning of the war India caught a vista of the issues now ennunciated and the demand of India for political emancipation has been in entire consonance with these issues. The acceptance by America of the issues will cause unpleasant searchings of heart among those who stand for power, privilege and vested interests and the Bengal Chamber of Commerce and the Indo-British Association should note the speech carefully.

MARYADA, August 1918.

The *Maryada* (Allahabad) for August 1918 (received on the 26th September), publishes a contributed article in which the writer says that it is clear that President Wilson has endeavoured to secure liberty to Ireland whether he is doing anything for India also is not certain. But President Wilson carefully sympathises with India only when he is sure that Indians are ready to make every possible constitutional effort to obtain their freedom.

Rigorous censorship makes it difficult for America to know what Indians are doing in their own country. Mr. Lloyd George has said that England is fighting for the liberty of the world and yet nothing is being done to make India free, though some changes in the system of administration are being proposed. Is one to infer from this that India is outside the world.

The paper of the same date referring to Mr. Lloyd George's speech in which he gave expression to Britain's aim in this war, to make the world a fit abode for every nation asks whether the Prime Minister's world includes Ireland and India.

9. The *Leader* (Allahabad) of the 3rd October, 1918, criticises the small number of commissions granted to Indians and says it is difficult to speak in terms of restraint of the wretchedly niggardly spirit shown towards Indian claims.

Commissions to Indians.

LEADER, 3rd October, 1918.

The *Indian Daily Telegraph* (Lucknow) of the 1st October, 1918, regrets to note the omission from the list of Army cadets for the training school at Indore of any representative of Oudh.

INDIAN DAILY TELEGRAPH, 1st October, 1918.

III.—Administration.

10. Referring to the appointment of an advisory committee for the cloth problem by the Calcutta municipality the *Oudh Akhbar* (Lucknow) of the 1st October, 1918, advises other Local Governments to follow the lead, as the cloth problem, owing to the approach of the winter season, is becoming more and more serious.

Economic distress and suggested remedies.

OUDH AKHBAR, 1st, 2nd and 3rd October, 1918.

Referring to the control of cloth by Government the *Oudh Akhbar* of the 2nd October, 1918, says that in order to lower the price of cloth Government should stop gambling in cloth and prohibit the hoarding of stocks by cloth dealers.

Referring to the establishment of grain shops by the Bombay municipality which has considerably minimised the difficulties of the poor the paper wonders why the different municipalities of these provinces have not as yet made similar arrangements to sell grain at a moderately cheap rate.

The *Oudh Akhbar* of the 3rd October in the course of a leader on high prices and political agitation regrets that Sir Gordon Fraser, chairman of the Madras Chamber of Commerce, stated before the recently appointed Madras High Prices Committee that political agitation had brought about such a condition of mind among the masses that they became inflamed whenever there was a rise of prices which affected them. This expression of opinion is not at all surprising as European traders want to derive commerical profit from India and they always try to belittle the worst sufferings of Indians in the eyes of Government. But what is really surprising is that Sir Alexander Cardew, a member of the High Prices Committee, has himself said that the recent riots were due to political agitation and that famine conditions did not prevail in the province and that recent riots have been engineered to annoy those traders who were suspected of profiteering by holding stocks. Though the Madras Government has taken practical steps to combat prices and the local municipalities have opened cheap rice shops, no effective measures seem to have been taken either in Madras or elsewhere to check profiteering.

The masses did not feel the effect of last year's political agitation and it is a serious blunder to attribute the excitement to political reasons. In accordance with the principles of economics the equal distribution of wealth is highly necessary for the preservation of public peace. The Government of India is being repeatedly asked to adopt the principle of protection in view of the internal situation. If its foreign relations do not permit of its adopting the principle of protection in regard to general trade Government should at least adopt this principle in regard to internal trade. Owing to free trade the wealth of India has during the last half century been either drained to foreign countries or accumulated at one centre and the masses have now become so poor that they cannot buy even the most elementary necessaries at a very high price.

The *Azad* (Cawnpore) of the 3rd October, 1918, emphasises the seriousness of the situation and asks for immediate and effective Government action.

AZAD, 3rd October, 1918.

Referring to the arrangements made by the Bengal Government to obtain supplies of cloth from the Bombay mills the *Oudh Akhbar* (Lucknow) of the 4th October, 1918, wonders why the United Provinces Government is still silent.

OUDH AKHBAR, 4th October, 1918.

In another article in the same issue the editor refers to the fixing of the price of jute by the Government of India at the request of the United States and says that when Government can fix the price of one thing to please a foreign country, it can fix the prices of other things also for the benefit of its own subjects.

The *Municipal Review* (Cawnpore) of the 1st October, 1918, says that suffering is now becoming intolerable and urges Government to start relief funds, fix prices, restrict exports and open cheap cloth and grain shops.

MUNICIPAL REVIEW, 1st October, 1918.

UTSAH, 27th September, 1918.

The *Utsah* (Orai) of the 27th September, 1918, says that almost the whole of India is on the verge of a severe famine and the condition of the people is becoming almost intolerable. In order to preserve the peace of the country it is necessary that the transport restrictions should be relaxed. Export of food-stuffs should be at once stopped and *takavi* distributed in areas where the crops have failed. The rich should be pressed to increase the pay of their servants. Food supplies for the war should, so far as possible, be imported from foreign countries. It is not at all proper that food-stuffs should be exported to foreign countries when Indians themselves are dying of starvation.

The scarcity of fodder also has become so serious that unless immediate steps are taken fifty per cent. of the cattle will possibly die.

RAHBAR, 1st October, 1918.

The *Rahbar* (Moradabad) of the 1st October, 1918, in a leading article discusses the various aspects of the present distress on account of the unprecedented rise in the prices of food-grains and cloth. It says that there is no scarcity of food-grains or cloth, but there is a scarcity of money. This is due to the destruction and ruin of our indigenous industries. We are dependent for necessaries of life on foreign trade. Under the cloak of the free trade policy of the Government, the raw products of India are exported to foreign countries in great abundance, and India has also to pay millions of money annually to a foreign Government. At present the Government has stopped the export of food-grains from the Punjab, with the result that grain is selling cheaper there than in other parts of the country. The Government should make uniform arrangements for every part and province of the country.

NASIR-UL-AKHBAR, 24th September, 1918.
HAMDAM, 2nd October, 1918.
MUKHBIR-I-ALAM, 1st October, 1918.

Besides the *Rahbar* the *Nasir-ul-Akhbar* (Jaunpur) of the 24th September, 1918 (received on the 2nd October), the *Hamdam* (Lucknow) of the 2nd October, 1918, the *Mukhbir-i-Alam* (Moradabad) of the 1st October, 1918, have similar articles and letters on the high prices of food-stuffs and cloth, and each of them draws the attention of the Government to this state of things, which, if allowed to continue longer, will soon produce undesirable consequences. The papers urge immediate action.

HAMDAM, 1st October, 1918.

The *Hamdam* (Lucknow) of the 1st October, 1918, in a leading article draws the attention of the Government to the growing distress caused by the rise in the prices of food-grains and cloth. It is strange that in spite of the disturbances which occurred in Madras and Bengal, the Government has not as yet realised the gravity of the situation. The last riot at Calcutta, though primarily due to religious excitement among the Muhammadans, soon degenerated into an economic riot in which the lower classes of Hindus soon joined the Muhammadans.

AL KHALIL, 24th September, 1918.

Al Khalil (Bijnor) of the 24th September, 1918 (received on the 30th September), says that the action of Government in making arrangements for lowering of prices only after looting has actually occurred will encourage among *badmashes* the belief that bloodshed and rioting are the only effective remedies for relief.

HINDUSTANI, 29th September, 1918.

The *Hindustani* (Lucknow) of the 29th September, 1918, regrets that in spite of the agitation in the provincial press Government has taken no action regarding high prices.

CAWNPORE SAMACHAR, 29th September, 1918.

The *Cawnpore Samachar* of the 29th September, 1918, says that the present famine, on account of the simultaneous rise in the prices of all the necessaries of life, threatens to prove a far more severe calamity than any other in the past. The price of food-stuffs has risen so high that the life of the poor classes is becoming almost intolerable. Will not the Government that has helped the bakers of England with 90 crores of rupees to enable them to sell cheap bread to the public extend that hand of mercy to its Indian subjects in this hour of distress?

GARHWALI, 28th September, 1918.
ANAND, 23rd September, 1918.
MUTTRA SAMACHAR, 26th September, 1918.

The *Garhwali* (Dehra Dun) of the 28th September, 1918, the *Anand* (Lucknow) of the 23rd September, 1918 (received on the 30th September), and the *Muttra Samachar* of the 26th September, 1918 (received on the 30th September), also write to a similar effect.

AL BASHIR, 24th September, 1918.

Al Bashir (Etawah) of the 24th September, 1918 (received on the 30th September), deplores the daily rise in the prices of food-stuffs. It is highly regrettable that as yet Government has taken no step to put a stop to the rise.

11. The *Medina* (Bijnor) of the 1st October, 1918, referring to allegations that all the Muslims of Katarpur (Saharanpur) were put to death during the last *Baqr-Id* riots and that some were burnt alive by setting fire to their houses, says that these incidents are spreading excitement among the Muslims of the neighbourhood and urges the punishment of the guilty and the speedy publication of an official *communiqué* to put a stop to rumours. Muslims must have learnt from the Shahabad riots and the recent sensational incidents at Katarpur that it has now become necessary for them to be prepared to defend their religion, honour, lives and property. All this has happened because of our negligence and inactivity and indifference to our religion. With God's grace there is still such vigour in our hearts and strength in our arms that if we do not prove ourselves neglectful and remain prepared beforehand, and if accursed people like those of Katarpur and Shahabad were to attack us, we would be able to give them such adequate chastisement and to mete out to them such exemplary punishment that they would never dare to repeat such acts in future. *Dasehra* is now approaching and it is possible that some wicked and accursed people may have hatched similar conspiracies. Muslims should therefore make arrangements for their defence from now so that they may not be taken unawares. Wherever Muslims are in a minority they should first try to arrange for their protection by informing Government and the district officials. Secondly, they themselves should also remain prepared. Those who witnessed the Shahabad riots say that wherever the Muslims were prepared their opponents, whose numbers were many times larger, found it difficult to attack them. The *Muharram* is drawing near. Muslims are accustomed to practise *lathi* play during this period. Now that such attacks are being made on Muslims for religious reasons and their religion, honour, lives and property are in danger it is the duty of Muslims, especially in places in which they are in a minority, to learn *lathi* and *patta* play. If one is a good *lathi* player even many men cannot make a dangerous attack on him. If we will be able to defend ourselves, our opponents will not dare attack us and Government also will be saved the trouble of quelling disturbances. Our religion, honour, life and property will then all be safe. If even after such clear warnings we still sit idle with folded hands like helpless people we would then be fit to be destroyed. Any community which of itself behaves like a cripple and cannot arrange for its own defence is fit to be annihilated under the laws of nature. The Prophet once said that a Muslim should not permit himself to be injured twice from the same quarter and if as laid down in this *Hadis*, Muslims do not prepare for their self-defence that would be derogatory to their dignity as true (religious) Muslims. Will not Muslims even now arrange for their self-defence or will they wait for further sufferings and devastations to rouse them from their torpor?

MEDINA, 1st October, 1918.

The Katarpur riot.

Al Bureed (Cawnpore) of the 4th October, 1918, says:—

AL BUREED, 4th October, 1918.

We have heard with deep regret that the Hindus of Katarpur meted out to the local Muslims such barbarous treatment on the occasion of the *Baqr-Id* that its parallel cannot be found in the records of the history of the present day. According to various versions the population of this village consisted of 25 or 30 or 60 poor Muhammadans and 500 or 700 Hindus. The Muhammadans of this village always used to sacrifice cows and the interference of the Hindus used to be prevented with the aid of the police. This year on the occasion of the *Baqr-Id* the Hindus put up a very strong opposition. Even then the Muhammadans somehow or other managed to perform the sacrifice. But in order to save their lives from the thousands of Hindus of Katarpur and its vicinity who had collected there they confined themselves in a house. The Hindus tried to break into the house but when they failed in this attempt they set the house on fire. It is said that when the Muslims, tormented by the fire, came out of the house the ruthless and tyrannical Hindus hurled them again into the same house and closed all exits. All the Muhammadans with their families were burnt within the house, so much so that even the wounded Muslims who had been entrusted to the doctor for treatment were snatched and thrown into the flames by these cruel Hindus. It is also reported that the sub-divisional magistrate and the police were present on the scene. But the sub-divisional magistrate, who is a Hindu, did not order firing. The consequence was that the police without the order to fire were powerless to resist the rioters.

All the reports are still unconfirmed hence we reserve detailed comments. If there is truth in these reports then certainly it is the worst excess of its kind.

In the face of these barbarous acts and tyrannies who can say that relations of the sister communities are amicable and that in future Hindu-Muslim unity can serve as a means for the advancement of the country.

MUSAFIR, 27th September, 1918.

The *Musafir* (Agra) of the 27th September, 1918, publishes its correspondent's version of the Katarpur affair which says about five hundred Muslims began robbing Hindus who were going to Katarpur for the Ghoghal fair and then invaded Katarpur itself as they had differences with the Hindus there regarding cow-sacrifice. There was a free fight and the village was burnt to ashes. The village is now deserted. On the 19th a Muslim blacksmith who was forging arms was arrested at Jwalapur. The Muslims want to make trouble in Jwalapur also but it is hoped it will be averted through the excellent management of the authorities. The Muslim police officials who always stood in the way of a compromise are responsible for all this bloodshed. The Hindus were even ready to give the Muslims four goats for sacrifice as well as one thousand rupees if they did not kill cows, but the sub-inspector of police, Jwalapur, who is a Muslim, said that the Hindus should give four goats and one thousand rupees not only this year but every year. As the Muslims had premeditated fighting they had removed their women and children to other villages. When the Muslims did not succeed in their object, they set fire to their houses and attacked the Hindus. The editor says that Jwalapur is the most famous and sacred place of the Hindus and when cow-sacrifice was never before done there this innovation must have been introduced by some bigoted Muslim police officer.

HAMDAM, 3rd October, 1918.

The *Hamdam* (Lucknow) of the 3rd October, 1918, has another leading article on the Katarpur incident. It says the horrible accounts of the Katarpur disturbance have greatly excited the Muhammadans of Rurki and Saharanpur. We have so far withheld the publication of letters which we have received from certain trustworthy Saharanpur correspondents. We regret the continued silence of the Government and the Associated Press correspondent. The horrors perpetrated at Katarpur reveal the most revolting aspect of human nature. The Hindu population of Katarpur numbers about seven hundred and there is only a sprinkling of Muhammadans, who lived there from time immemorial. More than once conflicts have occurred between Hindus and Muslims on the occasions of the *Baqr-Id*. But the Muhammadans continued to perform their religious rites of sacrifice freely. This year too the Muhammadans had obtained permission for performing sacrifice some days before *Id-uz-zuha*, from the District Magistrate, and, as a precautionary measure, nine Hindus and five Muhammadans were asked to sign an agreement between themselves. This settlement had satisfied the Muhammadans, but on the morning of *Id-uz-zuha* an unruly mob of Hindus was seen roaming round the village. Later messages state that the Hindus tried to stop the Muslims from performing *Id* prayers. However, after *Id* prayers, when they intended to perform *Id* sacrifice, the police stopped them, on the ground that the Hindu mob outnumbered them (the police) and they apprehended disturbance of the peace. They promised to inform the sub-divisional officer at Rurki of the gravity of the situation and assured them that, on the arrival of armed police, they would be allowed to perform sacrifice. The Muhammadans accordingly postponed sacrifice till the next day. On the morning of the next day the sub-divisional officer along with the tahsildar and a strong guard of armed police arrived on the scene. The Muhammadans were now asked to sacrifice goats instead of cows, and they were assured that the Hindus would pay Rs. 500 for the cows that were to be sacrificed. The Muhammadans refused to accept this settlement and urged that the agreement previously arrived at between Hindu and Muhammadan representatives should be enforced. The sub-divisional officer again tried to pacify the Muhammadans and it is said that he went so far as to overawe the Muhammadans by drawing their attention to the danger of inciting the militant Hindus. But when the Muhammadans definitely refused to abide by his decision (to abstain from performing their religious right of sacrifice), the sub-divisional officer then called representatives from the opposing parties, and the cows were given in charge of two Hindu *mahants*. Soon after the Hindus began to attack the Mubammadans and *lathis* were freely used. The Muhammadans resisted and, though outnumbered, they threw back the Hindu mob about forty or fifty yards. In the meantime they saw some Hindus setting

fire to their houses. Then followed the most horrible scenes, which we shudder to contemplate. We still hesitate to believe the horrible accounts supplied to us by our correspondents because if they prove to be true they will only show how religious passions carry even sensible men beyond the bounds of humanity, and make them silent spectators of barbarities and atrocities perpetrated not only upon men but upon women and children who were mercilessly burnt to death.

The most surprising aspect of the incident, according to our information, was the presence of sub-divisional officers, tahsildars and armed police on, or near, the scene of disturbance. It is said that they were all Hindu officials but as Government officials it was their duty to maintain order and peace at all costs. We fail to see why the armed police was not ordered to fire on the unruly mob while on other occasions, under similar but less threatening circumstances, the police have been ordered to fire.

The *Zul Qarnain* (Budaun) of the 28th September, 1918, reports, on the authority of its special correspondent at Saharanpur, that the Hindus of Katarpur and neighbouring villages attacked the Katarpur Muslims and were guilty of heart-rending acts of bloodshed and incendiarism.

ZUL QARNAIN, 28th September, 1918.

The Calcutta riots.

12. Commenting on the Calcutta riots *Al Bashir* (Etawah) of the 24th September, 1918 (received on the 30th September), regrets the incident and says that the Bengal Government is responsible for it. There are facts which go to show that the riots had not been premeditated by the Musalmans. For instance, they made no attack on the building of the *Indian Daily News*, to protest against whose action they intended to convene the meeting.

AL BASHIR, 24th September, 1918.

If the Bengal Government had published and distributed copies of the letter of apology sent by the *Indian Daily News* the provocation and excitement of the mob would have been calmed. It may also be asserted that the Marwari, whose *darwan* fired at the Muslim mob, really set the ball rolling and is principally responsible for the terrible events. How is it that the use of machine guns and the firing of guns was deemed justifiable on this occasion, while in the Shahabad and Arrah riots which continued for a fortnight no gun was fired.

The *Agra Akhbar* of the 28th September, 1918, regrets the extradition of some Muslim editors from Calcutta and the establishment of precensorship over the *Jamhur*, the *Millat*, the *Naqqash*, the *Mussalman* and the *Muhammadi* and says that by these measures the Bengal Government intends that correct news concerning the riots should not reach the Muslim community.

AGRA AKHBAR, 28th September, 1918.

Al Khalil (Bijnor) of the 24th September, 1918 (received on the 30th September), in voicing the Muslim standpoint regarding the Calcutta riots says that it was a grievons mistake on the part of the authorities to prohibit the Muslim mass meeting at the very last moment when feelings had already reached their highest pitch of excitement.

AL KHALIL 24th September, 1918.

The *Pratap* (Cawnpore) of the 30th September, 1918, says that though the responsibility for the Calcutta riots is being laid at the doors of the Bengal Government the Muhammadan leaders also cannot entirely escape blame. They know well how to excite the feelings of their followers but cannot control them. Since the Arrah riots, they have been patting on the back those Muslim papers that poured their venom on the Hindus and have remained unconcerned at the growth of violent feelings among the Muslim masses.

PRATAP, 30th September, 1918.

Educational affairs.

13. The *Leader* (Allahabad) of the 30th September, 1918, commends to the notice of the Local Government the action taken by the Government of Bengal in exempting from payment of college fees and of rents of hostels attached to Government colleges those students undergoing training in camp as members of the Indian Defence Force for the period of their training.

LEADER, 30th September, 1918.

The *Pratap* (Cawnpore) of the 30th September, 1918, publishes a contributed article in which the writer says that the present management of the Kshatriya High School is calculated to defeat the aims of its founder. The headmaster and the second master are Englishmen without any University degrees.

PRATAP, 30th September, 1918.

The headmaster's treatment of his students is unsatisfactory. Students applying for leave even for urgent business have their applications rejected and have to pay a fine of six annas a day.

Recently, when almost all the students of the school as well as the hostel servants fell ill of war fever, their applications for leave to go home were rejected and the names of about two hundred students who went home were struck off the register. It is estimated that Rs. 300 was realized in the shape of fines and admission fees.

RAHBAR, 1st October, 1918.

The *Rahbar* (Moradabad) of the 1st October, 1918, comparing the material and moral progress of Bengal with the North-West Frontier Province says that the population of Bengal is many times the population of the North-West Frontier Province, yet more crimes were committed during the last year in the North-West Frontier Province than in Bengal. This is largely due to the fact that educationally Bengal is far more advanced than the Frontier Province.

In a second note the *Rahbar* referring to the establishment at Simla of a separate school for those European and Anglo-Indian children who, on account of the dangers of the sea voyage, have been detained in India, sarcastically welcomes the announcement and strongly protests against the apathy and indifference of the Government in the matter of the education of Indian children.

MUNICIPAL REVIEW, 1st October, 1918.

Cawnpore municipal affairs.

14. Referring to the action of the Health Committee of the local municipality in taking prompt notice of the complaint of the Christ Church College regarding bad odours on the Mall Road the *Municipal Review* (Cawnpore) of the 1st October, 1918, enquires why similar attention is not paid to other *muhallas* where the same complaint exists. Is it because the Mall Road is used by officials and Europeans?

PRATAP, 30th September, 1918.

War Loan in Ballia.

15. The *Pratap* (Cawnpore) of the 30th September, 1918, publishes a letter from KSHITESHWAR SINGH of Bansdih, Ballia, who emphatically contradicts the complaints published in the *Pratap* of the 2nd September regarding the methods of realising war loan in that district.

PRATAP, 30th September, 1918

Champaran affairs.

16. The *Pratap* (Cawnpore) of the 30th September, 1918, says that Mr. Pir Muhammad Munis of Betia, Champaran, who on account of his co-operation with Mr. Gandhi had become objectionable to the planters, has been sentenced to six months' imprisonment and that other helpers of Mr. Gandhi are also being harassed.

UTSAH, 27th September, 1918.

A complaint from Jhansi.

17. The *Utsah* (Orai) of the 27th September, 1918, takes serious objection to the "improper and unpardonable" language used by the head of the Jhansi Canal Administration in his order to those overseers who declined to proceed to Mesopotamia and hopes that a question concerning this will be put in the Legislative Council.

UTSAH, 27th September, 1918.

The *Ramlila* in Jalaun.

18. The *Utsah* (Orai) of the 27th September, 1918, publishes a contributed article in which the writer says that it was due to the short-sightedness of the authorities that the *Ramlila* in Kunch could not be celebrated last year. The public of Kunch, he says, is greatly dissatisfied with Munshi Muhammad Jawad, Sub-Inspector of Police, and desires that he should be removed from that place at least during the *Dasehra*.

PRATAP, 30th September, 1918.

The *Dasehra* in Fatehpur.

19. The *Pratap* (Cawnpore) of the 30th September, 1918, states, on the authority of a letter from some respectable gentlemen of Krishnapur, Fatehpur, that the sub-inspector of police of that place is forcing the local Hindus to accept many changes in the terms of the compromise arrived at with the Muhammadans last year, which is likely to endanger the peaceful celebration of the *Dasehra* and *Muharram*.

IV.—SOCIAL AND RELIGIOUS AFFAIRS.

HAMDAM, 4th October, 1918.

Muslim affairs.

20. The *Hamdam* (Lucknow) of the 4th October, 1918, reproduces an excerpt from the *Amrita Bazar Patrika* in which it is urged that as the relations between Mr. Abdur Rauf and Mr. Muhammad Ali are strained the former should not be a member of the tribunal which will try the Ali brothers.

In the interests of the satisfaction of public opinion and justice the paper urges Government to include at least one more Indian Judge from the High Court of any other province in the tribunal and to give Mr. Muhammad Ali the fullest opportunity to put forward his legal defence.

HAMDAM, 28th and 29th September, 1918.

The *Hamdam* (Lucknow) of the 28th and 29th September, 1918, commenting on the appointment of a tribunal to enquire into the cases of Messrs. Muhammad Ali and Shaukat Ali expresses its satisfaction at this tardy response of the Government to the persistent demands of Muslims, who sincerely believe in the innocence of the two eminent brothers. The Muhammadans have continued to agitate and protest against the action of the Government but the latter has ungraciously ignored this reasonable demand. There was no mention of the activities of the two brothers in the report of the Rowlatt Sedition Committee.

The paper is at a loss to understand the reasons which led to the appointment of this tribunal. It objects to this tribunal, firstly, on the ground that the enquiry will be held secretly, and, secondly, the appointment of Mr. Justice Abdul Rauf who is not liked by the progressive section of the Muslim community and was an antagonist of Mr. Muhammad Ali in Aligarh College affairs.

The paper warns the Government that this enquiry will not satisfy the public any more than did the Rowlatt Committee's report.

HINDUSTANI, 29th September, 1918.

The *Hindustani* (Lucknow) of the 29th September, 1918, says that probably the enquiry into the case of the Ali brothers will be like that of the recent Bengal and United Provinces Advisory Committees though the word "tribunal" causes misgiving and raises the suspicion that there will be a regular trial under the Defence of India Act.

SHIA COLLEGE NEWS, 27th September, 1918.

The *Shia College News* (Lucknow) of the 27th September, 1918, publishes a letter from SAIYID HAMID HUSAIN RIZVI suggesting that influential Muslim leaders should request the Government to instruct postmen to show proper respect and deference in handling and distributing registered parcels containing the holy *Quran*.

IFADA, 30th September, 1918.

The *Ifada* (Agra) of the 30th September, 1918, publishes a series of contributed articles on the subject of Muslim leaders and followers covering over thirty pages. Most of the correspondents say that the Muslim public does not repose any confidence in its leaders because they are generally self-appointed, irresponsible, self-seeking, timid, irreligious, unreliable and unwise and have no sympathy with the masses.

ITTIHAD, 1st October, 1918.

The *Ittihad* (Amroha, Moradabad) of the 1st October, 1918, complains that Nawab Maulvi Mehdi Husain put five thousand rupees of the Shia orphanage funds in the war loan without consulting the community.

The general feeling of the community now is that Government should be asked to return this money and that five lakhs should instead be given from the Shia College fund which is lying idle.

AL BUREED, 4th October, 1918.

Al Bureed (Cawnpore) of the 4th October, 1918, has an article entitled "The end of Urdu Journalism in Bengal," in the course of which it says that the terrible Calcutta riot not only extinguished the lives of many a Muslim but brought about the end of the free Muslim papers of Bengal. Mr. Fazl-ul-Rahman, Saiyid Habib Shah, Mr. Abul Kasim and Qazi Abdul Ghaffar have been extradited and Mr. Zafir Husain *Kalami* has been interned. These harsh measures are such that their parallel cannot perhaps be found in any other civilised country.

The Hindu Marriage Bill.

NASIM, 30th September, 1918.

21. Commenting on Mr. Patel's Hindu Inter-caste Marriage Validating Bill the *Nasim* (Agra) of the 30th September, 1918, apprehends that if it were passed into law it would encourage the growth of half-caste. This Act will be a violation of Government's policy of neutrality towards religion. If the supporters of this resolution deem it necessary for the benefit of the Hindu community, let it be passed into law for their families only and not for the Hindu community as a whole.

Strike in a Calcutta mill.

OUDH AKHBAR, 4th October, 1918.

22. The *Oudh Akhbar* (Lucknow) of the 4th October, 1918, says that the workers in the Calcutta jute mills are not much to blame for striking for higher wages as prices are at present very high. The lack of sympathy shown by the mill-owners in insisting on their returning to work on the old wages is deplorable.

JAIN GAZETTE, 30th September, 1918.

Jain affairs.

23. Referring to the looting of the Jain temple of Colootola Street by the Muhammadans during the Calcutta riots Mr. Dulichand Parwar, writing in the *Jain Gazette* (Muttra) of the 30th September, 1918, regrets to note that Government has not yet taken any steps to find out the lost Jain images or secure compensation to the Jains for their losses. As the *Muharram* is approaching the writer appeals to Government to grant arms to the Jains or to guarantee the protection of their temples on this occasion.

The paper of the same date publishes a letter from Dulichand Parwar who deeply regrets to note that the Bihar Government, in spite of numerous telegrams and applications from the Jain community, has not yet reinstated the Jain images in their former places. The writer appeals to the entire Jain community to emphatically protest against this religious outrage so as to make it clear to Government that it is impossible for the Jains to put up with it.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

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I.—Politics.

ABHYUDAYA, 5th October, 1918.

The Reform Scheme.

1. The *Abhyudaya* (Allahabad) of the 5th October, 1918, dwells on the importance of the recommendations of the non-official committee of the Indian Legislative Council and looks upon them as essential to make the Montagu-Chelmsford scheme fully satisfactory to the people. It regards with satisfaction the committee's recommendation to introduce the principle of responsibility into the Government of India.

MARYADA. for August, 1918.

The *Maryada* (Allahabad) for August (received on the 26th September), continuing its comments on the Reform Scheme, says that all arguments against granting self-government to India which are based on its diversity of castes and creeds are inadmissible.

The argument of the authors that Government is more anxious for peace, order, and good governmant than Indians themselves excites one's laughter and anger alternately. Can English officials, who at least have only "interest in the 'sheep's' wool" and are anxious to keep the sheep under control so that they may be shorn easily, be more anxious for the good government of the country than Indians themselves who have every stake in it?

UTSAH, 4th October, 1918.

The *Utsah* (Cawnpore) of the 4th October, 1918 (received on the 8th October) says that a noticeable feature in the last session of the Indian Legislative Council was that members, official and non-official, seemed to be actuated by a spirit of partisanship forgetting their responsibility.

The paper criticises the remarks of the Viceroy that the Reform Scheme is based on the announcement of the 20th August and that it is impossible to swerve from it. The Indian public finds it difficult to understand how Indians can ever be bound to accept blindly the Secretary of State's announcement in Parliament. The only test that India can apply to any proposals is the principle of self-determination. As regards the proclamation itself Indians have had enough of proclamations. When English Viceroys have rendered the Queen's proclamation useless and called it an impossible attempt who can say that the announcement of the Secretary of State will be fully acted upon. If the scheme be made binding on us as coming from a high official of the Imperial Government then the announcements of Sir Michael O'Dwyer and Sir Reginald Craddock may be made equally binding on Indians.

LEADER, 12th October, 1918.

The *Leader* (Allahabad) of the 12th October, 1918, regards the nomination of Mr. Hailey, Chief Commissioner of Delhi as a member of one of the Reforms Committees as a greater mistake even than the nomination of two such noted reactionaries as Messrs. Thompson and Gillman. The failure to nominate a single leader of Moslem public life is a matter of deep regret.

PRATAP, 7th October, 1918.

The *Pratap* (Cawnpore) of the 7th October, 1918, notes with regret that the composition of the franchise and subjects committee, is not satisfactory; more liberal-minded Europeans than Mr. Gilman and Mr. Johnson should be appointed.

AL BASHIR, 1st October, 1918.

Al Bashir (Etawah) of the 1st October, 1918 (received on the 9th October, 1918) is chagrined at the appointment of only one Muhammadan against four Hindus, on the committees appointed under the Reform Scheme. Such blunders of Government have compelled the young Muslim party to change its old national policy and when these mistakes of Government cannot be tolerated by the older Musalmans then if the young Muslims step beyond their legitimate bounds, they are not to blame.

HAMDAM, 4th October, 1918.

The *Hamdam* (Lucknow) of the 4th October, 1918, commenting on the Viceroy's speech at the close of the last session of the Imperial Council says that it is gratifying to see that His Excellency has again referred to the loyalty of the Muhammadan community during the last four years of severe trials and tribulations. But the Muhammadans on the whole cannot be satisfied unless they are assured that their religious rights will not be interfered with. Last year's Shahabad riots and the recent disturbance at Katarpur have deeply stirred the Muslim community. Mere lip promises and assurances can not pacify the wounded feelings of the community. His Excellency assured the

Musalmans that they were to be given due representation on the Reform Committees but the list of members of committees, published recently, shows that Sahebzada Aftab Ahmad Khan is the solitary Muslim member of the two committees. His Excellency also expressed his views against separate communal representation but it is the only method by which Muslim interests can be safeguarded and peace and order maintained.

PRATAP, 7th October, 1918.

President Wilson's recent war speech.

2. The *Pratap* (Cawnpore) of the 7th October, 1918, says that President Wilson's recent speech on war aims will have a very great effect on the political situation of the world. The editor expresses the hope that England and France will also clearly state their aims. There is no doubt that the hopes of many an ambitious Englishman will be disappointed.

HAMDAM, 6th October, 1918.

The new Governors of Madras and Bomday.

3. The *Hamdam* (Lucknow) of the 6th October, 1918, welcomes the appointment of Captain George Lloyd as Governor of Bombay as he has personal experience of the Mussalmans of Turkey, Persia, Egypt, Morocco, and Mesopotamia. Though Lord Willingdon in his first years of office paid very little heed to Muslim representations, he has now fully studied Muslim interests. It would however have been better to have selected some other liberal statesman as Governor of Madras. It has to be remembered that Madras is the political headquarters of the learned and illustrious leader of India, (Mrs. Besant) and politically the Madras Presidency is much more advanced than any other province in India. Lord Pentland is not popular in Madras. His internment of Mrs. Besant and her two co-workers and the limitations placed on the liberty of students are incidents which will ever remain as sad recollections of his tenure of office.

AL BASHIR, 1st October, 1918.

Trial of the Ali Brothers.

4. The *Al Bashir* (Etawah) of the 1st October, 1918, (received on the 9th October, 1918) expresses surprise at the sudden appointment of a tribunal to try the case of Messrs. Muhammad Ali and Shaukat Ali, but contradicts those papers which urge that Syed Abdur Rauf, owing to his past differences with Mr. Muhammad Ali, will not deliver an impartial judgement.

RAHNUMAH, 4th October, 1918.

Referring to the appointment of a tribunal to try the case of Mr. Muhammad Ali the *Rahnuma* (Moradabad) of the 4th October, 1918 (received on the 8th October, 1918) is at a loss to understand the reasons for the sudden appointment of the tribunal, in view of the fact that Government had turned a deaf ear for three years to the agitation for a regular trial.

It is apprehended that the Ali Brothers will not be given an opportunity of making their defence before the tribunal through their legal advisers. If such be the case we must point out to Government that the findings of the tribunal will never satisfy the public, who will consider them as unconvincing as the conclusions of the Rowlatt Committee.

MASHRIQ, 3rd October, 1918.

The *Mashriq* (Gorakhpur) of the 3rd October, 1918 commenting on the appointment of a tribunal to which the cases of Mr. Muhammad Ali and Mr. Shaukat Ali have been referred, says that the status of this tribunal will be only that of an enquiry committee. The accused are not allowed to defend themselves personally or through their legal advisers though they are allowed to produce written statements. Such committees can only satisfy Government and as the people ask for the open trial of the internees, the Government ought to comply with their demand. As for the objection raised to the appointment of Syed Abdul Rauf to the proposed committee because the relations between him and the Ali Brothers are strained, we cannot support this criticism. We know Syed Abdul Rauf would not fail to differentiate between justice and a personal grudge.

LEADER, 11th October, 1918.

Repression in Burma and Bengal.

5. The *Leader* (Allahabad) of the 11th October, 1918, enquires why Dr. Mehta has been asked to leave Burma. He is loyal, if not a loyalist, and of course a patriot of his calibre would not be persona grata with the confirmed and possibly irreclaimable reactionary the present Lieutenant-Governor of Burma is known to be. In the face of such gratuitous acts of petty tyranny, need any one wonder that discontent deepens and passion and prejudice usurp the place of reason ?

UTSAH, 4th October, 1918.

The *Utsah* (Orai) of the 4th October, 1918 (received on the 8th October) says that there can be no peace until there is harmony between the rulers and the ruled. The Bengal Government still holds to its repressive policy and as a result almost all the Muslim papers have been suspended.

II.—Military affairs.

ABHYUDAYA, 5th October, 1918.

The Surrender of Bulgaria.

6. The *Abhyudaya* (Allahabad) of the 5th October, 1918, hails with joy the surrender of Bulgaria which has forever put an end to the German dreams of an Asiatic Empire. Now there remains no danger of the invasion of India by Germany. We hope that the victory of the Allies will prove the harbinger of the dawn of self-government in India.

PRATAP, 7th October, 1918.

The *Pratap* (Cawnpore) of the 7th October, 1918, says that the defection of Bulgaria has blocked Germany's way to the East and the collapse of Turkey is imminent. All this is for the good of the world, but it cannot at present be said that the weaker nations will be safe from subjection in the new era.

AL-KHALIL, 1st October, 1918.

The *Al-Khalil* (Bijnor) of the 1st October, 1918, says that it always sympathised with the oppressed Armenian Christians and published the accounts of Turkish torture and oppression, thereby offending and alienating the brave and civilised Turks but the perfidy and treachery shown by the Armenians at Baku towards the British expedition is without parallel.

HINDUSTANI, 6th October, 1918.

The Army Commission.

7. The *Hindustani* (Lucknow) of the 6th October, 1918, refers to the dilatory policy so far followed by the Government of India in the matter of the grant of commissions in the Army to Indians and regrets that even now that it has taken action it has acted in a niggardly fashion.

PRATAP, 7th October, 1918.

The *Pratap* (Cawnpore) of the 7th October, 1918, says that the small number of commissions granted to Indian Army officers and the fact that only forty-one candidates have been selected for training in the Indore Military School have seriously disappointed the hopes of Indians. Is it not strange that while hundreds of Queen Alexandra Military Nurses are given years of leave on full and half pay at India's expense, Indians are not given an adequate number of commissions for shedding their blood like water in foreign countries?

III.—Administration.

AL-KHALIL, 1st October, 1918.

The Katarpur riot.

8. *Al-Khalil* (Bijnor) of the 1st October, 1918, (received on the 5th October), referring to the Katarpur riot, says that a day before the *Baqr'Id* the Hindus, learning of the intentions of Muslims to perform cow-sacrifice, killed the Musalmans with *lathis* and spears and burnt them alive, with such cruelty that a parallel cannot be found in history. We have learnt that up to the 27th September the burnt corpses of 30 Muslim males, 10 females and 7 children (i.e. 47 in all) have been discovered.

It is reported that the crowd of Hindus which gathered from distant villages with this end in view numbered no less than 5,000 or 6,000. This cowardly Hindu multitude had selected this village for the reason that the Musalmans were in a minority in it and formed about one-eighth of the population and were in straitened circumstances. The Hindus tried hard to secure a Hindu Sub-Divisional Officer in place of M. Amir Husain and sent a memorial to Government.

In consideration of this fact about two months ago Government deputed Pandit Ganga Ram Shastri. who is an M.A. in Sanskrit and an Arya and the author of many religious books. The Tahsildar of Rurki was already a Hindu and the Secretary of the Jwalapur municipal board who is also a Hindu, was with Mr. Shastri on the spot.

M. Muhammad Yusuf, circle inspector and M. Masihullah, sub-inspector, had arrived on the spot.

(A letter which we have received says that both these police officers in the presence of the Tahsildar prevented to some extent the attack, but when Pandit Ganga Prasad Shastri arrived afterwards, he had some talk, at a distance, with the assailants and immediately after this the Hindus set fire to the houses.)

All reports are unanimous on the point that the massacre of Muslims began in the presence of the Pandit.

The Government officer who had been entrusted with the lives and property of its subjects was standing near witnessing the scene. Circle Inspector of Police M. Muhammad Yusuf requested him repeatedly to grant him permission to fire with a view to disperse the crowd but Mr. Shastri refused the appeal every time.

Contributors lay strong stress on the fact that the incident was the result of a pre-concerted continuous and well ordered plan which is ascribed to the Hindu leaders and the Gurukul people. But we consider it improper to attribute any such act to any respectable Hindu unless it is substantiated by evidence. Our standard for judging the sincerity of Hindus is to see how far they practically express their abhorrence. We are told that noted Hindus are proceeding from different quarters to Hardwar and a scheme for the collection of funds has been matured and the money thus gathered will be spent in offering bribes and making other efforts for the Hindus.

We have published the facts. If any of them be incorrect we can rectify them. For the time being we reserve our comment because it leads to the important question. Can the Muslims who are in a minority maintain their religious practices in India under British rule?

(a) If they can, then how?

(b) If they cannot, what should they do?

The *Al-Khalil* (Bijnor) of 1st October, 1918, publishes a letter from Aqil-ur Rahman Nadwi, with a brief editorial comment, in which the editor has expressed his readiness to correct any misstatement made by his correspondent. The correspondent writes:—

The Katarpur incidents are the result of a wide Hindu conspiracy, which revealed itself last year at Shahabad and this year at Katarpur. The Sub-Divisional Officer is a Hindu (who was transferred to this division, about a month ago on the active suggestion of the Hindus, in place of a Muhammadan officer). The Hindu Secretary of the municipal board was also present at the place of disturbance. The houses of Muhammadans were set on fire, and the inmates, including women and little childern, who tried to escape the burning flames, were forcibly thrown back into the fire. The Musalman Sub-Inspector of Police, who had come to the rescue of the victims, asked the permission of the Sub-Divisional Officer to open fire on the Hindus, but he was expressly prohibited by the Sub-Divisional Officer who, in the meantime, was calmly and nonchalantly witnessing this horrible scene, and joyfully listening to the cries and lamentations of the burning and prostrate Moslems. The merciless Hindu mob finished its work within three hours and then dispersed. It destroyed the entire Muslim population of the village so thoroughly that not even a single corpse remained to be buried. Two wounded Muhammadans who were rescued by the police, were afterwards forcibly taken away by their assailants, and instantly burnt. If ten or twenty men are to be arrested, and even if they are sentenced to varying terms of imprisonment, that cannot be a conpensation for seventy lives lost as victims of Hindu oppression. It was not an isolated case of Hindu bigotry and oppression, but such incidents are the outcome of a widespread Hindu conspiracy which is secretly supported and encouraged by those Hindu leaders who, now and then, wax-eloquent on Hindu Muslim unity. May God open the eyes of Muslims that they may see the tricks and subterranean diplomacy of the Hindu leaders. If this state of things continues, the Home Rulers will easily succeed in their preconceived plans of destroying the Mussalmans.

Unfortunately the *Hamdam* is now the only Moslem daily which can represent our grievances, but that journal has turned into a Home Rule organ.

Al Bashir (Etawah) of the 1st October, 1918 (received on the 9th October, 1918) notes with regret the Katarpur riot and inquires how long similar atrocities will continue to be perpetrated on Muhammadans on the occasion of the *Baqr'Id* festival.

AL BASHIR, 1st October, 1918.

The *Hamdam* (Lucknow) of the 5th October, 1918, refers to the fact that the official communiqué was published fully fifteen days after the Katarpur riot and deplores the omission from it of some highly important details which the

HAMDAM, 5th October, 1819.

Muslims are most anxiously awaiting. However, even the communiqé admits the loss of 23 Muslim lives, which reveals the terrible nature of this riot and the cruelty and barbarism of the Hindu rioters. Though the last *Gazette* announces the transfer of a European officer to Roorkee as Joint Magistrate and Sub-Divisional Officer we would like to know what notice has been taken of the attitude adopted by Pandit Ganga Prasad Shastri the late Sub-Divisional Officer who saw these brutal outrages being practised in his presence and showed in not ordering the police to fire grave neglect of his important duty of saving the lives of Muslims.

RAHNUMA, 4th October, 1918.

The *Rahnuma* (Moradabad) of the 4th October, 1918 (received on the 8th October) regrets that the Hindus perpetrated great atrocities on the Mussalmans of Katarpur during the last *Baqr'Id* festival.

It is regrettable that those Hindu Congress Leaders who deliver stirring speeches on Hindu-Muslim unity do not translate their speeches into practice.

AL WAQT, 3rd October. 1918.

Al Waqt (Bijnor) of the 3rd October, 1918 (received on the 8th October), publishes an account of the atrocities committed by the Hindus on the Musalmans of Katarpur and complains that the Sub-Divisional Magistrate who was present on the spot did not order firing to disperse the mob.

OUDH PUNCH, 4th October, 1918.

The *Oudh Punch* (Lucknow) of the 4th October, 1918, (received on the 8th October), publishes a cartoon in which Mr. Punch is represented as holding in his hands two hoofs of the *Baqr-Id* cow, while an envious Anglo-Indian is sitting on a leafless tree and looking towards the cow and Mr. Punch.

The letter press runs as follows :—

Mr. Punch :—

Well Miss Baqridan are you all right ?

Baqridan :—

Yes, Mr. Punch I am all right.

Anglo-Indian Editor (sarcastically) remarks :—

"Oh you are all right."

Were you safe at Katarpur even ?"

MASHRIQ, 3rd October, 1918.

The *Mashriq* (Gorakhpur) of the 3rd October, 1918, reproduces in full the accounts of the disturbance at Katarpur, with the following editorial comment :—

The tragic and heart rending accounts of the disturbance at Katarpur sent to the *Hamdam* by its correspondent leave no room for doubt that the very question of the existence of Muslim community is at stake. It is to be regretted that while Muslims were being burnt alive by the Hindus, the Sub-Divisional Officer was present at the place of occurrence but stood a silent spectator.

PREM, 2nd October. 1918.

The *Prem* (Brindaban Muttra) of October 2nd has the following :—

The *Bharat Mitra* writes that in Saharanpur Muhammadans made full preprations for a cow sacrifice. The Hindus, not only tried to disuade them but also agreed to give them cash and goats, yet no proper arrangements were made to stop this outrage on the part of Muhammadans, and trouble broke out and fighting ensued. Several Sadhus are reported to have been beaten and others burnt. The police sided with the Muhammadans. The Joint Magistrate also went against the Hindus.

MUSAFIR, 4th October, 1918.

The *Musafir* (Agra) of the 4th October, 1918 (received on the 8th October, 1918) has the following :—

"The *Musafir's* correspondent at Jwalapur reports that from the time of the deplorable *Baqr'Id* riots the Katarpur village has been denuded of Hindus. The *Muslims* have returned and occupied their houses in the village but the Hindus are not permitted to go back to their homes. Their property has been looted from their houses in their absence. Hence we respectfully appeal to our just Government on behalf of the poor and helpless Hindus of Katarpur to give attention to their condition. The present Sub-Inspector of Jwalapur Police Station should be immediately transferred.

UTSAH, 4th October, 1918.

9. The *Utsah* (Orai) of the 4th October, 1918 (received on the 8th October) says that neither the communiqué of the Bengal Government nor the words of the Viceroy in connection with the Calcutta riots, can afford any consolation to Indians. Though hundreds of lives have been lost, the incident is being treated as insignificant.

Calcutta riots.

10. The *Abhyudaya* (Allahabad) of the 5th October, 1918, criticises the Madras Government for attributing to political agitation the riots that were caused in the Madras Presidency by high prices. The Madras Government has given a complete proof of its incapacity and short-sightedness in dealing with the situation brought about by scarcity. One need not, however, wonder at this failure as the Mesopotamian muddle is a striking proof of the inefficiency of the Anglo-Indian bureaucracy.

ABHYUDAYA, 5th October, 1918

Madras riots.

11. The *Mashriq* (Gorakhpur) of the 3rd October, 1918, learns that a disturbance occurred at Jalalpur in Bijnor district and another disturbance is reported from Sita-Marhi (Bihar and Orissa) where thousands of Hindus assembled to attack the Muhammadans. The Police were forced to fire on the mob, which immediately dispersed: only two men were wounded. A third disturbance is reported from the village of Manohar Chhapra, district Muzaffarpur (Bihar and Orissa) where a conflict occurred between Hindus and Muhammadans. Two Muhammadans and one Hindu received slight injuries: further disturbance was averted because the Muhammadans sold the cow to a Hindu grocer.

MASHRIQ, 3rd October, 1918.

The *Bakr'Id*.

The editor commenting on these reports, asks how long the Muhammadans will calmly and patiently tolerate this high-handed action of the Hindus, and abstain from performing their religious rights and customs.

12. The *Hamdam* (Lucknow) of the 5th October, 1918, publishes an article by Mr. Muhammad Naim of Delhi in which he says that the movement for Hindu-Muslim unity is rapidly gaining ground in the country and urges both Hindus and Muslims to prove to scoffers that they can celebrate the *Dassehra* and *Muharram* amicably.

HAMDAM, 5th October 1918.

The *Dassehra Muharram* coincidence.

It is a pity that Hindus who themselves held out the olive branch have set back the hands of the clock by their atrocities in Shahabad and Katarpur. It is folly on the part of Hindus to interfere with the religious practices of Muslims and they must rest assured that Muslims are not going to abandon their religious observances for the sake of any unity. When cows are slaughtered for food on all days of the year why do Hindus object only to their sacrifice on the *Baqr'Id* day in the name of God.

The *Hamdam* (Lucknow) of the 9th October, 1918, publishes a letter from a correspondent who strongly protests against the action of the Collector of Jhansi in issuing extraordinary instructions that Muslims should abstain from beating drums before Hindu temples.

HAMDAM, 9th October, 1918.

Al-Khalil (Bijnor) of the 1st October, 1918 (received on the 5th October, 1918), has a contributed article in which the writer says that there is a Hindu Association named the Seva Samiti at Muttra for the protection of human beings and cows.

AL-KHALIL, 1st October, 1918.

Whatever may be its apparent aims and objects, it has been tyrannising over and threatening the Muslims.

On the *Baqr'Id* festival they intended to cause trouble in village Kosi (district Muttra) but thanks to the interference of officials the situation was saved.

The presence of a Muhammadan Tahsildar in Chhata tahsil in which Kosi is situated and the posting of a Musalman Sub-Inspector of police to Chata have been viewed with extreme dissatisfaction by the Seva Samiti, which has been trying by means of its large funds to get Hindu officers instead.

The *Leader* of the 12th October, 1918, regrets the decision which led the Hindus at Allahabad to decline to celebrate the Ramlila festival this year. The time table made by the District Magistrate is not equally fair to both communities; the District Magistrate works hard but success does not follow his efforts.

LEADER, 12th October, 1918.

13. The *Leader* of the 12th October, 1918, says that the Government communiqué published on 11th October regarding action to be taken in connection with high prices leads to the apprehension that more time may be consumed in enquiry and deliberation before definite action is taken and in view of the acute suffering prevailing it is to be hoped that relief will be prompt.

LEADER, 12th October, 1918.

High prices.

STRI DARPAN, for October.

The *Stri Darpan* (Allahabad) for October says that the food problem in India has become extremely serious. While other governments have done something to relieve the distress of the people, the United Provinces Government is still silent in this matter. In spite of the pitiable condition of India, Government officials are dreaming of its vast treasures and are loudly demanding from her more contributions towards the war.

ARYAMITRA. 3rd October, 1918,

The *Arya Mitra* (Agra) of 3rd October, 1918, says that the abnormal rise in the price of food-stuffs is causing unbearable suffering to the poor classes and regrets that government is silent. The paper appeals to government to take immediate steps to relieve the suffering of the people by fixing the price of food stuffs and by opening shops in towns and villages where the poor might get grain at fixed rates.

MATHURA, SAMACHAR, 3rd October, 1918.

The *Mathura Samachar* of 3rd October, 1918, and the *Bharat Jiwan* (Benares) of 30th September, (received on 5th October), also write in a similar strain.

BHARAT-BANDHU, 1st October, 1918.

War-loan in Aligarh.

14. The *Bharat Bandhu*, (Hathras) of 1st October, 1918, (received on the 5th October), says that there is an impression in the public mind of Aligarh that the recent withdrawal of arms-licenses from some gentlemen in the district is due to their not having subscribed to the war loan.

KSHATRIYA MITRA, 1st October, 1918.

The nomination of Deputy Collectors.

15. The *Kshatrya Mitra* (Benares) of the 1st October, 1918 (received on the 9th October), says that in view of the importance of the Kshatriya community, as regards population and education in these provinces, the selection of only four Kshatriya youths as Deputy Collectors out of 50 is not satisfactory.

RAJPUT, 30th September, 1918.

The *Rajput* (Agra) of the 30th September, 1918 (received on the 8th October), writes similarly.

INDIAN DAILY TELEGRAPH, 9th October, 1918.

Railways.

16. The *Indian Daily Telegraph* of the 9th October, 1918, says that there are many reasons why the Sitapur-Balamau railway line should not be dismantled and serious inconvenience caused to many people.

LEADER, 12th October, 1918.

Industrial development.

17. The *Leader* (Allahabad) of the 12th October, 1918, says that a lack of capacity and will has been shown by Government as well as by the people in the matter of industrial development. What has Government done to make an enduring impression on the economic condition of the country. It has no large, far-seeing constructive policy at all and what policy it has is only one of drift.

BHARAT-BANDHU, 1st October, 1918.

The importance of Hathras.

18. The *Bharatbandhu* (Hathras) of the 1st October, 1918 (received on the 5th October), says, that Hathras, from its importance desires to be constituted a separate district but if that be impossible for the present it would be of immense advantage for it to be made a separate sub-division.

ADVOCATE, 11th October, 1918.

An arrest at Muzaffarnagar.

19. The *Advocate* (Lucknow) of the 11th October publishes a letter from A. Ghazipuri, giving an account of his arrest at Muzaffarnagar. The article is headed—

"U. P. Government's treatment of a Home Ruler."

"Rastgo editor's penalty for war service."

IV.—Religious and social.

BRAHMAN SARVASNA. for July, 1918.

Criticism of Christianity.

20. The *Brahman Sarvasna* (Etawah) for July (received on 3rd October, 1918) has a contributed article in which the writer Sri Dayal Shambhoo Dayal, quotes from the Bible to show the ridiculousness of Christian teachings especially with reference to the Christian conception of God.

MUSAFIR, 4th October, 1918.

And objectionable article.

21. The *Musafir* (Agra) of the 4th October, 1918 (received on the 8th October), invites attention to an article entitled "The Muslim Press and Satyartha Prakasha" published in the organ of the Qadiani bishopric, the *Al Fazal*, dated the 28th September. This article says that while the *Indian Daily News* has only made

a vulgar reference to the tomb of the Prophet and has refrained from any attack on his person, the *Satyartha Prakash* has called the Prophet a juggling, dishonest, selfish, mischievous, untruthful, unreliable, seducing, murderous, shameless, lustful, incestuous, lecherous, adulterous and immoral person, and enquire of Muslims whether these attacks are less heartrending than those of the *Indian Daily News*.

It is for the Punjab Government to decide how inflammatory, provoking and mischievous the above article is, but we enquire of *Al Fazal* in the name of humanity whether it wants to foment riots similar to those of Calcutta. How did this colossal riot occur in Calcutta? The official report of the Bengal Government tell us that the mischievous writings of a few Urdu Muslim papers were alone responsible and the Bengal Government erred only in not caring to nip the mischief making of the Muslim papers in the bud.

A poem.

22. The *Pratap* (Cawnpore) of the 7th October, 1918, has a poem by Kharu on the worship of the motherland.

PRATAP, 7th October, 1918.

"Mother, thy children are ready to make the last offering in the great 'sacrifice' of life. All are now unanimously resolved. Cannot man remove thy distress and poverty to-day? The ideal before all eyes is "*Hindi, Hindu, Hindustan.*" With compassionate eyes, O Mother once place thy blessing hand on this our down-trodden head for we are going to sacrifice ourselves today."

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 12th October, 1918.

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For the week ending 19th October, 1918.

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I.—Politics.

BIJNOR PUNCH, 8th October, 1918.

Reform Scheme.

1. The *Bijnor Punch* of the 8th October, 1918, publishes an article by one "Sheikh Chabutara" in which he condemns the Congress-League coalition and attributes to it the ignoring of Muslim claims in the Reform Scheme. He describes an imaginary conversation between some cows and goats in which one of the cows is made to say as follows:—

Our patient (suffering) has borne (bitter) fruit for Muslims who were always ready to annihilate us. May the house of the tyrant be ruined! After all, the knife of the Reform Scheme has cut the throat of this community. This alone can be the result of tormenting us, tongueless beings. When the Muslims will not possess the right of separate representation then our kind Hindu brethren will surely help us. Failing this, we will ourselves enter the Council chamber and kill with our horns any Muslims who dare to go against our interests.

The goats bewail their helplessness as they have no supporters.

ZUL QARNAIN, 8th October, 1918.

Referring to the resolution of the Muslim Defence Association urging Government to appoint three Muslim members on the committees under the Reform Scheme, the *Zul Qarnain* (Budaun) of the 8th October, 1918, appeals to Government to give favourable consideration to the resolution.

HAMDAM, 12th October, 1918.

The *Hamdam* (Lucknow) of the 12th October, 1918, thinks that the committees will begin their work from the middle of November, 1918, hence it behoves all independent public bodies to bestir themselves afresh and formulate schemes based on a broad franchise. The "reserved subjects" should be as few as possible. The Congress and Muslim League should begin work as early as possible, in order that the proposed committees may have all available information at their disposal before they begin their work.

LEADER, 18th October, 1918.

The *Leader* (Allahabad) of the 18th October, 1918 publishes a leading article on the Reforms Committees, of which the following extract may be taken as a summary:—

"As things are, we have been given a committee (on the Division of Functions) of which the chairman is a stranger whose fame has not travelled to India; two of the three official members have a record which does not secure for them the public confidence and the Muhammadan member is not in British India and not accepted as an exponent of Muslim opinion. Officials predominate over non-officials and Englishmen over Indians."

As regards the terms of reference of this committee the writer objects to the suggestion that the Central Government or the Governor in Council should have any power in respect of the transferred subjects. It is an inadmissible proposition that the Executive Council should have any control over the ministers administering the transferred departments.

As regards the franchise committee some one, say Saiyid Hasan Imam, should have been given a seat as representing the views that recently found expression at the recent special sessions of the Congress and Muslim League.

AL BASHIR, 8th and 15th October, 1918.

Al Bashir (Etawah) of the 8th and 15th October, 1918 (received on the 18th October) supports the resolution of the Muslim Defence Association that there should be four Muslim members on the committees under the Reform Scheme.

It says that M. Rahim Bakhsh has limited experience in politics, hence it is very necessary that the Hon'ble Saiyid Wazir Hasan and Mian Muhammad Shafi, who are connected with two different Muslim associations, should be taken on the committees.

Until two more educated Muslims are added to the committees, the grievance of the Muslims cannot be said to be redressed.

UTSAH, 11th October, 1918.

The *Utsah* (Orai) of the 11th October, 1918 (received on the 18th October) says that Mr. Surendra Nath Banerji and his party have been rewarded for their support of the Reform Scheme by being appointed to the Reform Commitees and it is because the Hon'ble Pandit Madan Mohan Malaviya sided with the popular cause that he has been totally ignored in this connection. The editor condemns the perversity of Sir E. Wacha and his group in holding the "moderate conference" when there has been no difference of principles between the Nationalists and the Moderates and urges the moderate rank and file not to allow justice and

truth to be murdered in the conference and to insist on getting some power in the Government of India.

The *Hindustani* (Lucknow) of the 13th October, 1918, referring to the appointment of Mr. Hailey as a member of the Reform Committees regrets that most of the official members are considered obstinate and hot-headed by the people and have followed a repressive policy towards the public.

HINDUSTANI, 13th October, 1918.

2. The *Bharatbandhu* (Hathras) of the 8th October, 1918 (received on the 12th October), calls the session of the Aligarh Provincial Conference a great success and supports the several resolutions passed at it. The presidential address, it says, was what might be expected from a true patriot and Nationalist like Munshi Ishwar Saran.

The Aligarh Provincial Conference.

BHARAT-BANDHU, 8th October, 1918.

The *Hamdam* (Lucknow) of the 11th October, 1918, commenting on the presidential address of Munshi Ishwar Saran at the Aligarh Conference remarks that the address was learned and comprehensive. It was most appropriately suited to the present occasion.

HAMDAM, 11th October, 1918.

The paper agrees with the views of the learned president about the Reform Scheme, and his advice to Indians that they should act cautiously and wisely in demanding substantial modifications and improvements in the Reform Scheme.

3. The *Oudh Akhbar* (Lucknow) of the 13th October, 1918, says that though Mr. Shastri signally failed in his tour of conversion through the Punjab as this province, along with the rest of the country does not agree with the views of a few moderate leaders, it is a matter for gratification that he was everywhere given a hearty welcome in view of his past services.

The Hon'ble Mr. Shastri's tour in the Punjab.

OUDH AKHBAR, 13th October, 1918.

We hope Mr. Shastri will take to heart Amritsar's appeal for a United Congress, as a split would be an irreparable blunder, and Mr. Shastri whose ability and patriotism are undoubted, can restrain his party from taking a false step.

Mr. Chintamani has started a similar campaign in these provinces and is representing to people that any criticism of the scheme will lead to its being wrecked by the Sydenhamites. We however would ask why the scheme has been published if not for criticism and why its flaws should not be removed ?

4. The *Hamdam* (Lucknow) of the 13th October, 1918, regrets that no Indian Deputy Superintendents of Police have been appointed Superintendents of Police in the Bombay Presidency, while a Eurasian and an Irishman have been so promoted and a European overseer has been appointed Superintending Engineer in the Central Provinces over the heads of his Indian seniors.

Indians in the Public Services.

HAMDAM, 13th October, 1918.

It is a pity that the bureaucracy sets such an undesirable example even when the Reform Scheme is being considered.

5. Referring to the huge sum of money spent on the Public Services Commission, the *Hamdam* (Lucknow) of the 13th October, 1918, says that it has done little good to Indians inasmuch as its report shows that Indians cannot be fully trusted to carry on the administration. It is highly disappointing that after an expenditure of 6 lakhs the Commission decided to agree with the opinions held by the bureaucracy.

The Public Services Commission.

HAMDAM, 13th October, 1918.

6. The *Oudh Akhbar* (Lucknow) of the 13th October, 1918, says that the *Pioneer* expresses concern regarding the Excess Profits Taxation Bill, probably because it affects big European merchants and millowners, who have earned untold wealth during the War. In England this tax amounts to 80 per cent., still people bear it cheerfully, but the European merchants of India who are bursting with wealth do not relish it.

The Excess Profits Taxation Bill.

OUDH AKHBAR, 13th October, 1918.

7. The *Rahbar* (Moradabad) of the 8th October, 1918, commenting on the appointment of the committee to consider what modifications are required in the Arms Act, remarks that Government does not trust the loyalty of Indians, and hence it has disarmed the whole population. The composition of the proposed committee is in itself a proof positive that our Government does not trust Indians. There are thirteen official and European members of the committee, while there are only

The Arms Act Committee.

RAHBAR. 8th October, 1918.

seven non-official Indian members. How can we hope that the recommendations of this committee will be favourable to our countrymen?

HINDUSTANI, 13th October, 1918.

Externment of Mr. Mehta.

8. The *Hindustani* (Lucknow) of the 13th October, 1918, says that, like Mr. Hailey, Chief Commissioner of Delhi, Sir Reginald Craddock has, since his assumption of the reins of administration in Burma, to some extent lost his senses. One day he prohibits the entry of some paper into his province and the next day he externs respectable gentlemen. It passes comprehension why Mr. Mehta has been banished. Mr. Mehta is a most respected and well-known leader and is president of the Provincial Congress Committee, still he was externed while confined to bed with a carbuncle.

Did Nadirshahi differ from this?

LEADER, 18th October, 1918.

The tone of the Advocate.

9. The *Leader* (Allahabad) of the 18th October, 1918, publishes a letter from Ishwari Prasad, proprietor of the *Advocate* (Lucknow), which seeks to refute criticisms of the tone of the *Advocate* contained in a letter from Pandit Manohar Nath Sapru which was published in the *Leader* of the 5th October.

The writer says that the *Advocate's* recent criticisms of the Hon'ble Dr. Sapru and the Hon'ble Mr. Chintamani stand the test of comparison with English party political literature and are nothing in comparison with the vehement language of Pandit Bishan Narayan Dhar.

The Editor of the *Leader* notes that everyone who could appreciate Pandit Bishan Narayan Dhar's fine writings will resent the latter comparison; he has excised passages of a grossly personal character from Ishwari Prasad's letter.

UTSAH, 11th October, 1918.

Nationalist poems.

10. The *Utsah* (Orai) of the 11th October 1918 (received on the 18th October), publishes a poem by Beni Madhava Tiwari in the form of a *tesu* (a popular song of the season), in which the usual Nationalist demands are made. The people are asked to be self-reliant and followers of Swadeshi.

ARYA SAMACHAR. for September, 1918.

The *Arya Samachar* (Meerut) for September, 1918 (received on the 10th October, 1918), publishes a poem by Pandit Piarey Lal Sharma, M.A., LL.B., Meerut, in which he urges people to advance and not to lag behind. Our present downfall gives evidence of our past glory and the fetters on our feet are tokens of our lost liberty. At one place the world is ruined, at another the jail is populated. That is a picture of thy oppression and this one of my fidelity. The sky will go under the earth and the earth will be above the head. My effective sighs will ruin the tyrants. In the skies the stars are silent. On this earth only my fate is silent. Neither we nor they will remain but only their wrath, tyranny, and oppression and our loyalty will remain. How could the longing for freedom be lessened during imprisonment? What remedy can there be for such pain as is eagerly sought?

UTSAH, 11th October, 1918.

The *Utsah* (Orai) of the 11th October, 1918 (received on the 18th October), publishes a poem in praise of the goddess Durga:—

O mother, take the sword in (thy) hand for the protection of thy honour.
O thou, the form of energy, spread power and glory in the world.

Assuming the form of *Chamunda* (one of the forms of the said goddess) once again shed the blood of demons. The sound of arms may resound throughout the world. From thy three eyes produce fire to burn the sinful demons. Give India power to rise up mighty.

II.—Military affairs.

BIJNOR PUNCH, 8th October, 1918.

The War.

11. The *Bijnor Punch* of the 8th October, 1918, has a poem entitled "The Drum of the Allies' Victory," in which the following lines occur:—

Beat the drum of victory in all directions lest the flying (enemy) should (make a stand to) clear his throat. (The suggestion is that the mere clearing of the throat by the enemy may terrify the Allies.)

MEDINA, 9th October, 1918.

The *Medina* (Bijnor) of the 9th October, 1918, commenting on the Bulgarian surrender, while expressing satisfaction says that some English and Anglo-Indian journals opine that Bulgaria is so completely under German

control, that it will not be an easy task for the Allies to occupy the whole of Bulgaria, because that would mean the severance of relations between the Central Powers and the eventual capitulation of Turkey.

The paper goes on to say that though British victories in Palestine must affect Turkish military plans in Asia Minor, and along with the Allies' victories in the Balkans, make the Turks uneasy in Persia, the experts are of opinion that this will only necessitate the early evacuation of Northern Mesopotamia by the Turks. These victories will not affect the great Turkish force concentrated in the Caucasus. It is our earnest desire that, taking advantage of Bulgaria's surrender, the Turks would see their way to entering into peace negotiations with the British Government. The Muslims of India never favoured the participation of Turkey in the war, and they tried their utmost to dissuade Turkish statesmen from taking the unwise course which they took under the sinister influence of selfish and deceitful Germans.

The *Sahifa* (Bijnor) of the 12th October, 1918 has a similar article. SAHIFA, 12th October, 1918.

The *Hamdam* (Lucknow) of the 10th October, 1918, referring to the capitulation of Bulgaria, thinks that what Bulgaria has done she has done with, the secret approval of her Austrian and German Allies. This is a premeditated plan of Germany, and is a part of the German peace offensive which was secretly planned in Berlin. Through the surrender of Bulgaria, Germany indirectly wants to force the hands of the Allies to an early and premature peace. HAMDAM, 10th October, 1918

The *Pratap* (Cawnpore) of the 14th October, 1918, says that Germany has made the peace offer to save herself from complete ruin. Her offer seems to be sincere and should be given due consideration. The Allied press in France and England comments on the offer in a tone hostile to peace, but it is satisfactory that no responsible statesman has so far made any similar preposterous comments. For the good of humanity it is desirable that matters should not be pushed too far. If the League of Nations is to come into existence, the principle on which it is to be founded should not be ignored at the very outset. There is no need to crush a fallen foe. PRATAP, 14th October, 1918.

The *Rahnuma* (Moradabad) of the 11th October, 1918, discussing the last week's war news says that though Germany may send the Black Sea fleet and her troops from Odessa and Roumania to the aid of Turkey, when Constantinople and the Dardanelles are threatened from the rear, still the position of Turkey is critical. The news regarding peace with Bulgaria is conflicting as is shown by the reported arrival of Austro-German troops in Sofia. The enemy is engaged in the military occupation of Bulgaria and the Berlin-Bokhara road is safe. RAHNUMA, 11th October, 1918.

The British expeditions sent to Baku and to the Caspian Sea through North-West Persia and Baluchistan and the Persian-Afghan frontier unfortunately failed *(sic)* owing to the treachery of the Russians and Armenians. Though English papers are attaching great importance to the capture of Damascus, this place is not as important militarily as it is historically, as the Turkish base is at Aleppo.

The turn which peace negotiations are now taking indicates that the Allies will welcome an honourable peace and the world will be relieved of the sufferings of war. May God will it so.

The Army.

12. The *Bijnor Punch* of the 8th October, 1918, published a poem in which the writer ridicules the swaggering airs put on by low-caste *(Chamar)* Indian recruits. The poet says that these *Chamar* recruits think themselves superior in bravery to the Germans and Turks. They who used to get husks and bran at house now get *ghi*, rice, and gram in their rations, why then should not their (martial) ardour be kept up? BIJNOR PUNCH, 8th October, 1918.

Referring to the recruiting figures of the different Indian communities during the last four years the *Oudh Akhbar* (Lucknow) of the 12th October, 1918, expresses surprise that the Anglo-Indians who paraded their political importance with such a flourish of trumpets and the Bengalis who made such a fuss over the formation of their regiments have made no noteworthy contribution to the army. OUDH AKHBAR, 12th October, 1918.

GARHWALI, 12th October, 1918.

The *Garhwali* (Dehra Dun) of the 12th October, 1918 (received on the 18th October) does not wholly agree with the Commander-in-Chief's statement in reply to Mr. Sharma's question in the Imperial Legislative Council regarding the Jhelum incident. The editor does not want to discuss the matter for the present, but will publish letters on the subject, if necessary, after the war. He appeals to Government to pardon the recruits in jail and allow them to proceed to the Front.

III.—Administration.

TOHFA-I-HIND, 4th October, 1918.

13. The *Tohfa-i-hind* (Bijnor) of the 4th October, 1918 (received on the 8th October) in a leading article, draws the attention of the Government towards the growing distress caused by the rise in prices. Immediate relief work only can avert the threatened danger to peace and order.

Economic distress and suggested remedies.

BHARAT JIWAN, 7th October, 1918.

The *Bharat Jiwan* (Benares) of the 7th October, 1918 (received on the 14th October) urges the Government of India to follow the example of the Home Government which fixed the price of bread and made good the loss sustained by bakers.

MATHURA SAMACHAR, 8th October, 1918.

The *Mathura Samachar* of the 10th October, 1918 (received on the 14th October) asks Government to take effective measures promptly.

AGRA AKHBAR, 7th October, 1918.

The *Agra Akhbar* of the 7th October, 1918 (received on the 14th October) says that this is the first occasion in the history of British rule that no one cares though people are dying of economic distress. Every sort of grain is too dear for the poor and starvation is adding to the number of deaths from epidemics.

As far as we know, there is unrestricted export of grain from India and that is why the price of grain is continually rising. We wonder why Government is delaying the stoppage of export of grain. Deaths are occurring from starvation. thefts and dacoities and looting are taking place, the tranquillity of the country has been disturbed, and it only remains for the day of judgment to arrive. If the present (confusion) continues that also will come shortly. These sufferings are absolutely intolerable. Silence on the part of Government is no longer advisable.

If silence is adopted for two or four months more we will show how far our presentiments were true. But God forbid that this should happen.

BIJNOR PUNCH, 8th October, 1918.

The *Bijnor Punch* of the 8th October, 1918, has a number of articles on high prices in which complaints are made that the rains have failed, *banias* have cornered the grain market, famine is staring people in the face and even middle-class men are starving. Government is indifferent and thinks that high prices will help recruiting. The officials believe that if the people starve they will not prove turbulent.

In an article on the high price of cotton, the writer says that the poor will have to go naked this year. In winter (the alternatives are) a blanket or a bed-fellow. The first is out of the question, and the second can fight cold for an hour or two and cannot counteract it for the whole night. Again, everyone is not fortunate enough to have a bed-fellow. What will widows, widowers, old persons, and children do and by the side of whom will they repose?

In the same issue there is a cartoon in which a demoness styled "The Mother of Famine" is represented as brandishing her battle-axe and sword at a vulture named "Our Satisfaction."

ZUL QARNAIN, 8th October, 1918.

Referring to the order of the Collector of Allahabad fixing the price of kerosene oil the *Zul Qarnain* (Budaun) of the 8th October, 1918, appeals to the Collectors of other districts to follow his lead.

RAHBAR, 8th October, 1918.

The *Rahbar* (Moradabad) of the 8th October, 1918, in a leading article, says that relief work should be entrusted to public-spirited citizens under the immediate control of Government officials.

The journal does not doubt the sincerity and honesty of officials, but it holds that the work would be carried on more smoothly through public leaders. Those public-spirited gentlemen who take a deep and genuine interest in the welfare and prosperity of their countrymen and, generously and independently of the Government, help their poor and destitute brethren will, we hope,

gladly respond to the call of duty. True they do not like to suffer official browbeating and incur their displeasure in ordinary times, but the present situation demands some sacrifice on their part and let us hope they will not fail to come to the help of their poor countrymen.

In the course of the same article, the paper remarks that the British Government is strong enough to exact full services from its subjects. For instance, during the present world-wide war, from the poorest peasant to the greatest prince, everyone has had to supply men and money for the prosecution of the war, though the Government in its place, on the occasion of the scarcity of salt which occurred last year, could not make proper arrangements to alleviate the suffering of the people, in spite of the fact that salt is a Government monopoly. However, we make no comment on the policy of the Government.

The *Zul Qarnain* (Budaun) of the 8th October, 1918, says that the poor are dying of starvation and urges the grant of *taqavi* for seed purchases and the opening of cheap grain shops.

ZUL QARNAIN, 8th October, 1918.

The *Hindustani* (Lucknow) of the 10th October, 1918, referring to the recent restrictions regarding the export of wheat, enquires if a considerable quantity of that commodity is not going to Mesopotamia and if any steps have been taken to make grain-dealers disgorge their huge stocks.

HINDUSTANI, 10th October, 1918.

The *Oudh Akhbar* (Lucknow) of the 10th October, 1918, while expressing satisfaction at the prohibition of the export of Indian wheat to any foreign country except Mesopotamia, says that it would have been better if the export of all food grains had been totally prohibited as prices have already reached a high pitch and the prospects of the coming harvest are gloomy.

OUDH AKHBAR, 10th October, 1918.

The *Hamdam* (Lucknow) in its issues of the 10th October, and 12th October, 1918, commenting on the appointment of a sub-committee of the Lucknow Municipality in connection with the rise of prices, says that municipalities are generally short of funds and hence they cannot open cheap grain shops on their own account, unless they receive financial aid from the Local Government.

HAMDAM, 10th October, 1918.

The paper remarks that the proposed cheap grain shops should not be reserved for poor people but should be open to all especially to respectable persons, who experience great difficulty in maintaining their position and self-respect in the face of the growing rise in the prices of necessaries of life. There has been general uneasiness among the middle classes lest the measures adopted by the Local Government and municipal boards should be confined to the relief of the poor classes.

The *Hamdam* welcomes the proposed action of the Government under the Defence of India Act to ascertain the quantity of grain stored by the *banias* and to open cheap grain shops. The paper urges that the growing seriousness of the situation demands immediate action on the part of the Government, and suggests that the work can be smoothly done through municipal and district boards, provided they are substantially helped with funds.

The *Utsah* (Orai) of the 11th October, 1918 (received on the 18th October) publishes a poem, in which the writer paints a piteous picture of the distress caused by the scarcity of cloth and food-grains. "There is now no *Ramrajya* (the ideal *raj* of Ram when everybody was happy and contented). Now fates appears to be against India exclusively. There is the poison of disunion in the country. To whom is mother India to show her tears? O Lord, why are you angry with one whom you always espoused? Do you want to sweep India out of existence? May you re-appear and achieve victory so that there may be end of the misery and troubles which are the enemies (of the country)!

UTSAH, 11th October, 1918.

The *Hamdam* (Lucknow) of the 13th October, 1918, appeals to Government to give practical shape to the resolution of the Imperial Council as regards the control of cloth, in view of the approaching winter season.

HAMDAM, 13th October, 1918.

14. Referring to the Katarpur riot the *Sahifa* (Bijnor) of the 5th October, 1918 (received on the 10th October), says that it is very disgraceful on the part of that community which is filled with pride of its wealth and power to try forcibly to stop the religious rites of another community. It goes without saying that such action shows that it is not only ignorant of politics, but it desires to obliterate the religious

The Katarpur riot.

SAHIFA, 5th October, 1918.

neutrality of Government. It also gives an opportunity to civilized nations to point out that India has not as yet emerged out of barbarism and that it will take years for India to extricate herself from the strong claws of the British Government. Let the educated Hindus, who deliver stirring speeches on Hindu-Muslim unity, feel ashamed of the terrible incident.

AGRA AKHBAR, 7th October, 1918.

The *Agra Akhbar* of the 7th October, 1918 (received on the 14th October) publishes an article by "*Shaukat Husain of Meerut*" in which he recapitulates in stirring language the *Medina* and *Al Khalil* version of the Katarpur riot and regrets that Muslims had not yet forgotten the atrocities committed in Shahabad by this community (Hindus) when the Katarpur incident followed close upon the heels of the Calcutta riot. No one, Muslim or non-Muslim, can fail to express horror and disgust at the cruel and brutal actions of the barbarous Hindus. No sect can tolerate such outrages on women and children except these unfeeling people. Their high-handedness and fanaticism cast such a terrible influence over them that they did not hesitate to shed human blood. The Katarpur incident has fanned the fire of Muslim revenge and Muslim anger is at white heat and is extremely anxious to punish these ravenous beasts. We however calm this feeling by pointing out that the British Government will deal justly with Muslims and they can safely leave retribution in its hands.

Alas! Muslim brothers, we have become so degraded and negligent that a limited community dares to pose as our equal and is prepared to oppress us.

In another article in the same issue the editor regrets that during this year's *Baqr-Id* also, the Hindus gave evidence of their shortsightedness and fearlessness of God. After giving the *Hamdam's* version of the Katarpur riot he deplores the callous indifference of the Hindu Sub-Divisional Officer while the Muslims were being burnt to death. Are not the Congress resolutions in favour of Hindu-Muslim unity fit to be consigned to the wastepaper-basket? If there is now no room for Muslims in India Government should permit them to leave the country and allow them to populate a separate country of their own apart from this land of force.

If this cannot be done, Government should mete out justice to Muslims.

ZUL QARNAIN, 8th October, 1918.

The *Zul Qarnain* (Budaun) of the 8th October, 1918, publishes an article by Aqil-ur Rahman, in which the writer, giving a detailed account of the Katarpur riot, reports that the Musalmans to their utter surprise were prevented by the Hindus from saying their *Baqr-'Id* prayers even. When at the call of the Sub-Inspector of Police, the Sub-Divisional Officer, in the company of the Tahsildar, the Municipal Secretary (Hardwar) and the Qurq Amin Hindus arrived on the spot, he (the Sub-Divisional Officer) addressed the Muslims thus:—

Do not perform cow-sacrifice. If you sacrifice goats, the Hindus will supply them and will give Rs. 500 in addition! But this offer was rejected by the Muhammadans. Thereupon the Sub-Divisional Officer said, "If you will not accept the offer, the Hindus will kill you and set your houses on fire."

When the Musalmans still continued their persistence, the Sub-Divisional Officer told them that he would call representatives, whose decisions will be binding on both the communities. This proposal was accepted by the Muslims. Then the Sub-Divisional Officer entrusted four or five cows of the Muslims to a *Mahant* and retired to a *chaupal*, where two or three hundred Hindus had gathered and God knows what he did there.

After a short while, there arose an uproar that the Muhammadans were snatching the cows away. Then again there was a cry of "Jai Kar" (victory), and this led to the horrible riot, in course of which men, women, and children were brutally burnt in flames.

The Muhammadan Sub-Inspector of Police appealed to the Sub-Divisional Officer many a time to order him to fire, but his appeals were repeatedly refused.

After the cruel Hindus had perpetrated these horrible deeds, they proceeded towards the garden, where the Sub-Divisional Officer was present with the Tahsildar and the Inspectors of Police. When their advance was interrupted by the police, the rioters said, "We will pay our obeisance to our officer." It is reported that the band was granted an interview by the Sub-Divisional Officer.

In conclusion, the writer urges that it is necessary that one or two Muslim barristers should be present, during the course of the investigation by the Deputy Inspector-General of Police.

It is surprising that up till now only such decrepit, invalid, and old men have been arrested, as could never be suspected to have taken any part whatsoever in the riot.

It is desirable that the ring-leaders whose instigation led to the gathering of ten or twelve thousand Hindus should be arrested.

The editor asks other correspondents to support or contradict the above statement.

AL-KHALIL, 8th October, 1918.

Al Khalil (Bijnor) of the 8th October, 1918 (received on the 14th) publishes excerpts from communications received regarding the Katarpur riot which show that cow-sacrifice had been performed at Katarpur for a long time and that the Sub-Divisional Officer had, with the consent of the local Hindus, permitted cow-sacrifice this year also and that the burning of houses with their inmates took place after a free fight between Hindus and Muslims.

The editor says that though even law courts have their limitations, their verdicts are more reliable than official *communiqués* as is shown in the case of railway accidents and urges Muslims to await the judgment of the court.

Though early Muslim versions placed the number of killed at 47, the Government *communiqué* brings it down to 23; still the *communiqué* itself does not desire its estimate to be accepted as final. The local Muslims have behaved very well from the Government standpoint in controlling their anger and they should concentrate their energies on giving financial and legal aid to the Katarpur Muslims.

It should be borne in mind that during British rule no community can be deprived of its religious liberty by superior force. The religious liberty of Muslims and the existence of the whole of Muslim India are interdependent. These incidents should serve as a warning to Muslims and they should be more strict in their adherence to their faith.

What the Muslims have suffered at Katarpur is well known, but attempts are being made to prejudice the officials against Muslims elsewhere by telling them that the local Muslims have become enraged at the Katarpur incident and want to revenge themselves on the local Hindus.

This cannot be true, especially as the Muslims living in the immediate vicinity of Katarpur have not revenged themselves upon the Hindu rioters. The Hindu papers are also complaining that the Muslim papers are inflaming the passions of their co-religionists by publishing exaggerated accounts of the riot though they themselves are ashamed of publishing the true facts. [The *Musafir* has contradicted the Muslim version and given its own.] This means that they want to oppress us as well as to stifle our complaints.

This incident has caused the greatest injury to the country and the cause of Hindu-Muslim unity will receive a serious set-back. The trial will drag on for a protracted period; Hindus and Muslims will be ruined financially; ill-feeling will spread; people will be punished; punitive police will be posted and (cow) sacrifice will continue. The object of cow-protection cannot be gained by force, as well as it can be by persuasion. Muslims will in future insist on cow-sacrifice as a matter of right, sa that if even their children become poor in future they will not be deprived of an opportunity of discharging a religious obligation. Indian Muslims numbered only five crores during the early days of British rule, but they now number six crores and a half and even if 50 or 60 are killed every year Hindus can realise that their numbers cannot be affected thereby,

AL BUREED. 11th October 1918.

The *Al-Bureed* (Cawnpore) of the 11th October, 1918, after recapitulating the detailed accounts of the disturbance at Katarpur, takes strong exception to the attitude adopted by the Sub-Divisional Officer, Babu Ganga Pershad, towards the unruly Hindu mob. The paper goes on to say that Government officials do not hesitate to order the police to fire on unruly Muhammadans, as was evidenced on the occasions of the last year's Bahraich riot and the recent Calcutta riot. But whenever Muhammadans are oppressed and attacked by Hindus, the officials do nothing to save Muhammadans from being mercilessly and brutally handled by

Hindu mobs. So long as there are such pitiless Hindu officials as the said Sub-Divisional Officer the practical realization of the fruits of Hindu-Muslim unity is certainly impossible, and Home Rule will be no good for the Muhammadans. We hope Government will explain the conduct of the sub-divisional official.

HAMDAM, 13th October, 1918.

Referring to the complaint that the *Hamdam* (Lucknow) had not published many communications regarding the Katarpur riots for the sake of pleasing the Hindus, the editor says, in the issue of the 13th October, 1918, that he thought it his duty to publish only such information as was received through trustworthy sources. Besides he has postponed discussion of this matter for some time as the people are generally excited during the *Dasehra* and *Moharrum* and the Katarpur narrative is specially stirring. He however appeals to Muslims to arrange for legal aid for their Katarpur brethren and to agitate for the safeguarding of the Muslim right of (cow) sacrifice.

PRATAP, 14th October, 1918.

The *Pratap* (Cawnpore) of the 14th October, 1918, publishes a letter in which the writer, Shiva Dat Sharma, says :—

At present Hindus are in very serious trouble at Katarpur. Twenty-five Hindus are already under arrest and more are being arrested. The Muhammadans, before the arrival of the sub-inspector and the inspector, who are both Muhammadans, had been willing to forego cow-sacrifice, but afterwards they demanded five goats and one thousand rupees. On the first day a disturbance was just averted. On the second day, when the Hindu Joint Magistrate went to the village, the question of an agreement was again placed before him, but nothing could be settled and the Muhammadans finding the sub-inspector and the inspector, belonging to their own community, adopted a very stiff attitude, they thought that nobody could do anything to check them and a cow was tied before a mosque and it is said that a Muhammadan took aim with a knife. Then a *sadhu* standing there warded off the blow. This was the beginning of the riot. The Muhammadans killed several *sadhus* and burnt them by throwing them into burning houses. Nobody listens to the representations of Hindus. The Hindu Joint Magistrate has also been transferred and there is a likelihood of Hindus being again badly treated during *Dasehra*. All the police officials are Muhammadans. The provincial Government therefore is requested to make a sifting enquiry and do justice.

AL BASHIR, 8th and 15th October, 1918.

Referring to the Katarpur riot *Al Bashir* (Etawah) of the 8th and 15th October, 1918 (received on the 18th October) says that the incident indicates how the lives of village Musalmans are in danger. In order to save their life and property it is very necessary that the Musalmans should learn fencing with wooden daggers and cutlasses.

Government committed a blunder in posting a Hindu Sub-Divisional Magistrate at Rurki at the request of the Hindus.

Mere transfer is no punishment. The Sub-Divisional Officer deserves dismissal. Let the Home Rulers draw lessons from the Katarpur riot which has left an ugly spot on the national character of the Hindus.

BIJNOR PUNCH, 8th October, 1918.

15. The *Bijnor Punch* of the 8th October, 1918, says that it appears that it was the Bengal Government and not the Muslim community which was responsible for the Calcutta riots :—

The Calcutta riots.

What if you checked us owing to an apprehension of disturbance you (*Sarkar* or Government) yourself became the cause of disturbance. It is true that Muslim insistence (on holding the meeting) was undesirable. But when the Muslim deputation should dered the full responsibility it was idle to apprehend a disturbance. Besides if Government had insisted on its prohibition till the last moment no one would have dared oppose its will. Muslims are neither so disloyal nor so powerful as to flout the orders of Government. What need was there then to give the police an opportunity to try their strength and who was to blame for providing the materials for a disturbance in trying to remove any apprehension of trouble. If the preservation of peace and the defence of the country was in view the Muslims could not affect it, as they are negligible. The

fact is that the Anglo-Indians had gained control and were making the Governmental puppet dance to their tune. They made a mountain out of a mole hole and "the blood of thousands of God's creatures was shed"

Couplet—

We grieve not for the murder (*qátl*) but we regret that (a) blot has been left on the fold (of the garment) of the murderer (*qátil*).

AL BUREED, 11th October, 1918.

The manager, *Jamhur* (Calcutta) contributes an article to *Al Bureed* (Cawnpore) of the 11th October, 1918, in which he says :—

The last two issues of the *Jamhur* gave only a slight glimpse of the incidents connected with the Calcutta riots. The sprinkling of only a few drops of blood on the paper cannot present a faithful picture of the bloodshed which continued in the streets of Calcutta and in which hundreds of Muslims were slaughtered like dumb driven cattle. We do not just now propose to enter into details of the riots. The Bengal Muslim League will shortly publish a comprehensive account which will reveal the horrors of the bloodshed with a painfulness which will surpass imagination of the Muslim masses. Hundreds of Muslims have sacrificed their lives, while hundreds again have received wounds whose scars will keep green the memory of these riots throughout their lives.

Qazi Abdul Ghaffar reached Calcutta on the 31st August, 1918, after an absence of about three months, when arrangements for the proposed meeting had already been in hand for a month. Meetings of the reception committee were being held, the *pandal* was being erected and subscriptions were being collected; all this was being done, but the Bengal Government was all along unmindful. If it considered the holding of the meeting undesirable, it could have stopped it at the very outset. But it was only after a month or more when there was only one week left for the holding of the meeting when the *pandal* had been erected and the reception committee had already spent thousands of rupees and respected guests had begun to arrive, that Lord Ronaldshay was overawed by other narrow-minded officials into casting a blot on his best traditions which would not be easily removed. Qazi Abdul Gaffar was present in Calcutta when the orders prohibiting the meeting were being issued and incoming guests were being sent back, and probably even the police and the Criminal Investigation department must be fully aware that his views were opposed to those of the majority in the reception committee. Those misguided persons who think that this attitude was due to a desire to please Government should glance through his record during the past decade. Neither has Government ever been pleased with him nor did he ever seek to secure its good-will; from first to last he has remained steadfast to his principles and with God's grace will remain so. In spite of his differences with the members of the reception committee he did not waver from his path while some of the enthusiastic among them were hiding in corners. The very next day after this bloodshed when there was general disorder on all sides, the *Jamhur* started publishing the true facts as far as lay in its power; the irresistible sword of the Defence of India Act was now, as before, not far from its neck and at last the moment arrived for which it had been long prepared. The Government seeing that the *Jamhur*, *Musalman*, and *Muhammadi* would not refrain from speaking the truth, established a precensorship over them. This was the first blow of the Defence of India Act. Qazi Abdul Gaffar had already conducted the funeral of the *Hamdard* and was familiar with this weapon of the Defence of India Act. He therefore refused to submit to a precensorship. The Qazi Sahib was given to understand in clear terms that Government did not contemplate any extreme action against the *Jamhur*, but that the situation had become so bad that temporary restrictions had to be imposed. The papers preferred temporary suicide to execution at the hands of the censor. The Muslim papers undertook in writing to suspend publication till the 10th *Muharram* and the Chief Secretary promised to cancel his censorship orders and to give full freedom of writing to the papers after the expiry of the stipulated period. The Muslim editors signed the undertaking on the morning of the 18th September, 1918, but on that very day Qazi Abdul Gaffar was interned in the afternoon: this incident is memorable in that while, on the one hand, a compromise was being arranged, on the other internment orders were already really prepared. Any way no one even dreamt after the compromise of the morning that Government would deal yet another blow with the sword of the Defence

of India Act and would adopt such an attitude. The Qazi Sahib had to quit Calcutta at a moment's notice, leaving all his business in a very disordered state and is now interned at Moradabad.

The sub-editor of the *Jamhur*, Mr. Fazlul Rahman, is, we hear, interned in the Patna jail and therefore the *Jamhur* cannot now be continued in any manner. Even now the Qazi Sahib desires to hand over the *Jamhur* to any able person who is willing to undertake the responsibility so that the voice of the community may not be stilled. In spite of his internment there is now no Islamic organ left in Calcutta and even the Muslim edited English and Bengali papers, the *Musalman* and *Muhammadi* respectively have been stopped. In this way the voice of the great Muslim population of Bengal is totally stopped and no one knows in what state those oppressed people are. If after some time the Bengal Government withdraws its (precensorship and internment) orders and the present internment is brought to an end (of which there is lttte hope) then trusting in God in whose powerful hands the destinies of nations lie, the *Jamhur* will be revived. Even failing this, some substitute *(locum tenens)* for the *Jamhur* will appear at some place or other. The mightiest men may meet death; but so long as the world lasts movements will prove immortal; if they are founded on truth or justice no mortal power can kill them; such incidents replenish their strength instead of exhausting it. This unalterable and eternal law of God is subject to no powerful earthly administration. True desire dares to defy death.

SAHIFA, 12th October, 1918.

The *Sahifa* (Bijnor) of the 12th October, 1918, publishes a poem by Hakim Khurshed Husain, *Khurshed*, Saharanpur, in which the following lines occur:—

* * * * * * *

My life had to be lost, it has been lost: that is well; but my honour has been preserved. My friends should not raise loud cries of lamentation over my corpse. Sacrificing their lives, the martyrs of fidelity say:—"Are we not even now to hope to enter Heaven." Accept human sacrifices in this (year's) *Baqr-'Id* Don't make fun of martyrs with thy all-sufficiency. We say that there should remain no disturbance in Calcutta. Jesus Christ should not yet undertake to remedy the pain. We consider it a joke to offer heads in thy path. O Prophet, can we not then even claim that we love thee! We are continually defending thy tomb. *Khurshed*'s verses are in fact meant for seeking mercy. Do not put forward the Defence of India Act.

NAIYAR-I-AZAM, 12th October 1918.

The Bihar *Baqr-'Id* riots.

16. Referring to the chapter on *Baqr-'Id* riots in the last Police Administration Report of Bihar and Orissa the *Naiyar-i-Azam* (Moradabad) of the 12th October, 1918, says that as the police can do no wrong the higher authorities have naturally praised their work. May we however be permitted to enquire why the trouble was not nipped in the bud? If the authorities had been prompt and careful in their measures the trouble would not have spread.

Even the Judges have said so. Still it is strange that though the Hindu rioters have been punished so heavily the officials have escaped scot-free.

AL BUREED, 11th October, 1918.

The *Dasehra* and *Muharram*.

17. *Al Bureed* (Cawnpore) of the 11th October, 1918, points out that there is a natural conflict between the *Desehra* and *Muharram* festivals, as while the former is one of joy, the latter is one of grief and urges Muhammadans to act with restraint, as the turbulence of the ignorant Hindus will in many places prove provoking and their fates will also in many cases be in the hands of officers like Ganga Prasad, Sub-Divisional Officer (Rurki). Government also should promptly make adequate arrangements so as to protect Muslims, as not the least courtesy or tolerance can be expected from the ignorant Hindus.

It should not repeat the negligence shown at Katarpur.

ABHYUDAYA, 12th October, 1918.

The *Abhyudaya* (Allahabad) of 12th October, 1912, expresses sympathy with the decision of the local Hindus not to celebrate the *Ram Lila* owing to the uncompromising attitude of the officials towards their representations. The Hindu leaders would have played false to the Hindu public if they had agreed to celebrate the *Ram Lila* under the circumstances. Possibly the officials may not

care whether the Hindus celebrate their festival or not and some Muhammadan leaders may not be particularly sorry for it, but both of them should know that the Hindus hold that justice has not been done to them.

The *Oudh Akhbar* (Lucknow) of the 13th October, 1918, regrets that not only was insufficient time allowed for the celebration of the *Ram Lila* at Allahabad and not only were the times altered on the more important days, but *alams* and *tazias* were allowed to be taken on roads other than those used by the *Ram Lila* procession even during the limited hours allowed for the *Ram Lila* celebrations. OUDH AKHBAR, 13th October, 1918.

However in extreme disappointment the local Hindus have postponed the *Dasehra* celebrations this year and this will cause grief to the entire Hindu community. At a time when Hindu-Muslim unity is progressing such incidents as hurt religious feelings are highly deplorable and unfortunate for our mother-land.

Referring to the non-celebration of the *Ram Lila* at Allahabad and other places the *Pratap* (Cawnpore) of the 14th October, 1918, remarks with regret that if this greatest festival of Northern India could not be celebrated it would be the greatest condemnation of the existing system of administration. The results of such carelessness and mismanagement of affairs on the part of the local authorities are known to all. Does our provincial Government too want that disturbances like the Calcutta riot should take place here and there in this province? PRATAP. 14th October, 1918.

Garhwal affairs.

18. The *Purusharth* (Naithana, Garhwal) for August (received on the 5th October, 1918) complains that the Council of Regency of the Tehri State has by its reckless expenditure reduced the State to bankruptcy. In order to show the mismangement of the Council, it describes several measures adopted by it, which though not required in the interest of the State, have entailed upon it a vast amount of expenditure. The paper appeals to Government to protect the Tehri State from ruin on account of these unnecessary expenses. PURUSHHARTH, for August, 1918.

The *Purusharth* (Naithana, Garhwal) for August (received on the 5th October, 1918) requests the Government to properly investigate the causes that led to the Garhwali recruits of the Dogra regiment being shot in Jhelum. The officers in whose presence they were shot will naturally try to show them to be guilty, but there is no one to advocate the other side of the question. If they are found innocent and if the Government publish this fact, it will go a long way to relieve the grief of the relatives of the sufferers. PURUSHARTH, for August, 1918.

The *Purusharth* (Naithana, Garhwal) for August (received on the 5th October) requests Government to give Patli Dun in grants to Garhwali soldiers and officers, otherwise, on account of scarcity of arable land in Garhwal, they will have to go without any grants. Moveover, this tract of land is not fit for forests, for though it has been reserved as forest land for about five years, there is as yet no forest-growth on it. PURUSHARTH, for August, 1918.

The *Purusharth* (Bijnor) for August (received on the 5th October) requests that the Government, as it makes such vast profits out of the forests of Kumaun, should construct a cart-road from Kotdwara to Pauri. This will go a long way towards relieving the sufferings of the Garhwalis due to scarcity by facilitating traffic and transport of food-grains. PURUSHARTH, for August, 1918.

Sugar-making in India.

19. The *Rahbar* (Moradabad) of the 8th October, 1918, commenting on the chances of development of sugar industry in India, compares the output of sugar in India and Java. The paper remarks that, if the revenue settlement be made permanent, it will give a great incentive to educated Indians to take to this industry, because they would be able to derive full benefit from it. It is the duty of the Government to remove all obstacles that stand in the way of the development of sugar-making in India, of which the recurring settlement is the greatest. RAHBAR. 8th October, 1918.

War allowance to low-paid officials.

20. Referring to the scheme of the Punjab Government granting war allowance to low-paid officials the *Zul Qarnain* (Budaun) of the 15th October, 1918, appeals to the Government of these provinces to do the same. ZUL QARNAIN, 15th October, 1918.

OUDH AKHBAR, 15th October, 1918.

Working of the United Provinces Municipalities Act.

21. The *Oudh Akhbar* (Lucknow) of the 15th October, 1918 publishes a telegram from Pandit Kali Prasad Jha in which he complains that pilgrims arriving at Bindhachal, during the Navaratri had to live in the open owing to the action of the Mirzapur municipality in abusing its powers under section 208 of the United Provinces Municipalities Act and thus making it impossible for them to reside in the houses of *pandas*.

The editor says that it is well known how far the new Act has injured Hindus and that it is owing to its stringent regulations regarding lodging-houses that the *pandas* are no longer prepared to allow pilgrims to stay in their houses.

In these circumstances municipalities should erect sanitary dwellings for housing pilgrims at every shrine and should not needlessly hinder Hindus from discharging their religious obligations.

AL BUREED, 11th October, 1918.

Jail reforms.

22. *Al Bureed* (Cawnpore) of the 11th October, 1918 complains that, owing to association with habitual criminals, the morals of even novices in crime become depraved in Indian jails and urges that libraries should be attached to all jails containing religious and ethical books and newspapers. Mosques and temples should be opened and placed in charge of able religious speakers.

Truthful and religious prisoners should have their terms reduced and habitual criminals should always be segregated.

ABHYUDAYA, 12th October, 1918.

Imposition of a terminal tax on paper at Allahabad.

23. The *Abhyudaya* (Allahabad) of the 12th October, 1918, protests against the proposed imposition of a terminal tax on paper by the Allahabad municipality as altogether inadvisible owing to the abnormally high price of the commodity at the present time.

ANAND, 7th October, 1918.

The *Anand* (Lucknow) of the 7th October, 1918 (received on the 14th) writes to a similar effect.

OUDH AKHBAR, 11th October 1918.

Education of internés.

24. The *Oudh Akhbar* (Lucknow) of the 11th October, 1918, says that it is the duty of other Local Governments to follow the example of the Bihar Government and provide for the education of internés.

HINDUSTANI, 10th October, 1918.

The *Hindustani* (Lucknow) of the 10th October, 1918, has a lengthy communicated article in which the writer insists on the importance of the diffusion of education in order to secure the political emancipation of India. It is only education which can produce the qualities of patriotism, self-sacrifice, fraternity, equality, and unity so sorely needed at the present juncture.

OUDH AKHBAR, 11th October, 1918.

The Oudh and Rohilkhand Railway.

25. The *Oudh Akhbar* (Lucknow) of the 11th October, 1918, takes exception to the closing of the Sitapur-Balamau branch of the Oudh and Rohilkhand Railway on the ground that two highly sacred Hindu places of pilgrimage—Nimsar and Misrikh—are situated on it and such action will not only cause great inconvenience to Hindu pilgrims, but will also hamper trade at Beniganj, Raniganj, etc.

RAHBAR, 8th October, 1918.

The Bengal-Nagpur Railway.

26. The *Rahbar* (Moradabad) of the 8th October, 1918, commenting on the instructions issued by the Bengal-Nagpur Railway authorities to their railway guards to look more attentively to the comforts and convenience of their third class passengers sarcastically remarks that if other railway authorities cannot follow the example set by the Bengal-Nagpur Railway authorities, they can at least advise their European servants to treat Indians humanely and not brutally, as they are accustomed to do.

IV.—Social and religious affairs.

AL KHALIL, 8th October, 1918.

Muslim affairs.

27. The *Al-Khalil* (Bijnor) of 8th October, 1918 (received on the 14th) says that the appointment of the Lindsay-Rauf tribunal will be viewed with mixed feelings, as it will not be a judicial body, but will be an official concern like the Bengal Advisory Committee, which could release only a few out of hundreds of internés. The prospect indeed looks gloomy, as during this war Government has so far always abided by its actions and tried to justify them. It has always collected

material to clear itself though it is very difficult to say how far this attitude has been able to reassure the public.

The Rowlatt Committee stated that Messrs. Tilak and Bepin Chandra Pal had originated sedition in India, but when questions were asked in Council it appeared that neither of these gentlemen was examined by the Committee—similarly, the statements made in the chapter on Muslim sedition are so improbable that a reasonable man can hardly believe that matters attributed to Islam are either directly opposed to it or have no connection whatsoever with it. This shows that the report is only a careful compilation of Criminal Investigation department records. Still it has been praised in the Council and declared to be true, so much so that it has become the arbiter of the fate of internés.

Again, Government realises that all agitation that there is, is only about the Ali brothers and that other Muslim internés are mentioned only by the way and it wants to put a stop to it, as it desires to secure the whole-hearted co-operation of every community in the prosecution of the war. It either believes that the Muslims should be laid under a debt of gratitude by releasing them or that the bonds should be further tightened round the brothers and in view of the possibility of trans-Frontier fighting with the Turks, some friends of theirs should be kept safe and the agitation regarding them should be lessened by this enquiry.

We are sorry for Mr. Rauf if his sole business is like that of the Rowlatt Committee to be the compilation of (C. I. D.) reports and papers. He would be placed in a very delicate position as a Muslim and would be bound to get a bad name, especially at a time when he had just received a new honour. The position is thus one which Mr. Rauf should not accept and Government also should not treat a true and loyal friend in this manner if it regards him with real esteem. If however the enquiry is to be conducted on judicial lines, Mr. Rauf can, if he so chooses, earn undying fame by meting out even justice.

MASHRIQ, 10th October, 1918.

While stoutly sticking to its position that Mr. Rauf can as a God-fearing Muslim never err from the path of justice the *Mashriq* (Gorakhpur) of the 10th October, 1918 (received on the 14th), recognizes the volume of public opinion against him and advises him to resign his seat on the tribunal and thus escape from a difficult situation, as it is not known what evidence may be placed before it and what its verdict may be. By acting in this manner he would be doing a great favour to his community as if another judge is appointed, its ideas will not be the same as they are just now. However it may now be too late. Muslims whether they be judges or soldiers should try their best to preserve the existence and honour of their community at this juncture as its position is very critical.

KAISAR-I-HIND, 18th October, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 8th October, 1918 (received on the 18th October, 1918), expresses surprise at the sudden appointment of a tribunal to try the case of Messrs. Muhammad Ali and Shaukat Ali, and says that it was desirable to hold the trial in an open court.

It contradicts those papers which pointed out that Justice Syed Abdur Rauf owing to his past differences with Mr. Muhammad Ali, would not give an unbiassed judgment.

It however appeals to Government to appoint another judge in his place, and advises the Syed to resign. in order to give no chance to the people for criticism.

AL-KHALIL, 8th October, 1918.

Al Khalil (Bijnor) of the 8th October, 1918 (received on the 14th says that the *Jamhur* has failed to substantiate the baseless statements which it made against the Deoband *Ulama* out of sheer malice and it has received two communications from Meerut severely condemning the attitude of the *Jamhur* and expressing satisfaction at the exculpation of the Deoband Maulvis and hopes that in view of the suspension of the *Jamhur* this controversy will be ended. No heed should be paid to the *Medina's* abuse, especially when *Al Bashir*, under whose cover it started this controversy is itself silent and the entire Indian Press refuses to accept the findings of the Rowlatt Committee. This paper supports its findings simply because it wants to calumniate certain Muslims against whom it bears a grudge.

BIJNOR PUNCH, 18th October, 1918.

The *Bijnor Punch* of the 8th October, 1918, publishes a cartoon containing an outline map of India in which "the rocket of the Bengal Government" is represented as projecting in all directions the pieces of the Islamic press. These "pieces" are represented by human figures in the process of translation to Patna, Naini Tal, Lahore, Madras, etc.

Couplets :—

Do not enquire regarding the pleasures of the execution ground of the people of desire.

The unscabbarding of the sword is a veritable feast for the eye.

The pleasure of the slice of the heart, the receiving of wounds of desire.

The enjoyment of the wound of the heart, the immersion in the salt-cellar.

Praise be to God, oppressions have never overawed, and will never overawe, the voice of truth and justice; many storms have swept over, and will sweep over, this rock, but the light of that sun will never blink. Hence the stoppage of papers and the internment of units of the nation are work-a day incidents which should not cause perturbation. If certain pawns have been lifted from the chess-board others will come to take their place and who can fathom God's purposes? those very pawns may return. Justice is that unassailable rock from which the torch of truth can never be extinguished. The proposed magazine, the *Tulue*, which was to be published from the 1st October will shortly appear. Qazi Abdul Ghaffar's permanent address will be muhalla Tambakuwalan, Moradabad, and his friends can freely write to him to this address.

MASHRIQ, 10th October, 1918.

One Abdul Aziz Khan of Kathor (Meerut) writing in the *Mashriq* (Gorakhpur) of the 10th October, 1918 (received on the 14th) says that the malicious attacks of the *Jamhur* on the Deoband maulvis were totally false and that the replies of the Deoband Maulanas have exposed everything.

MEDINA, 9th October, 1918.

The *Medina* (Bijnor) of the 9th October, 1918, in a leading article, discusses the religious aspects of the *Muharrum* festival, and remarks that true Muslims may forget last year's incident of Shahabad and Arrah and this year's incident at Katarpur, but they can never forget the painful story of the supreme sacrifice made by the Muhammadans at Kerbala on the occasion of the martyrdom of Husain (of blessed memory). The journal goes on to say that the frequent calamities and sacrifices suffered by the Muhammadans only serve to remind them of the great event of Kerbala, which farther strengthens their faith in Islam. In these trying days, the Muslims must be ready to sacrifice their own lives rather than those of animals. The Muslims have been used to such troubles and difficulties. We still retain drops of the blood of martyrs in our veins. Even now every particle of the dust of Kerbala is a living monument of Muslim patience and forbearance.

The *Rahbar* (Moradabad) of the 8th October, 1918, commenting on the selection and appointment of new deputy collectors in these provinces, remarks that Muhammadans form only 14 per cent. of the whole population of India and, in the present list of deputy collectors, there are 24 Muhammadans, which number is certainly out of all proportion. We would once more urge upon the Government that in the matter of appointment to public services, no special favour ought to be shown to any section of the community.

MASHRIQ, 10th October, 1918.

The *Mashriq* (Gorakhpur) of the 10th October, 1918 (received on the 14th) publishes a letter from a Hyderabad correspondent in which he says that the opposition of the Deccan press and Madarsa party to the Director of Public Instruction, Hyderabad, the Usmania University and the Anjuman Taraqqi Urdi need not occasion any surprise as these people have always hindered every work of reform and progress and have all along made it a business to harass literary and educational workers. Even the most stalwart educationists have winced before their blows and they have acquired the trick of stirring up popular religious feeling against eminent writers and thus establishing a censorship over them. While the Nizam is so generous that he summons people from outside and pays them handsome salaries and entrusts them with the most important educational duties, these intriguants do not give them even a moment's rest.

The *Oudh Akhbar* (Lucknow) of the 13th October, 1918, referring to the offers received from different places by the resigning professors of the Aligarh College hopes that Dr. Zia-ud-din, who refused the Vice-Chancellorship of the Allahabad University merely for the sake of the Aligarh College, will not forsake his national institution. OUDH AKHBAR, 13th October, 1918.

The *Sahifa* (Bijnor) of the 12th October, 1918, publishes a poem entitled "(They) have forgotten God in the Craze for Collars and Ties" by Mr. Murtaza Husain, Lashkar, Gwalior, in which he says that Muslims are in a downfallen condition because they have forgotten their Creator in the craze for collars and ties. They leave God and worship beauties. They have gone adrift from their own religious customs and become infidels and are mad after Western ways. They do not like charity but would sell themselves for the sake of clothes and beauties and wrist-watches. It is but fair that God's curse should hang heavy on such a degraded race. SAHIFA, 12th October, 1918.

The *Rahnuma* (Moradabad) of the 11th October, 1918 draws the following lesson from the life of Hazrat Imam Husain :— RAHNUMA, 11th October, 1918.

That a Muslim must always uphold the truth and that he should shed the last drop of his blood in its preservation and that in order to secure his rights and maintain his honour he must not hesitate in sacrificing his life.

The *Musafir* (Agra) of the 11th October, 1918 reproduces from the *Ahl Sunnat wa al Jama'at* (Amritsar) a *fatwa* signed by more than a hundred *ulama* belonging to different parts of India, (among whom is M. Md. Fakhir of Allahabad) in which it is said that the parading of *tazias* and taking out of *Muharram* processions is a religious sin and Muslims are advised not to waste their money and pick up quarrels with other communities in the pursuit of such an impious object. Commenting on the above the editor invites the attention of Government to this *fatwa*, which has not only been signed by nearly all the leading *ulama* of the whole of India, but has been published by a leading Sunni paper and enquiries why Muslims add to the difficulties of officials by insisting so much on *taziadari* when it is not sanctioned by the tenets of their faith. MUSAFIR, 11th October, 1918.

28. The *Utsah* (Orai) of the 11th October, 1918 (received on the 18th) has an article on the *Durga puja* and the *Vijaya Dasmi* festival, in which the writer says that freedom and prosperity depend on action which has its "source in the worship of power." When power was worshipped in India she was progressive and prosperous, but now "when we have forgotten the importance of the worship of power we are weak and lifeless. To say nothing of liberty to-day we are without food and clothing and disease, poverty, and sorrow surround us on all sides. We are finding it hard to maintain our existence. For want of power we are altogether dependent in all branches of life to-day. We are to-day without national liberty, individual liberty, liberty of writing, and perhaps even liberty of thought. We no longer enjoy festivals which have no meaning for us. But this state of things cannot last long. We shall again have to worship power. We shall have to move on with the world which is marching towards a lofty ideal. To-day Europe is exhibiting a wonderful scene of the worship of power. Europe is to-day propitiating the mother (power) by innumerable sacrifices. There is no cause for despair in this. When man can in this way die of his own free-will, then alone he can live like a human being." "This is my country, this is my religion, this is my nation: I die for all in them. This death is life and is the worship of *Shakti* (or power). In our country too the time for the worship of *Shakti* has approached; mother has come to-day at an auspicious hour to our door. Let us worship her feet and make our life fruitful . . . . Let us to-day offer the flower of our life at her feet, lay aside all strife and discussion and sectional differences and concentrate all energies on her worship. Then our worship will be fruitful and we shall realize the meaning of the *Vijaya Dasmi* festival." UTSAH, 11th October, 1918.

Matripuja and *Vijaya Dasmi* festivals.

29. The *Sanadhopkarak* (Agra) of the 15th September, 1918, (received on the 11th October), urges the Hindu community to protest strongly against Mr. Patel's Intercaste Marriage Validating Bill. SANADHOPKARAK, 15th September, 1918.

The Hindu Marriage Bill.

The Bill will only result in an army of bastards who will corrupt the purity of blood of the Hindu community.

JAIN GAZETTE, 7th October, 1918.

The *Jain Gazette* (Muttra) of the 7th October, 1918 also writes to a similar effect.

ARYA SAMACHAR, 18th September, 1918.

The *Arya Samachar* (Meerut) for the 18th September, 1918 (received on the 10th October) refers to the Sanatana Dharmist opposition to Mr. Patel's Bill and appeals to all Arya Samajists to counter it by giving the Bill their organized support.

CAWNPORE GAZETTE, 8th October, 1918.

Mr. Mulk Raj Kohli, M.A., head master, Dayanand High School, Cawnpore, writing in the *Cawnpore Gazette* of the 8th October, 1918, regrets that Sanatna Dharmist papers are indulging in misrepresentations to discredit Mr. Patel's Bill.

The Bill does not conflict with the Hindu Dharma Shastras but it may to a certain extent go against the current customs of Hindu society.

There is a great difference between the Bills of Mr. Basu and Mr. Patel inasmuch as the latter concerns only Hindus, while the former relates to non-Hindus as well and that is why while the *Arya Samaj* supports the latter it could not support the former.

JAIN GAZETTE, 7th October, 1918.

Jain affairs.

30. The *Jain Gazette* (Muttra) of the 7th October, 1918, publishes a letter from Bhagwan Din, who condemns the "arbitrary" conduct of the authorities of the Patna museum in removing the Jain images from Khandgir Kshetra as a serious interference with the Jain religion; and appeals to all Jains to start passive resistance, in case the authorities of the museum do not reinstate the images before the end of October.

P. BIGGANE,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 19th October, 1918.

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I.—Politics.

ANAND, 14th October, 1918.

The reforms.

1. The *Anand* (Lucknow) of the 14th October, 1918 (received on the 21st October), expresses dissatisfaction with the composition of the Reform Committees. The appointment of Mr. Hailey, who is second to none in his opposition to Indian aspirations, will cause misgivings in the public mind. No representative Muhammadan leader has yet been appointed.

LEADER, 25th October, 1918.

The *Leader* (Allahabad) of the 25th October, 1918, in an editorial note criticizes Lord Pentland's speech on the reforms, on opening the last meeting of the Madras Legislative Council. After quoting extracts from Lord Pentland's speech the editor says "Here is encouragement indeed to extremists at both ends, who have been riddling the scheme with their hostile and destructive criticisms."

ADVOCATE, 20th October, 1918.

The *Advocate* of the 20th October, 1918, in a leading article entitled "Disillusioned?" comments adversely on the *personnel* of the Reform Committees. It says that Government have thought it proper to give a cold shoulder to the Indian public, and that even the so-called moderates cannot possibly be satisfied at the composition of the committees. Even Mr. Aftab Ahmad Khan is not considered by the Muslim community to be an authority in Muslim affairs, and he has no claim to decide the fate and future of an important part of the Moslem population of India. The article questions if Government have created an atmosphere of trust by the inclusion in the committees of too many Europeans, and by the studied exclusion of the exponents of the views of the special Congress and the Muslim League.

In the same issue of this paper the editor, in an article entitled "A word to Mr. Sastri" warns Mr. Sastri to set his face against the preposterous claims of a miserable coterie of men, i.e., non-Brahman claims for separate representation.

HAMDAM, 20th October, 1918.

The *Hamdam* (Lucknow) of the 20th October, 1918, commenting on the proposed work of the Reform Committees, expresses its deep regret that no representative of the progressive sections of the Congress or Muslim League has been appointed on the two committees. Mrs. Besant and Mr. Tilak's parties remain unrepresented. This has further enhanced the reponsibilities of the present Indian members of the committees. The Hon'ble Sahebzada Aftab Ahmad Khan must see to it that the proportion of Muslim representation in the reform councils should not fall short of their political status.

CAWNPORE SAMACHAR, 21st October, 1918.

The *Cawnpore Samachar* of the 21st October, 1918, expresses dissatisfaction with the constitution of the franchise and transferred subjects committees. In the former the inclusion of Sahebzada Aftab Ahmad Khan is highly unsatisfactory. There is no scarcity of competent Muhammadan leaders who command the confidence of their community.

As regards the latter, the selection of Maulvi Rahim Bakhsh is equally disappointing, he being an unknown person from a Native State. The majority of members being Europeans, Indian members will be in a helpless position.

OUDH AKHBAR, 20th October, 1918.

Referring to an article by Lord Islington in the *Pall Mall Gazette* in which he stated that the India Office would possess more powers than the Viceroy regarding financial and commercial matters, the *Oudh Akhbar* (Lucknow) of the 20th October, 1918, regrets that India will as before remain in the grip of London merchants and bankers in these matters and will not be able to make independent commercial and industrial progress.

The papper says that the Sydenham scheme is only meant to divert attention from the Montagu scheme. The Sydenham scheme will postpone real reform and advance for centuries and will belie popular expectations. Its sole object seems to be to deprive Indians of self-government, but if England wants to give that precious thing to India for which she is fighting in Europe, Lord Sydenham and his Indo-British Association cannot stand in the way. In another article in the same issue the editor regrets that both the official and non-official members of the reforms committee are mostly in favour of

unqualified acceptance of the reform scheme and do not care for Indian public opinion, and it is a pity that there are no popular representatives on them.

The Hindu leaders selected are moderates, while the Muslim members do not represent the Muslim League. These defects should be remedied.

The *Rahbar* (Moradabad) of the 22nd October, 1918, strongly criticises "the short-sighted" and "anti-national" policy of the leaders of the moderate party who, it is alleged, have forfeited the sympathy of the vast bulk of their countrymen. It is emphasized that this split occurred on the question of acceptance or rejection of the Montagu-Chelmsford scheme, although even the advanced leaders of the moderate party do not welcome the scheme in its present form, without proper modifications and improvements. They are blamed for having proved unfaithful to the Congress-League scheme of reforms. RAHBAR, 22nd October, 1918.

The journal is strongly opposed to the holding of a conference by the leaders of the moderate party, but it is convinced that, in spite of all their canvassing propaganda, the attendance will be very sparse and limited.

While approving of the appointment of Dr. Sapru, Mr. Shastri, Mr. Banerji and Mr. Silver as members of the Reforms Committees, the *Hindustani* (Lucknow) of the 24th October, 1918, regrets that Mr. Aftab Ahmad is just now a Government official and not a *persona grata* with Muslims, and says that it would have been better if Mr. Hassan Imam or some other Muslim leader had been appointed in his place. Mr. Rahim Baksh's appointment is also an enigma which few can solve and is absolutely unacceptable. It is a pity that Government has made it a point to select such notorious and reactionary civilians whom only Sir Michael O'Dwyer can match. HINDUSTANI, 24th October, 1918.

The *Bharat Bandhu* (Hathras) of the 22nd October, 1918, forecasting the prospects of the moderate conference says that the present attitude of the moderate leaders is entirely unjustifiable. The views of the two parties on the reform scheme, if clearly analysed, are almost identical. There is no longer any necessity for the moderate conference except for bringing about the much needed union between the two political parties. BHARAT BANDHU, 22nd October, 1918.

The paper hopes that the moderates, before it is too late, will realise the supreme necessity of presenting a solid front to the opponents of Indian reforms who have already set about their reactionary work in an organised way.

We understand that the United Provinces Congress Committee have, in response to an invitation from the Local Government, nominated the Hon'ble Pandit Madan Mohan Malaviya and the Hon'ble Pandit Motilal Nehru as their representatives to give evidence before the two Reforms Committees during their forthcoming session at Lucknow. We learn further that the United Provinces Chamber of Commerce are likely to select Babu Vikramajit Singh as a witness before the Franchise Committee.

2. The *Rahbar* (Moradabad) of the 22nd October, 1918, commenting on the appointment of Lord Willingdon, as Governor of Madras, strongly criticises the policy of the Government in transferring Governors from one province to another, and extending the term of retiring Governors. It is alleged, since British Government in India is not responsible to the Indian people, the Government can do everything it likes because might is always right. RAHBAR, 22nd October, 1918.

The new Governors of Bombay and Madras.

3. The *Azad* (Cawnpore) of the 17th October, 1918, in a leading article reviews the various aspects of the development of local self-government, and criticises the policy of the Government in maintaining, for a long time, the official control over municipalities and district boards. AZAD, 17th October, 1918.

Local self-government.

The journal makes some suggestions about the proposed changes in the present constitution of municipalities and district boards, insisting on a more thorough and free popular representation.

The *Leader* (Allahabad) of the 24th October, 1918. The editor, in a leading article, expresess his complete disapproval of the opinion uttered the other day by Lord Islington that the industrial policy of India should be directed from London. The editor opines that industrial development should in the main be a provincial as well as a transferred subject. LEADER, 24th October, 1918.

MEDINA, 17th October, 1918.

The Muslim internés.

4. The *Medina* (Bijnor) of the 17th October, 1918, publishes an advertisment under the following heading:—

Just as it is true that the charge of treason against Maulana Mahmood Hasan Saheb is baseless, so it is true that the undermentioned books in our stock cannot fail to produce their desired effect.

HAMDAM, 22nd and 25th October, 1918.

The *Hamdam* (Lucknow) of the 22nd October, 1918. criticising the status of "the tribunal" to which the cases of Messrs. Muhammad Ali and Shaukat Ali have been referred, says that the committee has probably begun its work at Allahabad within closed doors and will not exercise even those powers which were given to the Rowlatt Committee.

The journal regrets that the objections against the appointment of Mr. Justice Abdul Rauf have not been heeded by the Government of India. However, the Muhammadans are quite dissatisfied with the constitution of the committee. We hope the Government will let the two brothers know of the accusations and charges brought against them, and will give them every chance and facility to defend themselves against these charges.

The *Hamdam* of the 25th October, 1918, contradicts the news that Mr. C. R. Dass, Bar.-at-Law of Calcutta, has been engaged by Mr. Muhammad Ali as his legal adviser, and says that the two brothers have thus been deprived of the assistance which they require in the preparation of their answers to the questions which will be put to them by the members of the committee, when they will visit Chhindwara. This is another proof of the fact, that the committee has not been given the powers of a legally-constituted judicial court.

ADVOCATE, 23rd October, 1918.

The *Leader*.

5. The *Advocate* (Lucknow) of the 23rd October, 1918, publishes a long letter from "A PAATRIOT," *re* The *Leader*. The writer says that the *Leader*, by its tone and policy, has contributed a great deal to obstruct the healthy development of public life in these provinces. He says that the feeling against the *Leader* is growing, particularly in the districts.

II.—MILITARY AFFAIRS.

BIJNOR PUNCH, 15th October, 1918.

The war.

6. The *Bijnor Punch* (Bijnor) of the 15th October, 1918 (received on the 21st October), while insisting that Bulgaria capitulated under instructions from Berlin expresses gratification at the fact that German pride has after all been humbled.

LEADER, 25th October, 1918.

The *Leader* (Allahabad) of the 25th October, 1918, in a leading article criticises the comments of the militant section of the British Press, on the German reply to President Wilson. The editor says that the stage of victory which could demand such extreme conditions as total surrender has not yet been reached. In the same article the editor says that the protest of the German Government against the charges of inhuman and illegal action on land and sea, cannot be regarded seriously. Germany's atrocities have been too many and too barefaced to admit of any doubt.

AL KHALIL, 16th October, 1918.

Al Khalil (Bijnor) of the 16th October, 1918, rejoices at the recent allied successes in Bulgaria and Palestine and expresses surprise that Turkey has not as yet sued for peace. Later news show that the Turks are helpless in the hands of the Germans though this should be swallowed with a grain of salt as the same had also been said of Bulgaria. Some English papers are so convinced of Germany's astuteness that they attribute Bulgaria's action to Germany's advice, and say that the establishment of a democratic parliament in Germany and the German peace proposals are only make believe moves. It is pointed out that Germany anticipates that if America refuses her peace offer the German determination to fight the war out will be steeled, and if America accepts it England will either lose the fruits of victory or get into trouble with America. But Dr. Wilson has rightly demanded the evacuation of occupied territories by Germany, and though this will entail evacuation of occupied areas by all belligerents it will at least expose the insincerity of Germany.

MEDINA, 17th October, 1918.

The *Medina* (Bijnor) of the 17th October, 1918, commenting on the recent peace efforts of Germany says that the newly instituted Government of Prussia is merely trying to allay the discontent of the German nation due to the present

unfavourable military developments by means of specious peace talks. It is only playing with time. Germany now wants to deceive the world by showing that she is really in earnest to secure peace as early as possible, and to convince German people that Germany's enemies want nothing less than the complete destruction and annihilation of Germany. Peace talk is merely a means to infuse fresh vigour into the war efforts of Germany. We ask our readers to note this salient fact.

HAMDAM, 17th October, 1918.

The *Hamdam* (Lucknow) of the 17th October, 1918, commenting on the present war situation and the prospects of peace says that if it is true that Bulgaria has surrendered at the instance of Germany, as we have suggested in our last issue, then we can categorically affirm that German diplomacy has not as yet definitely failed to secure an early peace. It may be that the German peace offensive has not as yet made proper headway in England, France and Italy, but across the Atlantic the horizon has been distinctly affected by Germany's peace efforts, secretly supported by German intrigues. The most important and remarkable aspect of the recent German peace efforts is that Germany has singled out the President of the great American Republic, as the recognised leader of the Allied nations, and has directly made peace suggestions to him. In any case the German nation will do everything to maintain its present prestige and position in the world. It would not even stop short of sacrificing the Imperial family and establishing a Republic in Germany, if it can secure its ends in no other possible way. However it is certain that under present circumstances, all hopes of Pan-German predominance are doomed.

The eagerness with which the German Government has accepted the fourteen conditions of peace is not wholly unexpected because if peace is to be established on these terms Germany, in more than one way, will be a gainer rather than a loser.

It does not believe the rumours of the abdication of the Kaisar. On the other hand, it says that the Kaisar and his advisers still exercise full control over the German people, though there is every probability that, in the long run, the Kaisar will have to expiate the crimes of Germany and will be forced to abdicate.

PRATAP, 6th October, 1918.

The *Pratap* (Cawnpore) of 6th October, 1918, commenting on the present war situation, says that India is exceedingly satisfied with the turn that the events have taken and wishes that the admirable principles which President Wilson has repeatedly enunciated and which have the support of the Allies be carried into effect. It is the duty of the Allies to establish that principle within their own dominions, and England, the leader of the Allies, should extend that principle to India and Ireland.

Elsewhere the same paper says that the announcement of August 20 is proving a hindrance to Indians. After the war the principle of self-determination will be established in the world but India will still have the determination of her destinies in the hands of the British Parliament. The paper hopes that the Congress will pay attention to this important question at its next session, for it is necessary that India should also have a voice in settling her destinies.

OUDH AKHBAR, 22nd October, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd October, 1918, referring to the fact that Germany still possesses 200 divisions and that its western line has not as yet been broken and its armies are as a whole intact, says that it is possible that it may still resist for some time. As it still considers its military position to be secure it is believed that it will not capitulate easily in spite of the persistent rumours to the contrary.

Referring to the likelihood of Germany consenting to the evacuation of France and Belgium and the democratization of its Parliament, the editor says that though Germany may do so, the Allies will not grant an armistice so long as German military strength is intact and any apprehensions remain for the future.

HAMDAM, 22nd and 23rd October, 1918.

The *Hamdam* (Lucknow) of the 22nd October, 1918, in a leading article, comments on the recent peace overtures from Germany and says that in view of the recent allied victories and considering that Germany's naval and military power is not yet damaged beyond repair she wants to make peace with her enemies in order to develop her powerful military resources once more to realise the dream of Pan-German supremacy in the world. President Wilson's reply to Germany's note however hits the point, and if Germany accepts the

proposals of President Wilson, the real object of the Allies will be gained. In case of refusal the Allies will have every chance to carry the war to the end, and destroy German militarism.

Germany has gained more and spent less than the Allies, and it would be a mistake if the Allies agree to a peace without indemnity considering that the occupied territories if restored will be found in a very ruined condition after four years of German rule.

The *Hamdam* of the 23rd October, 1918, commenting on President Wilson's reply to Austria, says that if the principle of self-determination is applied in the case of nationalities comprising the Austrian Empire, then the Moslems of Bosnia and Herzegonia ought to be given free choice to decide whether they like to remain under Austrian rule.

AGRA AKHBAR, 21st October, 1918.

Referring to the German peace proposals the *Agra Akhbar* of the 21st October, 1918, advises the British Government to welcome them, and to conclude peace as early as possible.

After the peace it is highly undesirable that German and Japan should be permitted to carry on trade with India freely.

CAWNPORE GAZETTE, 23rd October, 1918.

The *Cawnpore Gazette* of the 23rd October, 1918, says that the Allies also should now extend the hand of peace otherwise as the *Leader* says the responsibility for the continuance of the war would be on their shoulders.

HINDUSTANI, 24th October, 1918.

The *Hindustani* (Lucknow) of the 24th October, 1918, says that Dr. Wilson's reply to the German peace note is generally approved of in allied countries and despite opposition in certain British and French circles it would be a terrible sin to prolong this colossal human bloodshed unnecessarily, even for a single moment. If Germany admits defeat and sues for peace, there is no reason why peace should not be made on Dr. Wilson's terms.

RAJPUT, 15th October, 1918.

7. The *Rajput* (Agra) of the 15th October, 1918 (received on the 24th October), notes with dissatisfaction that among the forty-one Indians who have been granted commissions, there is not a single Kshatriya from British India.

Commissions to Indians.

KSHATRIYA MITRA, 16th October, 1918.

The *Kshatriya Mitra* (Benares) of the 16th October, 1918 (received on 23rd October), notes with dissatisfaction that in the whole of the United Provinces or British India only one Kshatriya has been granted a commission and hopes that Government will accord a further recognition of their claims.

BIJNOR PUNCH, 15th October, 1918.

8. The *Bijnor Punch* of the 15th October, 1918 (received on the 21st October), publishes a contributed article in which the writer says that he has married sixteen wives. He proceeds . . . After some time I decided to part with these women and told them that the Government had asked for fifteen recruits. All the fifteen concubines volunteered, while the married wife preferred to remain with her husband. I received a certificate for my aid in the war, which I have had pasted on wax-cloth and bound round my hand like an amulet. Whenever my wife gave vent to ill-temper I showed her that amulet and threatened her with enlistment in the army and she quieted down immediately. I have now learnt with gratification that Government will give me a Khan Bahadurship.

Recruiting.

MEDINA, 17th October, 1918.

The *Medina* (Bijnor) of the 17th October, 1918, says that the reports about recruitment in the Indian Army shows that Muslims predominate in the Army. We thank God that Muslims still retain the military spirit for which we can quite legitimately feel proud. It is merely an irony of fate that, while the Muhammadans have so faithfully served the Government, the latter has very often harshly treated Muslim claims. However, we must not swerve in our loyalty and fidelity to the Government. We hope misunderstandings between the Government and the Muhammadans will surely vanish one day.

III.—ADMINISTRATION.

AL KHALIL, 16th October, 1918.

9. *Al Khalil* (Bijnor) of the 16th October, 1918 (received on the 19th October), referring to the anti-Muslim version of the Katarpur riot published by the *Musafir* (Agra) and its suggestion that the Muslim police officers were responsible for the Katarpur riot, sarcastically says that if these officers also had been transferred along with

The Katarpur riot.

the Muslim sub-divisional officer the coast would have become absolutely clear. Do these brave hunters believe that they will, by burning to death isolated innocent children and helpless women, be able to induce Muslims to abandon cow sacrifice. God be praised that the true nature of the fellow-feeling of our compatriots has been exposed even before the advent of Home Rule.

ROHILKHAND GAZETTE, 16th October, 1918.

The *Rohilkhand Gazette* (Bareilly) of the 16th October, 1918, strongly criticises the comments of the *Musafir* (Agra) on the Katarpur incident and says that the barbarities and atrocities perpetrated on the innocent Muhammadans of Katarpur have not satisfied the ferocity of the Hindus, who now unjustly hold the Muhammadans responsible for all that occurred at Katarpur. In fact, there was no aggressiveness on the part of the Muhammadans.

The paper asks whether bigoted Hindus expect to put a stop to cow-sacrifice by slaughtering innocent Muslim women and children.

KAISARI-HIND, 24th September, 1918.

10. The *Kaisari-Hind* (Fyzabad) of the 24th September, 1918 (received on the 16th October), expresses its regret that the Bengal Government, not content with punishing the rioters, has suppressed three daily Muslims papers and externed well-known Muslim journalists from Calcutta. The Muslims have thus been deprived of the benefit of getting the Muslim version of the riots. The Press Act has done more harm to the Muslim press than to the organs of any other community.

The Calcutta riots.

OUDH PUNCH, 11th October, 1918.

The *Oudh Punch* (Lucknow) of the 11th October, 1918 (received on the 18th October), says that there was a disciple of a physician, who seeing his master treating with a wooden mallet a camel in whose throat a water-melon had stuck, tried the same experiment on a person who was suffering from goitre with the result that he died.

The Governor of Bengal has acted recently like the quack in the above-mentioned fable. He had no other mallet than that of firing at the Musalmans of Bengal, who had no intention of standing against Government.

There was a physician named Hakeem Sanai who, for every disease, prescribed purgative pills. Similarly, in the court compound of Madura, during the trial of Dr. Naidu, bullets were employed. In the packed gathering how was it possible that brick-bats could be thrown? Will the police throw light on the matter?

ARYA MITRA, 17th October, 1918.

11. Referring to the non-celebration of the *Ram Lila* at Allahabad, the *Arya Mitra* of the 17th October, 1918 (received on the 21st October), suggests that it is not right that the authorities should provide undue facilities to one community and pay no heed to the reasonable representation of the other.

The *Dasehra* and *Muharram* arrangements.

ANAND, 14th October, 1918.

The *Anand* (Lucknow) of the 14th October, 1918 (received on the 21st October), writes to a similar effect.

ABHYUDAYA, 19th October, 1918.

The *Abhyudaya* (Allahabad) of the 19th October, 1918, commenting on the Commissioner's letter on the *Ram Lila* and *Muharram* at Allahabad, says that the Hindus were not satisfied with last year's arrangements, and it was only to preserve harmony between the two communities that they accepted them. The additional time granted to Hindus this year was of little use to them. This mismanagement has resulted in the Hindus stopping their religious celebrations this year. It will, however, be some consolation to them if mistakes are admitted and assurance given that satisfactory arrangements will be made in future.

AGRA AKHBAR, 21st October, 1918.

The *Agra Akhbar* of the 21st October, 1918, congratulates the Collector of Agra, through whose insight into affairs, the *Moharram* passed off peacefully.

The Muhammadans duly observed the *tazia* ceremony. The jails were not filled by them nor were they blown off from the mouths of guns.

PRATAP, 21st October, 1918.

The *Pratap* (Cawnpore) of the 21st October, 1918, disapproves of the Hindus closing their shops in sorrow for their non-observance of the *Ram Lila*, which means such enormous loss to the community. No one would like them to resort to violence, but the above practice is sure to extinguish in them all hope and ambition.

The paper sarcastically concludes that the management on the occasion of *Ram Lila* at Allahabad and Delhi, as well as in the Calcutta riots, reflect credit on the efficiency of the present administrators.

HINDUSTANI, 24th October, 1918.

The *Hindustani* (Lucknow) of the 24th October, 1918, regrets that, owing to the shortsightedness of local officials the *Dasehra* could not be celebrated in certain districts like Allahabad and Budaun and the Hindus there had a genuine grievance.

BHARAT BANDHU, 22nd October, 1918.

The *Bharat Bandhu* (Hathras) of the 22nd October, 1918, publishes a letter in which the writer complains that, owing to the uncalled-for interference of some local Muslim police officers, the Hindus of Firozabad (Agra) could not celebrate the *Ram Lila* festival properly.

HAMDAM, 15th October, 1918.

Police administration in the United Provinces.

12. The *Hamdam* (Lucknow) of the 15th October, 1918, reviewing the annual report of the police administration in the United Provinces for the year 1917, regrets the unnecessary delay in the publication of the report.

The paper expresses satisfaction at the gradual decrease in crime in these provinces, but it draws the attention of superior police officials to the failure of many prosecutions and the improper conduct of police enquiries. Rightly or wrongly the public believes that the police prepare false prosecution stories which sometimes result in the prosecution and punishment of innocent persons. In the Police department promotion from lower to higher and responsible posts is not advisable.

BIJNOR PUNCH, 15th October, 1918.

Economic distress and suggested remedies.

13. The *Bijnor Punch* of the 15th October, 1918, says that the economic distress detracted from the *Dasehra* and *Muharram* celebrations. The editor gives an imaginary dialogue between Mr. Muharram and Mr. Famine, in which the former says that the latter had better betake himself to the side of the *Dasehra* people, as the Muslims would thrash him with the sticks of *marsias*.

AL KHALIL, 16th October, 1918.

Al Khalil (Bijnor) of the 16th October, 1918, urges Government to grant war allowances to its low-paid officials, as they are not only oppressed by high prices but are also saddled with extra work owing to the war. The Punjab Government has already sanctioned such an allowance for its officials, drawing Rs. 50 per mensem or less.

The papper urges Government to fix the price of grain and cotton and to start cheap grain shops: such a sympathetic attitude will help recruiting for the Army and subscriptions for the War loan.

In another article in the same issue the editor regrets that the Madras Government has wrongly attributed looting riots to political agitation. Economic distress is mainly responsible for the trouble and it is apprehended that the announcement of the Madras Government will damp the enthusiasm of other Local Governments for sorely-needed relief measures.

HAMDAM, 25th October, 1918.

The *Hamdam* (Lucknow) of the 25th October, 1918, publishes a poem of CH. AL HASHIMI, B.A., in which the poet, after expressing pain at the horrible sight of starving humanity, appeals for help to the Government. The following couplets occur in the poem :—

O justice, loving officials and, O generous Government, how long would you keep silent and indifferent ?

Victory and triumph over the enemies in the war and the grant of Home Rule will be of no avail, if starving humanity lies prostrate.

ADVOCATE, 23rd October, 1918.

The *Advocate* (Lucknow) of the 23rd October, 1918, in an editorial note pourtrays the unfortunate lot of the Kumaunies. He says the system which compels Kumaunis to provide coolies and supplies for travellers is a degrading one. There is need for a vigorous worker with a great following to put a stop to this, and the only person of the kind in India is Mr. Gandhi. The editor hopes that Mr. Gandhi will soon recover his health sufficiently to take up the case of the Kumaunis.

LEADER, 21st October, 1918.

Municipalities.

14. The *Leader* (Allahabad) of the 21st October, 1918, appeals to Sir Harcourt Butler to settle the difficulty which led to the abstention of Hindus from the municipal boards of Lucknow and Allahabad.

OUDH AKHBAR, 24th October, 1918.

The *Oudh Akhbar* (Lucknow) of the 24th October, 1918, referring to the appalling mortality from influenza says that sanitary officials take a long time in making scientific investigations into diseases and in the end publish suggestions

almost impracticable for poor Indians to adopt. How can half-fed and half-clad men arrange for commodious houses and fresh air? Municipalities should arrange for travelling dispensaries and take other sanitary precautions which are beyond the means of the poor.

The funds allotted to district magistrates by Local Governments for the prevention of plague should also now be utilized.

15. The *Rajput* (Agra) of the 15th October, 1918 (received on the 21st October), complains that the staff of the Kshatriya High School of Benares is very inefficient and the management and treatment of students, extremely unsatisfactory.

RAJPUT, 15th October, 1918.

Education.

The *Mashriq* (Gorakhpur) of the 17th October, 1918, publishes a communication from Mr. Balal Ahmad defending Nawab Muhammad Ishaq Khan against the attacks of Maulvi Tufail Ahmad.

MASHRIQ, 17th October, 1918.

The editor, agreeing with the correspondent, advises the trustees to accept the resignation of the retiring members of the staff. It asks Muslim scholars to offer their services to their National College, and follow the lead given by the Hindu professors in the Central Hindu College, Benares.

The hon'ble secretary is advised to act with perseverance and self-respect.

The *Naiyar-i-Azam* (Moradabad) of the 19th October, 1918 (received on the 23rd October), publishes a contributed article in which the writer takes exception to the order of the Inspector of Schools, Rohilkhand division, prohibiting the use of the Enver Bey cap by the students and teachers of the Sambhal Muslim English School and says that no special distinction is attached by the public to this cap which is used like many other varieties of caps worn in India. Couplet :—

NAIYAR-I-AZAM, 19th October, 1918.

"Why are you so anxious about the fact that we have national connection with him?"

The *Oudh Akhbar* (Lucknow) of the 20th October, 1918, hopes that the Urdu University will prove a success and will convince the whole of India that the vernaculars are the best media of education.

OUDH AKHBAR, 20th October, 1918.

The *Agra Akhbar* of the 21st October, 1918, notes with regret the action of the manager of the local Baptist Mission High School, who has suspended the Musalman students on their refusal to go round the flag planted on the occasion of the celebration of the surrender of Bulgaria.

AGRA AKHBAR, 21st October, 1918.

The Muhammadan students urged that *tawaf* (going round a holy place) is specially paid to the *Khana Kaba ;* that paying homage to that which is made of a pole and cloth was irreligious.

This spirit of the students is commendable. They go to school to improve their morality.

The Musalmans have great reverence for the British flag, but the conduct of the manager is deplorable.

It invites the attention of the Inspector of Schools, Agra division, to the matter and appeals to him to see that the Muhammadan students are not treated unjustly or they will leave the school and the Mission School will continue to be looked down upon by the Muhammadan community.

The *Rahbar* (Moradabad) of the 22nd October, 1918, commenting on the proposal to make elementary education free and compulsory in the Hyderabad State, says that the Nizam's Government is too jealous to act upon this proposal which would be more beneficial to the Hindus than the Muhammadans, about 95 per cent. of the population being Hindus.

RAHBAR, 22nd October, 1918.

The journal reproduces a list of those who receive pecuniary aids and grants from the Nizam Government, and remarks that such persons are almost all Muhammadans.

The papper takes strong exception to the proposal of the Government of Bombay that the revenue from the Excise department should henceforth be allotted for expenditure on education.

The journal goes on to say that the British officials, being materialistic in their moral and religious views, cannot fully appreciate the point of view of

Indians in this matter, and hence they do not mind the objections raised by Indian papers. Verily, we have to take everything for good done by our alien officials.

GUAN SHAKTI, October, 1918.

The *Guan Shakti* (Gorakhpur) for October, 1918, urges the appointment of only those persons as Hindi teachers in high schools who have passed the Hindi Prathama Examination of the Sahitya Sammelan, as pandits knowing Sanskrit are not necessarily good scholars of Hindi.

PRATAP, 21st October, 1918.

16. The *Pratap* (Cawnpore) of the 21st October, 1918, says that the condition of cultivators in that part of Banaili which is in the possession of European planters is as miserable as it was before. Their attempt to ventilate their grievances by holding meetings has earned them the displeasure of the planters, with the result that fresh means have been devised to harass them.

The condition of cultivators in Banaili.

PRATAP, 21st October, 1918.

17. The *Pratap* (Cawnpore) of the 21st October, 1918, complains of the very stringent restrictions newly placed on the freedom of the subjects of the Alwar State. The new rules forbid even an assembly of 10 persons, without the permission of the Superintendent of Police. The policy does not seem to be confined only to Alwar. Other states, Mewar for instance, are also multiplying restrictive laws with a view to stifling the expression of discontent with their arbitrary rule.

Native States.

It is necessary that British India as well as the Native States should enjoy the blessing of liberty and freedom. This arbitrariness of the Indian rulers themselves will always strengthen the hands of the opponents of Indian freedom.

In another article the paper draws a sad picture of the sufferings and backwardness of the people of Byaulia (Mewar).

PURUSBARTH, September, 1918.

The *Purusbarth* (Bijnor) for September, 1918, publishes a contributed article in which the writer severely complains of the autocratic administration of the Tehri State by Mr. Muir, the President of the Council of Regency and appeals to Government to make over the management of the State to the Young Maharaja himself.

CAWNPORE SAMACHAR, 21st October, 1918.

18. The *Cawnpore Samachar* of the 21st October, 1918, says that the line serves two very important Hindu places of pilgrimage and good many important commercial centres and its removal will cause very serious loss and inconvenience to the public.

Railways.

LEADER, 24th October, 1918.

The *Leader* (Allahabad) of the 24th October, 1918, in an editorial note protests against the proposal to dismantle the Oudh and Rohilkhand Railway line between Balamau and Sitapur. He says that this line serves important pilgrim centres, and hopes that the Local Government will intervene and persuade the Railway Board not to touch the Balamau-Sitapur line.

RAHBAR, 23rd October, 1918.

19. The *Rahbar* (Moradabad) of the 23rd October, 1918, commenting on the resignation of Mr. Birj Lal Bodhwar, Honorary Magistrate of Jhiyani, district Budaun, says that he resigned because the two Sub-Inspectors of Bilsi had, in a certain case, reported that the case should be transferred from his court on a groundless fear that justice will not be done.

An Honorary Magistrate's resignation.

The journal remarks that such incidents are not very rare, since the Government has allowed the police officials to exercise arbitrary powers.

IV.—Religious and social.

CAWNPORE GAZETTE, 23rd October, 1918.

20. The *Cawnpore Gazette* of the 23rd October, 1918, says that Mr. Patel's Bill is really meant to improve the social condition of Hindus and that every sensible Hindus and Aryas will support it. The editor urges Aryas to resign their membership of the All-India Hindu Sabha as it has opposed the Bill.

The Hindu Marriage Bill.

JAIN GAZETTE, 14th October, 1918.

21. The *Jain Gazette* (Muttra) of the 14th October, 1918 (received on the 18th October), publishes a letter from Bishumbhar Das Gargiya in which he refers to the removal of the Jain images in Bihar, the entry of some European officer with shoes on into the Jain temple at Abu and the demolition of Jain idols in the Calcutta riot,

Jain affairs.

and says that these incidents have caused intense excitement in the Jain community which will now protect its religion by having recourse to passive resistance. He expresses his intention to proceed to Patna on the 1st November to recover the Jain idols removed to the local museum and to suffer the consequences of his action.

The *Cawnpore Samachar* of the 20th October, 1918, referring to the entry of the Commanding Officer of Mau and the Agent of Rajputana into the Jain temple of Dilwara on the Abu mountains with shoes on, says that it is no wisdom to force quiet and peace loving people like Jains into agitation. The Jain feelings have already been sufficiently tried by the removal of the images of Khandgiri. CAWNPORE SAMACHAR, 20th October, 1918.

The *Jain Gazette* (Muttra) of the 21st October, 1918, publishes a telegram of Seth Tansukh Lal saying that the Digambar Jain Yuvak Samiti of Calcutta has passed a resolution supporting Bhagwan Din's letter on adopting passive resistance to obtain the restoration of the images of Khandgiri. The Samiti has appealed to other associations also to support the movement and to proceed to Patna to co-operate with them. JAIN GAZETTE, 21st October, 1918.

The paper notes with regret that Government has as yet taken no steps to find out the Jain images of Colootola temple lost in the Calcutta riots, nor has it considered the question of securing compensation to Jains for the loss entailed on them. The paper requests the Digambar Jain Mahasabha to express their serious dissatisfaction at this outrage to their religion and strongly appeals to Government to so modify the Arms Act as to enable people to possess arms for self-defence.

Muslim affairs.

22. The *Al Khalil* (Bijnor) of the 16th October, 1918, publishes excerpts from an article contributed by one who signs himself "A POOR MUSLIM ANTI-HOME RULER" in which he says:—The Muslims leaders and editors care neither for their faith nor for their community. Pelf and power are their only gods. They collect subscriptions and waste it in sight seeing in London and Constantinople and booming newspapers. One dreams of the *Khuddam-i-Kaabe* and another of the Home Rule. Hundreds of Muslim lives were lost at Cawnpore, but there is no trace of the (Cawnpore mosque) fund. He asks what has been the upshot of the Arrah-Shahabad affair. There is now no one left in Katarpur even to bewail the lot of the murdered Muslims. How much loss was suffered in Calcutta. "Those who have died can by no means be brought to life nor can adequate revenge be taken from the oppressors." Even now the leaders dream of Home Rule. A *masjid* (mosque) at Jhausa (Karnal) with *mazars* (mausoleums) of an *aulia* (saint) was demolished by a *bania* with the consent of the local Muslims and a *dharamshala* was erected on the site. Still though the editors were informed they kept silent in spite of the fact that they had caused hundred of lives to be lost in Cawnpore over a washing place. Commenting on the above, the editor admits the truth of most of his correspondent's statements, but says that when the local (Jhausa) Muslims themselves assented to the demolition outside editors and leaders could not possibly raise their voice against it. AL KHALIL, 16th October, 1918.

The *Arya Samaj*.

23. The *Cawnpore Gazette* of the 23rd October, 1918, has a contributed article in which the writer regrets that unlike the Punjab Arya Samajists, those in these provinces do not fearlessly criticise other religions. They sacrifice their principles for the sake of pleasing people of other faiths and the officials. CAWNPORE GAZETTE, 23rd October, 1918.

M. J. O'DRISCOLL,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 26th October, 1918.

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SELECTIONS FROM NEWSPAPERS

Published in the UNITED PROVINCES.

For the week ending 2nd November, 1918.

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I.—Politics.

UTSAH, 25th October, 1918.

The reform scheme.

1. The *Utsah* (Orai) of the 25th October, 1918, says that Government has greatly disappointed the hope of Indians by appointing reactionaries like Mr. Hogg and Mr. Hailey to the two reform committees.

The paper of the same date says that as it is only natural for the enemy to demand from the Allies at the Peace Conference the application of the principle of self-determination within their own dominions. The Allies would do well to clear their conscience and fulfil their promises to Ireland and India, respecting their natural rights, before they proceed to a discussion of these principles. Though England has to some extent done her duty to India by her declaration of the 20th August, she has still much to do to translate her promises into actions.

Elsewhere the same paper says that as the Congress has already accepted the announcement of the 20th August India can no longer insist on the complete application of the principle of self-determination to her own case. Yet she hopes that the principle will be truly and sympathetically extended to her.

The decision of the Congress represents the voice of United India. The efforts of the few moderate leaders to persuade the country to their own view are doomed to failure. The paper strongly condemns the reactionary activities of Lord Sydenham and his followers.

OUDH PUNCH, 25th October, 1918.

The *Oudh Punch* (Lucknow) of the 25th October, 1918 (received on the 30th October), has a cartoon in which an Indian gentleman is depicted as wearing the cloak of the reform scheme which is so ill-fitting as to distort him painfully. The letter-press runs as follows :—

The tailor of wisdom has sewn well with the needle of perfection the brocade of reform on thy person.

Referring to Lord Sydenham's fulminations against Indian aspirations at the last annual meeting of the Indo-British Association the *Hindustani* (Lucknow) of the 27th October, 1918, says that it is unfortunate that Indians cannot give vent to their anger at the false accusations levelled against them by Lord Sydenham. If Indians should loosen their tongues and try to pay him back in his own coin they would be throttled and gagged, but Government will take no action against those who openly resort to baseless misrepresentations to deprive Indians of their legitimate rights. While our speeches and writings are said to excite hatred and contempt between two classes of His Majesty's subjects, Lord Sydenham escapes scot free. We wonder how Lord Sydenham has dared to say that Mr. Montagu himself does not believe in the announcement of the 20th August. It would be better if Mr. Montagu were to contradict Lord Sydenham. Anyway, it is clear that His Lordship is trying to create distrust among Indians regarding the scheme. His Lordship tries to make out that only the microscopic minority of educated men in India demand political reforms, but that statement applied with equal truth to European countries when reforms were first introduced in those countries. His Lordship contends that the European rulers of India are the friends of the masses and that educated Indians would tyrannise over them, but he apprehends a convulsion in England if a French-speaking section were entrusted with the reins of government there.

His Lordship has tried to delude his hearers into the belief that Indian Home Rulers really desire to sever the British connection and has indulged in gross misrepresentations in this respect.

The poison that His Lordship is spreading in England will do great harm to India and it is highly necessary to inform the British public of the true facts.

HAMDAM, 27th and 29th October, 1918.

The *Hamdam* (Lucknow) of the 27th October, 1918, gives a brief extract from the speech delivered by Commander Wedgewood in the House of Commons, supporting the policy of those Indian Nationalists who urge unceasing agitation for constitutional reforms.

The editor commenting on the speech draws the attention of the bureaucracy to the sympathetic utterances of Commander Wedgewood, and expresses the hope that in preparing the details of the proposed reforms the desires and aspirations of every section of the Indian people will be fully considered.

The *Hamdam* of the 29th October, 1918, commenting on the statement of Lord Sydenham that 2½ lakhs of Indian Home Rulers want to rule over 240½ million of Indians, retorts that, in his zeal, Lord Sydenham has overlooked the fact that at present a few thousand alien civilians are ruling 240½ million Indians who have nothing in common with them. The Indian reformers do not want to rule over their brethren, but they only want to safeguard the true interests of their motherland. They have every sympathy with their brethren, and hence we can quite confidently rely upon them. Certainly in the prosperous development of their country, they understand her (India's) needs better than foreign officials.

The *Sakti* (Almora) of the 29th October, 1918, expresses keen regret and surprise at the great injustice done to Kumaun by including it among the scheduled districts in the reform scheme, and appeals to Government to do justice to its claims for it is in no way inferior to other districts.

SAKTI, 29th October, 1918.

The *Subah-i-Ummed* (Lucknow) for October 1918 publishes a poem by Hasrat Mohani in which he complains that the unsubstantial Montagu scheme does not give Indians any control over legislation, finance and officials and is meant only to keep Indians engaged in talking during the period of the war. Indians should bear in mind that they will get nothing if they let the present splendid opportunity pass.

SUBAH-I-UMMED, October 1918.

The *Sakti* (Almora) of the 29th October, 1918, criticising the constitution of the Franchise and Functions Commitiees' remarks that the right thing was to appoint to the two committees a majority of Indians of all schools of political thought, with full freedom to frame the rules. If the bureaucracy still retains its supremacy in all matters, how can we call it a sys tem of responsible government.

SAKTI, 29th October, 1918.

The *Leader* (Allahabad) of the 30th October 1918, in an editorial note refers to the announcement made in the *India* of the 30th August that the committee to consider and report on the changes to be made in the structure and functions of the India Office had already been appointed. The editor says that the composition of the committee is not yet known, and he should very much like to know whether Sir Satyendra Sinha and Babu Bhupendra Nath Basu are members. He is not aware of any arrangement for the presentation of the Indian view of the subject before the committee, and says it is unsatisfactory if the committee sit *in camera*.

Root and branch reform is required, and there should be adequate Indian representation on the committee of enquiry.

The *Leader* of the 31st October in an editorial note criticises Sir John Hewett's note on the reform scheme, and says that the spirit of racial domination underlies the formidable objections to the Indianization of the Indian Civil Service quoted by Sir John. The editor says that the policy that has been clearly enunciated by the reform scheme is that Indian affairs in future should be administered on principles of co-operation and not of domination. Those who are unable to reconcile themselves to this policy are thoroughly unfitted to offer sound advice on Indian problems. Why should not an Indian with administrative experience and intimate knowledge of the people teach a young Englishman fresh from England his duties and responsibilities? Why should it always be the case that raw English youths should lord it over Indian officers who are superior to them in knowledge, experience and judgment?

LEADER, 30th and 31st October and 1st November, 1918.

The *Leader* of the 1st November in a leading article discusses the report of the Bombay Chamber of Commerce and the reforms. The Chamber of Commerce deprecate any reform in the constitutional machinery of India at present because "as long as the war is in progress no fair and dispassionate estimate of what form of government is suited to the conditions existing in any country is possible to the public mind." The editor says that constitutional changes are taking place at present in Europe, especially in Germany.

England should not be false to her ideals. In Germany an undilated and irresponsible autocracy is giving place to popular and responsible government. In India the Government is responsible, at least in theory, to the British democracy. Indians want that the Government should, as far as circumstances permit, be responsible to the Indian people.

PREM, 23rd October, 1918.

His Majesty's letter to the Nizam.

2. The *Prem* (Brindaban, Muttra) of the 23rd October, 1918 (received on the 28th October), while expressing sincere gratification at His Majesty's letter to the Nizam of Hyderabad recognising his great services in the war and conferring on him the title of "His Exalted Highness," says that it would be advisable to send a similar letter to other princes of India for none of them have spared themselves in the service of the Empire.

OUDH AKHBAR, 2nd November, 1918.

The Muslim League.

3. The *Oudh Akhbar* (Lucknow) of the 2nd November, 1918, deplores the resignation of his presidentship of the All-India Muslim League by the Raja of Mahmudabad as his tenure of office was marked by a remarkable rapprochement between Hindus and Muslims and hopes that his successor will follow in his footsteps and strive constantly for Hindu-Muslim unity.

HAMDAM, 2nd November, 1918.

The *Hamdam* (Lucknow) of the 2nd November, 1918, expresses its deep regret at the resignation of the Raja of Mahmudabad from the presidentship of the Muslim League, and says that he is the greatest and most popular leader of the community. His place in the League can never be adequately filled.

The paper asks the Muslim community to prevail upon the Raja and beg him to withdraw his resignation.

OUDH PUNCH, 25th October, 1918.

A politico-poetic tournament.

4. The *Oudh Punch* (Lucknow) of the 25th October, 1918 (received on the 30th October), has a contributed article entitled "Victory to British—Politico-poetical tournament—in which Japan is made to say that if India is safe the star of her fortune is in the ascendant. Let them fight, we have no care. India is simply a trading centre for foreigners. If the British Government is our ally, what other care have I?

Russia says, "let there be peace as peace is a good thing." India says, "we pray for the success of British arms. The children of the country are suffering hardships owing to high prices. My sons! Go, fight and die for what else remains."

UTSAH, 25th October, 1918.

Repressive measures.

5. The *Utsah* (Orai) of the 25th October, 1918, publishes the first instalment of a contributed article in which the writer tries to demonstrate by means of historical illustration that the heart of the people is won by reconciliation not by repression and that political progress goes hand in hand with the liberty of a people. The condition of India is, however, different. While the people on the one hand have been striving hard to secure self-government, the Government, on the other, is appointing the Rowlatt Commission to place restrictions on their freedom.

OUDH PUNCH, 25th October, 1918.

The *Oudh Punch* (Lucknow) of the 25th October, 1918 (received on the 30th October), publishes a contributed article in which the writer, while complaining of the scarcity of cloth, foodstuff and other articles, says that the famine of liberty, freedom, peace, foresight, wisdom and deliberation has become intolerable.

There is scarcity of human sympathy as well.

It is regrettable that Government has imposed restrictions on liberty and freedom of speech.

It is desirable that Government instead of establishing a censorship, and C. I. D., and the Press Act interning people, should endeavour to hear the complaints and grievances of its subjects by means of official newspapers and should then act with sympathy.

CAWNPORE GAZETTE, 1st November, 1918.

Externment of Dr. Mehta.

6. The *Cawnpore Gazette* of the 1st November, 1918, referring to the order of the Burma Government externing Dr. Mehta without assigning any reasons for its action, says that autocracy can go no further. That is why Indians demand Home Rule.

The *Utsah* (Orai) of the 25th October, 1918, in condemning the order for the externment of Dr. Mehta, remarks that the Burma Government seems to have made up its mind to follow the repressive policy to its fullest extent. UTSAH, 25th October, 1918.

The *Sakti* (Almora) of the 29th October, 1918, criticises Sir Reginald Craddock for the externment of Dr. Mehta. In the words of the *Punjabee* his only fault was his criticism of the Lieutenant-Governor's remarks on Mr. Gandhi. If officials are so intolerant of criticism, the talk of responsible administration at such a time is nothing better than a mockery and a shadow. SAKTI, 29th October, 1918.

7. The *Hamdam* (Lucknow) of the 27th October, 1918, commenting on the "forcible suppression" and "practical extinction" of the Muslim press of Calcutta asks how long will the Government of Bengal continue to deprive 25 millions of the Muhammadans of Bengal of the service of their organs, especially at a time when every section of the Indian community is busily engaged in safeguarding and promoting its interests in connection with the proposed reforms. The Bengal Government in its official *communiqué* while admitting that war and other causes had long before excited the Muslim masses, attributes the chief cause of the riot to "wild Muslim fanaticism" inflamed by the writings of some "foreign Muslim journalists." This conviction led the most liberal and progressive Provincial Government of India to expel poor Muslim editors from Bengal. The Bengal Government, not content with their externment, wired to other Provincial Governments asking them to intern the expelled editors under their respective jurisdictions. It is worth noting that the Provincial Governments of the Punjab and Delhi prohibited the circulation of the *Rahbar* (Calcutta) in spite of the fact that the writings of Saiyid Habib Shah, editor of the *Rahbar*, had already been censored. Indeed, every Muslim journal of Calcutta was already placed under censorship, but even then they were suppressed. HAMDAM, 27th and 29th October, 1918.

The Muhammadan press of Bengal.

The paper welcomes the reappearance of the *Mussalman* and the *Muhammadi*, but it says that Muslim interests can only be served by Urdu organs. The Bengal Government should give every facility for the reappearance of the suppressed Urdu journals.

The *Hamdam* of the 29th October, has a second of a series of editorial articles of which the first appeared in its issue of the 28th October, 1918, in which it refutes the statement of the Government of Bengal that the last "unfortunate and horrible riot" was due to the inflammatory writings of some of the Muhammadan journals of Calcutta. The last riot was largely due to the "notorious articles" and "highly objectionable" attitude of the *Daily News* towards Muslim religious sentiments. The Muslim feelings were further exasperated by the unsatisfactory explanation and tardy apology offered by this Anglo-Indian journal. The Muslim journals of Calcutta only represented the feelings of the Muhammadan community in general. The order of prohibition served on the conveners of the proposed Muhammadan meeting at Calcutta was another cause of the riot. Yet the Government of Bengal has without any good reason deprived the Muhammadans of Bengal of their national journals.

8. The *Advocate* (Lucknow) of the 27th October, 1918, in a leading article entitled "Scurrilous anti-Indianism" refers to an article published in the *Pioneer* of the 5th October on "the Reforms." It begins by quoting an opinion said to have been uttered by Sir William Wedderburn, that "the Anglo-Indian with his pen does more harm than the anarchist with his bomb," and goes on to say that the writer of the article in the *Pioneer* has made statements which are sure to widen the gulf between Indians and Europeans. The Indian race is abused and politicians are painted as black devils and bears. They agitate for compulsory education because the subject supplies them with fuel for fulmination. To bring such a charge against a movement which is meant to elevate the manhood of India is too savage for words. ADVOCATE, 27th October, 1918.

Anglo-Indian journalism.

The editor proceeds to quote from the article in question—"Mr. Montagu is constantly forgetting that the politicians are mostly men of low birth, whose fathers and brothers would not receive the courtesy of a chair if they visited a European official." Suppose the Indian people respond to the vituperation

of the Anglo-Indian scribe in the same manner. Suppose we start by attacking the birth and family connection of the European members of the I.C.S., the houses or the hovels in which their fathers and brothers live in England? Indians are too gentlemanly to question the birth and parentage of the European officials, to ape the correspondent who has come to bear the "white man's burden" in this tropical country, because he could not get a loaf or a herring at home. To talk of the Indian politicians as men of low birth is a reprehensible falsehood which we fling on the teeth of him who makes it, and him who publishes it in sympathetic silence and him who appreciates it. We resent this kind of writing and the bureaucracy will be construed as acquiescing in it, if it does not publicly scold the writer. It is the duty of Hon'ble Members to draw the attention of Government to the abusive and provocative stuff that is being disseminated in the United Provinces and throughout the country. Indians are not satisfied with a reform report, or an appearance of concession. They desire a change in the spirit of the class of people who are dumped into this country, and who strut about as imperial peacocks, little lords in creation.

HINDUSTANI, 27th October, 1918.

Referring to the recent attacks by the *Madras Mail* on the character of Mrs. Besant and Mr. Tilak and the former's defamation suit against it, the *Hindustani* (Lucknow) of the 27th October, 1918, says that when Anglo-Indian papers are so unrestrained in their writings they should surely be taught such a lesson that they may in future refrain from such libellous attacks. Government also should pay attention to the matter as such writings produce unrest among Indians.

CAWNPORE GAZETTE, 1st November, 1918.

The *Cawnpore Gazette* of the 1st November, 1918, enquires why action is not taken under the Press Act against the *Madras Mail* which has been vilifying Mrs. Besant and Mr. Tilak and hurting popular feeling. Is its sword only meant to hang over the heads of poor Indian papers?

HAMDAM, 31st October, 1918.

The *Hamdam* (Lucknow) of the 31st October, 1918, gladly welcomes the remarks made by the Secretary of State in the House of Commons on the notorious article of the *Daily News* of Calcutta and expresses the hope that now the Government of Bengal will be wise enough to change its view of the offence committed by the Anglo-Indian journal.

UTSAH, 25th October, 1918.

9. The *Utsah* (Orai) of the 25th October, 1918, referring to the report that a Bill based on the report of the Rowlatt Committee will soon be published for public criticism, says "it is a great honour indeed; but it is like the honour done to the goat before it is sacrificed. The liberty of individuals as well as associations and institutions is going to be sacrificed and so it is worshipped before hand with flower and sandal."

The Rowlatt Committee's report.

SAKTI, 29th October, 1918.

The *Sakti* (Almora) of the 29th October, 1918, publishes an article in which the writer says that the publication of the Rowlatt Committee's report is an illustration of the subtle move of political strategy. On the one hand the British Cabinet proposes to confer responsible government on India, the bureaucracy on the other appoints a Rowlatt Committee to establish the existence of widespread anarchy in the country and to recommend still more repressive legislation. The great sacrifices that India has been making in the cause of the Empire during this war are proof positive of her heartfelt loyalty to the Crown. There are some misguided youths who being sick of the repressive policy of the bureaucracy have taken to evil ways. But it is no statesmanship to spread unrest throughout the country for the fault of a few. What is needed to win the heart of India is sympathy and reconciliation not repression.

UTSAH, 25th October, 1918.

10. The *Utsah* (Orai) of the 25th October, 1918, publishes a poem by SHRIKHANDE "PREM," who expresses regret over the present degraded and wretched condition to which India has been reduced from her ancient glorious position. "Indians are treated like dogs by their own countrymen and foreigners and yet, O India, you never express your indignation. This land of gold has now been converted into a cremation ground. Indians are dependent and have lost their position. O God, if you desired to reduce us to such a low condition, why did you not create us dogs."

Nationalist poem.

The *Muraqqa-i-Tassawar* (Fatehpur) of the 28th October, 1918, publishes an article in which the writer, who styles himself an astrologer says that India is destined to suffer from disunion, ignorance, anarchy and taxes. When subscriptions join hands with taxes Indians will be sold out and they will not be free even it they give their lives.

MURAQQA-I-TASSAWAR, 28th October, 1918.

II.—Military affairs.

11. The *Utsah* (Orai) of the 25th October, 1918, reviewing the prospect of peace gives most of the credit for the existing favourable war situation to the United States who alone the editor says entered the war out of purely disinterested motives in order to enforce the principle of self-determination. It is, however, regrettable that when the moment for the application of that principle arrived, President Wilson gave an unsympathetic reply to Germany which is likely to prolong the war by about two years since Germany still possesses great resources. The enemy will take advantage of America's insincerity betrayed by this reply and thereby appeal to the patriotism of the people to make a final desperate effort in self-defence. The recommencement of the war will, in spite of the great achievements of the Allies, entail upon them stupendous sacrifices.

The peace prospects.

UTSAH, 25th October, 1918.

The *Medina* (Bijnor) of the 25th and 28th October, 1918, commenting on the peace proposals of Germany says though apparently she is not yet defeated, yet certain defeat is staring her in the face. She is now trying to manipulate the fourteen celebrated peace terms of President Wilson to her own advantage, especially that in which the President has demanded "the freedom of the seas," but it is to be hoped that the Allies will never yield to such proposals.

MEDINA, 25th and 28th October, 1918.

The *Hamdam* (Lucknow) of the 30th October, 1918, commenting on the current peace talk between Germany and the Allied Powers, again repeats its often-expressed view that Bulgaria surrendered at the instance of Germany, who has thus opened a new road to peace which she so earnestly desires to secure. The German nation has very willingly accepted the celebrated peace terms of President Wilson because in the long run the acceptance of these terms by belligerent nations will greatly benefit the German people. It is certain that within a few days the Kaiser will have to give up some of his autocratic powers, which he now freely exercises to the detriment of the whole German nation.

HAMDAM, 30th October, 1918.

So far the President has not replied to Turkey's peace proposals or at least we have not been informed of his reply. Tawfiq Pasha, who is well known for his pro-British sympathies, could not succeed in forming a cabinet. This task has now been entrusted to Isset Pasha. He is a well-known liberal Turkish statesman, and we are sure he will follow his predecessor in office in endeavouring to secure a general peace. President Wilson should negotiate for a separate peace with Turkey in order to deprive Germany of the rich products of Asia Minor. Turkey must be freed from German domination.

The *Leader* (Allahabad) of the 31st October, 1918, refers to the German reply to President Wilson about the peace negotiations being conducted by a people's government, and says this ought to satisfy the democratic test laid down by the President. There is accumulating evidence that the internal conditions in Germany are desperate and leaves her no choice but to conclude peace as early as possible, even though the process of securing it may be humiliating to a degree.

LEADER, 31st October, 1918.

The *Hamdam* (Lucknow) of the 2nd November, 1918, commenting on the recent brief and non-commital reply of Germany to President Wilson, says that all German professions regarding the proposed changes in the constitution of Germany are unreal. Germany is only trying to deceive the Allies, in order to save the Hohenzollerns from utter destruction. But, it is hoped, the Allies will not be deceived.

HAMDAM, 2nd November, 1918.

12. The *Leader* (Allahabad) of the 28th October, 1918, in a leading article refers to the eulogium of the Indian Munitions Board recently published in the *United Provinces War Journal*. The editor is sceptical about the statements in the war journal that the industries which have been started owing to the war are, when the war is over,

The Indian Munitions Board.

LEADER, 28th October, 1918.

"very materially going to add to the wealth of India." He says the test will be what Indian industries have been created or developed or saved from destruction by the activities of the Indian Munitions Board. For one thing the most jealous care has been taken to keep the Board free from any taint of Indianism. The Board employs numerous controllers and other highly paid officers. And but how many if any, are Indians? In the absence of disproof by facts of the doubts and misgivings by which the Indian mind is filled the only correct attitude to adopt is a wholesale scepticism accompanied by a polite refusal to endorse the encomia that are lavished on the Board.

LEADER, 31st October, 1918.

Appreciation of Indian bravery.

13. The *Leader* (Allahabad) of the 31st October, 1918, in an editorial note discusses the prominence given to the bravery of Canadian and Australian troops in official and non-official *communiqués*, while the messages relating to theatres of war where Indians take a leading part, are often very laconic, and hardly ever mention the exploits of Indian troops. He mentions the reply given by Mr. Montagu in the House of Commons, extolling the bravery of the Indian troops under General Allenby, and especially the long distance ride to Damascus in which Indian cavalry figured prominently. He asks if Indians were given the honour of first entering Damascus, or was it some unit of white troops?

Indians have proved their fitness in the field of battle as well as in the sphere of civil administration, and yet they have to occupy a subordinate position almost everywhere.

III.—Administration.

AL KHALIL, 24th October, 1918.

Economic distress.

14. *Al Khalil* (Bijnor) of the 24th October, 1918 (received on the 30th October), fears that if Government will not act with princely generosity in combating the economic distress it will have to face fearful lootings, rapine and murder which it will be impossible to cope with at this critical juncture.

OUDH PUNCH, 25th October, 1918.

The *Oudh Punch* (Lucknow) of the 25th October, 1918 (received on the 30th October), publishes a contributed article in which the writer "Peace in death" (sarcastically) thanks starvation, nudity, high prices and influenza for their wastage of the Indian population.

ABHYUDAYA, 26th October, 1918.

The *Abhyudaya* (Allahabad) of the 26th October, 1918, publishes letters describing the deplorable condition of the people in the country-side owing to the failure of the crops, resulting in an increase in dacoities and the spread of influenza. One of the correspondents speaks of having heard a report that officials would be displeased if patwaris make reports of crop failure of more than eight annas in the rupee. The editor approves of the measures taken by Government to meet the high prices of food-stuffs, but urges that the number of municipal grain shops should be increased and arrangements should also be made for the cheap supply of food-grains in villages. Government should also help the people by remission of rents. The number of travelling dispensaries should be increased to combat influenza effectively. Pamphlets in vernaculars explaining precautionary measures to the people should also be distributed free of cost.

AL KHALIL, 24th October, 1918.

The Katarpur riot.

15. *Al Khalil* (Bijnor) of the 24th October, 1918 (received on the 30th October), refers to the arrests in connection with the Katarpur riot and to the relief measures adopted by Muslims. It appeals to Government to trace the real offenders and punish them adequately if it wants to remove the blot on its administration and to put a stop to such atrocities so that the law-abiding minority may be able to rely on the Government. His Honour should see that the police do not allow the ringleaders and the supporters of the riot to escape as is usually done. The local Muslim public is already complaining about this.

GARHWALI, 26th October, 1918.

The *Garhwali* (Dehra Dun) of the 26th October, 1918, says that the local police seems to be responsible for the Katarpur riots. It is the more regrettable that these police officers are now preparing the case. They should be transferred until the trial is finished. Government has made a mistake in transferring the joint magistrate from that place on this occasion.

Referring to the Katarpur riots the *Pratap* (Cawnpore) of the 28th October, 1918, says that the fact that the Muhammadans had a numerical superiority over the Hindus at Katarpur cannot fail to excite suspicion in the minds of people regarding the statement in Government's report that only the Muhammadans suffered. Also though Government's policy was quite impartial the conduct of the Muslim police officers cannot be condoned. In order to preserve peace Government in future should not leave the responsibility of management on such critical occasions in the hands of subordinate police officers.

PRATAP, 28th October, 1918.

The *Hamdam* (Lucknow) of the 31st October, 1918, commenting on the forthcoming trial of the accused persons in the Katarpur riot case demands exemplary punishment for the perpetrators and asks the Local Government to appoint a punitive police force at Katarpur in order to safeguard the religious rights of the Muhammadans, who fear constant molestation from their aggressive Hindu neighbours. We only hope that officials will not fail to do bare justice to the two parties concerned. The expenses of the punitive police force should be borne by those who have blotted and desecrated the fair name of Indian culture by their heinous and dastardly deeds. At the same time we want to know what action has been taken against those Government officials who were present at the place and time of occurrence. If, before taking any action against these officials Government is awaiting the result of judicial proceedings, the public ought to be given the satisfaction of knowing that the officials have been suspended for the time being.

HAMDAM, 31st October, 1918.

The *Leader* (Allahabad) of the 1st November, 1918, in an editorial note refers to the recent innocent looking announcement that certain sections of the Defence of India Act were extended to the Saharanpur district. He protests against the trial of the Katarpur rioters under the Defence of India Act. There are no circumstances which justify this procedure. The Act was passed for a totally different purpose, and the case should be tried under the ordinary law and in the ordinary courts.

LEADER, 1st November, 1918.

16. The *Oudh Punch* (Lucknow) of the 25th October, 1918 (received on the 30th October), has a contributed article in which the writer makes a body of opium-eaters discuss the Calcutta riot in the course of which an opium-eater says, "Lord Ronaldshay showed partiality to the *Indian Daily News* which belonged to his own race. The Governor was not justified in opening fire on unarmed men. If opium had been cheap, we would have been better off as in that case we could pocket our grievances."

OUDH PUNCH, 25th October, 1918.

The Calcutta riots.

The paper of the same date publishes a second instalment of the article on the Pigeon League, in which the young pigeons are highly at variance with the old and conservative pigeons and insist on carrying on an agitation. At this stage a fowler gets wind of it and he immediately despatches his associates to catch them. Pussy also is in high glee over the prospect. The pigeons too are aware of this and, instead of dispersing, they begin to fly into the face of danger. Raising cries of Ali they attack pussy who, it is said, behaved with extreme forbearance but effected arrests so unceremoniously that the ground was at places dyed crimson with the blood of pigeons, who fought valiantly and wounded many of the fowlers; still the cages of the fowlers are full and the question of the price of the pigeons of the liberal party is now under consideration.

The pigeon community suspects its young members of selfishness and of possessing no virtue but a glib tongue. Low class pigeons have suffered badly.

The *Hamdam* (Lucknow) of the 2nd November, 1918, publishes a letter from SALEH MUHAMMAD DAOD of Calcutta endorsing all that was written by Maulana Inayat-ullah of Firanghi Mahal in the *Hamdam* about the correspondence that had passed between the *ulemas* and the Government of Bengal preceding the outbreak of the riot. The writer expresses his deep regret at the action taken by the Bengal Government, and tenders his apology on behalf of the Musalmans of Calcutta to the *ulemas* and other Muslim delegates who suffered inconvenience for their sake.

HAMDAM, 2nd November, 1918.

The editor, commenting on the same, says that no sensible man will blame "some foreign Muslim editors" for the horrible riot, but it was the notorious article of the *Daily News* which inflamed the Musalmans. His Excellency the Governor's advisers were also responsible for what occurred, because they made him unreasonably afraid of the danger of allowing the proposed Muslim meeting to be held and subsequently advised him to prohibit the holding of the meeting. In the meantime some selfish and title-hunting Muslim leaders, who have lost all contact with the feelings and sentiments of their co-religionists, supported the alarming views of His Excellency's advisers. However, we hope, after the remarks made by Mr. Montagu on the article of the *Daily News*, the Government of Bengal will be wise enough to reconsider the matter and help the poor sufferers of the last riot, withdraw the censorship of the Muslim journals of Calcutta and release the rioters. That is the only way to pacify the wounded feelings of the Muslims of India.

HINDUSTANI, 31st October, 1918.

17. A Budaun Hindu writing in the *Hindustani* (Lucknow) of the 31st October, 1918, says that though owing to the interference of the local officials and their prohibition of music the *Dasehra* was not celebrated, there was a regular *Nadirshahi* and the Muslims invaded temples in which conches were blown. For fully two years our religious festival has been stopped; still we are not allowed to live in peace. We hope the President of the Provincial Hindu Sabha will bring our helplessness to the notice of Government.

The *Dasehra* and *Muharram*.

UTSAH, 25th October, 1918.

The *Utsah* (Orai) of the 25th October, 1918, says that, as a result of mismanagement by the local authorities the *Ramlila* at Allahabad could not be celebrated. The Collector behaved in a most discourteous manner. The paper appeals to the Local Government to transfer him to some other place on the occasion of the next *Dasehra*.

BHARAT JIWAN, 28th October, 1918.

The *Bharat Jiwan* (Benares) of the 28th October, 1918, notes with dissatisfaction that it was owing to the mismanagement of the local authorities that the Hindus of Allahabad could not celebrate their *Ramlila* festival.

LEADER, 31st October, 1918.

18. The *Leader* (Allahabad) of the 31st October, 1918, publishes a letter from ISWAR SARAN in which the writer thanks his patriotic friend Srijut Shiva Prasad Gupta of Benares for his very timely circular letter to the members of the Benares Hindu University Court. He agrees with his friend that the convocation of the Hindu University should be given a Hindu form and appearance, that the graduates should receive their degrees in Hindi or Sanskrit and that the Chancellor or Vice-Chancellor should put a *tilak* on their foreheads; also that a *dupata* and *aba* should be worn in place of a cap and gown.

Education.

The writer says that if there be any rules or regulations forbidding this, they should not rest content until they are altered. What is the good of the Hindu University if it only becomes a feeble and imperfect imitation of the existing Universities?

Commenting on the reply of the Hon'ble Sir Ibrahim Rahmat-ullah given to Mr. Ibrahim Jafar in the Bombay Legislative Council the *Hamdam* (Lucknow) of the 27th October, 1918, says that it is unsatisfactory unless the Government is prepared to make proper arrangements for the admission of students to Government schools. Practical measures should be taken to promote education among the masses. If there is not sufficient accommodation for students in the existing schools it is the duty of Government to open new schools, but in no case should admission be refused to those students who wish to join any Government school.

ABHYUDAYA. 26th October, 1918.

19. The *Abhyudaya* (Allahabad) of the 26th October, 1918, urges that all Provincial Governments should give effect to the recommendations of the Bengal Currency Committee to obviate currency difficulties, which are being experienced not only in Bengal but throughout the country.

Currency and finance.

OUDH AKHBAR, 2nd November, 1918.

Commenting on the retirement of Sir William Meyer the *Oudh Akhbar* (Lucknow) of the 2nd November, 1918, says that his tenure will remain memorable for his efforts to exempt the poor from taxation as far as possible.

Municipal affairs.

20. Referring to the segregation of prostitutes from Ganeshganj and Aminabad by the order of the Lucknow municipality the *Rahnuma* (Moradabad) of the 25th October, 1918, advises other municipalities to do the same. — RAHNUMA, 25th October, 1918.

The *Advocate* (Lucknow) of the 30th October, 1918, quotes the lugubrious note of the *Leader* regarding the decay of Allahabad and the rise of Lucknow, with particular reference to the removal of the Secretariat to the latter place. The editor does not agree with the *Leader*, and congratulates Sir Harcourt Butler. He also says that Government have accepted Pandit Gokaran Nath Misra's resolution on the establishment of a Lucknow University, and this will probably be a fresh cause for mourning. — ADVOCATE, 30th October, 1918.

Hindi papers.

21. The *Saraswati* (Allahabad) for September 1918 (received on the 21st October), complains that though Hindi is the most widely spoken vernacular in the United Provinces Government does not purchase a single copy of any Hindi paper. — SARASWATI, September 1918.

The *Advocate* (Lucknow) of the 30th October, 1918, in an editorial note welcomes the appearance of the new Almora weekly, the *Sakti*. It has no doubts that the *Sakti*, rising as it does on the ashes of the *Almora Akhbar*, will pour into the Kumaunies true manliness and true courage. The paper has started with Mrs. Besant's blessings. This, coupled with the demand for a security of Rs. 1,000, are welcome signs that the new paper will be a success. To the Indian public the security is a certificate of truthful nationalism, and plain-speaking journalism. — ADVOCATE, 30th October, 1918.

The Cotton Cloth Committee.

22. The *Hamdam* (Lucknow) of the 31st October, 1918, commenting on the constitution of the Cotton Cloth Enquiry Committee, strongly criticises the absence therefrom of Muhammadans, in spite of the fact that there is no dearth of Muslim commercial experts. The Hon'ble Sir Fazilbhai Currimbhai is an instance in point. — HAMDAM, 31st October, 1918.

The paper urges the Government of India to make early amends to satisfy the Muslim public.

The influenza epidemic.

23. The *Abhyudaya* (Allahabad) of the 26th October, 1918, referring to the havoc caused by the spread of influenza urges Government to adopt special measures to combat it and afford relief to the sufferers. — ABHYUDAYA, 26th October, 1918.

The *Oudh Akhbar* (Lucknow) of the 30th October, 1918, appeals to the Local Government to establish travelling dispensaries on a large scale to cope with the influenza epidemic in rural areas where efficient medical aid is not available. — OUDH AKHBAR, 30th October, 1918.

The Oudh and Rohilkhand Railway.

24. The *Abhyudaya* (Allahabad) of the 26th October, 1918, urges that Government should not allow the Railway Board to dismantle the Balamau-Sitapur Railway line. — ABHYUDAYA, 26th October, 1918.

The *Hamdam* (Lucknow) of the 29th October, 1918, writes to a similar effect. — HAMDAM, 29th October, 1918.

The *Cawnpore Gazette* of the 1st November, 1918, appeals to Government to keep the Balamau-Sitapur Railway open for pilgrim and goods traffic. — CAWNPORE GAZETTE, 1st November, 1918.

IV.—Social and religious affairs

Muslim affairs.

25. Hasrat Mohani writing in *Al Bureed* (Cawnpore) of the 25th October, 1918 (received on the 29th October), refers to the important part that the *ulema* will play in the regeneration of the Muslim community and urges that in order to strengthen themselves they should have to co-operate and establish high practical ideals. This can be possible only if the *ulema* start their political associations and a *Shaikh-ul-Hind* is appointed. — AL BUREED, 25th October, 1918.

The *Abhyudaya* (Allahabad) of the 26th October, 1918, says that the legal proceedings against Abdul Razaq for inciting Muhammadans to cow-slaughter was a farce from start to finish. The editor remarks sarcastically that this case demonstrates Government's anxiety to preserve peace. — ABHYUDAYA, 26th October, 1918.

ADVOCATE, 27th October, 1918.

The *Advocate* (Lucknow) of the 27th October, 1918, in an editorial note headed "Mr. Rauf must go" refers to the proceedings of the 12th Provincial Congress held at Aligarh with reference to the Ali brothers. It says that neither the Government nor Mr. Rauf appears to have moved. Government must mend matters without delay.

LEADER, 28th October, 1918.

Hindu Inter-Caste Marriage Bill.

26. The *Leader* (Allahabad) of the 28th October, 1918, publishes resolutions passed by the *Arya Samaj*, Katra (Allahabad), and the Jhansi *Arya Samaj* supporting Mr. Patel's Hindu Inter-Caste Marriage Bill. The Jhansi resolution says the Bill is quite in keeping with the spirit of the Shastras.

A resolution is also published passed by the Hindus of Bareilly protesting against the Bill as being opposed to the Shastras and Sadachar (old established Hindu usages).

VEDA PRAKASH, October 1918.

The *Veda Prakash* (Meerut) for October 1918 contrary to other *Arya Samaj* publications contends that Mr. Patel's Inter-Caste Marriage Bill is opposed to Vedic teachings and urges its rejection.

JAIN PRADIP, 10th October, 1918.

Jain affairs.

27. The *Jain Pradip* (Deoband, Saharanpur) of the 10th October, 1918 (received on the 28th October), says that it appears that Government officials have decided to wound the feelings of the Jains at every step. How improper it was on the part of the Agent to the Governor General, Rajputana, to enter the Dalaura temple, Mount Abu, with shoes on, in spite of being forbidden to do so.

In the Calcutta Colootola Jain temple rioters broke five idols, tore the pages of the holy scriptures and looted property worth thousands, and four idols are missing. This is a serious outrage on Jains and we hope the Bengal Government will after due enquiry inflict adequate punishment on the perpetrators.

We also appeal to the Bihar Government to restore the images taken from the Khandgiri Kshetra about two months and a half ago.

M. J. O'DRISCOLL,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

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SELECTIONS FROM NEWSPAPERS

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For the week ending 9th November, 1918.

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I.—Politics.

ADVOCATE, 1st November, 1918.

The reform scheme.

1. The *Advocate* (Lucknow) of the 1st November, 1918, commends the attitude of the moderate honourables of Bombay who demand complete provincial autonomy for their presidency, and appeals to the Indian members of the Local Council who will give evidence before the Reform Committees not to pitch their demands too low in a moment of weakness, but to echo public opinion. It is lamentable that our non-official members following the lead of a misguided enthusiast opposed every progressive resolution moved by the Hon'ble Mr. Nehru. They should now learn to come into line with their Bombay brethren.

LEADER, 9th November, 1918.

The *Leader* (Allahabad) of the 9th November, 1918, expresses general approval of the selections made from among non-official Indians for appointment as co-opted or provincial members of the Reform Committees, but says that the Hon'ble Mr. Haq or Mr. Sinha would have better filled the place given to the Raja of Kanika. A Bombay paper has objected to Messrs. Samarth and Natoranjan, but that is only because they are not extremists. We hope that the proceedings of the committees will not be conducted *in camera* as there is every need for publicity and that the questions which witnesses will have to answer will be immediately supplied to them.

SHAKTI, 5th November, 1918.

The *Shakti* (Almora) of the 5th November, 1918, containing its comments on the reform scheme, remarks that the scheme does not make it clear who will pay the salaries of the Secretary of State's staff. The Secretary of State's Council should be abolished and two Indians, preferably elected ones, should be appointed to help him. The paper thinks that the scheme enhances the already unlimited power of the Government of India, and is for the introduction in it of the element of responsibility. Half the members of the Indian Executive Council should be Indians, and the Governor General should have no power to increase or decrease their number. The report, it concludes, gives preponderance to the Executive over the Legislative and is thus in conflict with the first principle of responsible government.

Elsewhere the paper calls the reform scheme a shadow which confers no substantial power on India that might enable her to return good for good and evil for evil; the real object of India in demanding self-government is to establish once more her spiritual supremacy.

The journal expresses the hope that the rumour about Kumaun being excluded from the list of the scheduled districts will be found to be true, and appeals to Government to do justice to that district by placing her on a footing of perfect equality with other districts in the provinces.

The journal publishes a humourous and sarcastic article in which the writer scoffs at the present Swarajya controversy and remarks that true Swarajya is only that which will bring real power to India by enabling her to organize her various scattered forces.

UTSAH, 1st November, 1918.

The moderate conference.

2. The *Utsah* (Orai) of the 1st November, 1918 (received on the 6th November), commenting on the moderates conference, most severely condemns the unpatriotic conduct of the moderate leaders, whose blind obstinacy and narrow-mindedness are going to deliver a fatal blow to their country at this critical moment by undoing the long and glorious work of the Indian National Congress: these men do not represent the voice of the country and cannot be successful in misleading the Indian public.

ADVOCATE, 6th November, 1918.

Reviewing Mr. Surendra Nath Banerji's presidential address at the Bombay moderate conference, the *Advocate* (Lucknow) of the 6th November, 1918, calls the gathering the most unfortunate event in Indian history. It is a pity that this admirer of Mazzini and Garibaldi (Mr. Banerji) has now lost sight of their cardinal principles, namely, unity at crucial moments, whatever the differences.

Mr. Banerji's laboured justification of his secession from the Congress betrays the weakness of his cause.

The nationalists also make co-operation with the Government their creed, but only so long as the Government treats them as a civilized Government should. Opposition to revolutionary ideas is no monopoly of Mr. Banerji's party, but sycophancy and kowtowing are not conducive to national progress or in keeping with national dignity.

Mr. Banerji may pride himself on the moderating influence exercised by his party, but he is aware that his party does not represent the Congress or the country.

The differences between the two parties are not fundamental and Mr. Banerji ought to have faced the Congress instead of responding to the Anglo-Indian cry of "Leave the extremists."

The *Oudh Akhbar* (Lucknow) of the 9th November, 1918, deplores the permanent secession of the moderates from the Congress and regrets that the ideal of a united Indian nationality will now prove an idle dream and that the very venerable gentleman who watered its roots is now laying the axe at them. OUDH AKHBAR, 6th and 9th November, 1918.

Referring to the session of the moderate conference at Bombay, the *Oudh Akhbar* of the 6th November, 1918, regrets that India could not present an united front regarding the reform scheme even at this juncture when her hopes were approaching fruition.

The *Hamdam* (Lucknow) of the 8th November, 1918, commenting on the address delivered by the Hon'ble Mr. Surendra Nath Banerji as president of the moderate conference, recounts his past splendid services to his country and gives him credit for the present political awakening in India. His address is comprehensive and learned, befitting his great personality. HAMDAM, 8th November, 1918.

Commenting on the moderate conference scheme of reforms, the journal says that though the scheme is halting and not free from shortcomings, yet it is a great and historical document worthy of the traditions of British rule in India.

3. The *Medina* (Bijnor) of the 5th November, 1918, expresses its deep regret at the resignation of the Hon'ble the Raja of Mahmudabad from the presidentship of the Muslim League. MEDINA, 5th November, 1918.

The Muslim League.

The journal says that his resignation has come as a painful surprise to his community, especially at a time when it is passing through the most critical times, when his counsel and guidance are greatly needed by his countrymen in general and Muhammadans in particular.

4. The *Utsah* (Orai) of the 1st November, 1918 (received on the 6th November), publishes the second instalment of the article on repression by SUDARSHAN NARAYAN PANDEY, in which he complains that while in England Acts like the Bill of Rights are passed to limit the power of officials in the interest of popular peace and happiness, authorities in India are daily invested with more stringent repressive powers. As India wants to perpetuate her connection with the British Empire, she should no longer be distrusted on the grounds of race and colour. The separation of America from the British Empire should convey to British statesmen the important lesson that in the present awakening of India sympathy and not repression should guide the policy of Britain towards her. UTSAH, 1st November, 1918.

Repression.

5. The *Leader* (Allahabad) of the 7th November, 1918, complains that yet another instance of the harsh administration of criminal justice in India is afforded by the sentence of two years' rigorous imprisonment passed under the Defence of India Act on certain Rangoon gentlemen of some social service order, who were charged with having dissuaded some coolies from loading ships unless they were paid Rs. 2 per day. Strikes among war workers in England take place every other day and the Defence of the Realm Act is never set in motion. After cajolery and threats Government has to yield in many cases to unreasonable demands. LEADER, 7th November, 1918.

The working of the Defence of India Act.

A police strike, which partakes of the nature of a mutiny, was similarly dealt with in London recently and the Commissioner of Police had to resign, neither the abettors nor the strikers being punished.

MEDINA, 1st November, 1918.

The Rowlatt Committee's report.

6. The *Medina* (Bijnor) of the 1st November, 1918, received on the 6th November), commenting on the proposed legislation by the Government of India on the lines of suggestions made by the Rowlatt Committee, expresses the hope that the proposed Act will be so framed as to give no occasion to accused persons to complain against the justice of the action taken under the proposed Act.

RAHBAR, 29th October, 1918.

Mr. Tilak.

7. The *Rahbar* (Moradabad) of the 29th October, 1918 (received on the 6th November), takes strong exception to the language of the *Madras Mail* against Mr. Tilak, whom it calls "the incarnation of the arch devil." Commenting on the same, the paper says that according to the Christian and Moslem holy scriptures, *Satan* was one of the holy angels, who was "unreasonably driven from heaven," but still retained the title of *farishta* (angel). Hence the appellation of the "incarnation of arch devil" will not be taken as disrespect to Mr. Tilak. It has rather exalted his position in the eyes of his countrymen. We draw the attention of our countrymen to the insulting language used by the Anglo-Indian journals against our most respectable leaders. If only (Indians) realize their position and their duties such unpleasant instances will not recur.

MEDINA, 1st November, 1918.

The Ali brothers.

8. The *Medina* (Bijnor) of the 1st November, 1918 (received on the 6th November), strongly objects to the inclusion of Mr. Justice Abdur Rauf in the committee which is making an enquiry into the cases of Messrs. Muhammad Ali and Shaukat Ali and contradicts the report that Mr. C. R. Das has been engaged, with the permission of the Government of India, to act as legal adviser to Mr. Muhammad Ali in the course of the enquiry.

The journal takes strong exception to the procedure adopted by Government in the matter.

RAHNUMA, 4th November, 1918.

The *Rahnuma* (Moradabad) of the 4th November, 1918, says:—The statement that no interference of a lawyer will be permitted in the proceedings of the tribunal appointed to try the cases of the Ali brothers, indicates that the members of the committee will perhaps go to Chindwara and examine them there. They can be profited only if the questions that are to be put to them be communicated to them beforehand. Anyway the proceedings of the tribunal cannot be said to be satisfactory.

NAIYAR-I-AZAM, 5th November, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 5th November, 1918, appeals to Justice Abdur Rauf not to be influenced by his personal differences with Mr. Muhammad Ali in the trial of the latter.

UTSAH, 1st November, 1918.

The condition of India.

9. The *Utsah* (Orai) of the 1st November, 1918 (received on the 6th November), publishes a poem in which the following lines occur:—"We shall no longer bear dependence on others and should give it up soon. Let us gird up our loins for freedom and efface the blot of the race. . . . The way has become smooth and let us at once put an end to discord. (This probably refers to the reform scheme and the split between the moderates and the extremists.) Let us show to-day what blood the new generation possesses and, flying the banner of victory, let us do the work of the country.

PRATAP, 4th November, 1918.

The *Pratap* (Cawnpore) of the 4th November, 1918, publishes a poem by HARIBHAN UPADHYAYA in which he draws a very vivid picture of the ancient greatness and prosperity of India, contrasting it with its present poverty-stricken, degraded and subject condition and appeals to God to bring about her regeneration as soon as possible.

II.—MILITARY AFFAIRS.

HAMDAM, 7th November, 1918.

The progress of the war.

10. The *Hamdam* (Lucknow) of the 7th November, 1918, in the course of a leading article on the present war situation, makes some sarcastic remarks about "Mr. Reuter," who it is alleged, on account of his old age, indulges in great exaggeration though he was not quite unhabituated to it even in his comparatively younger age, when people had no very great confidence in him. Most of the accounts about the present situation receive their colouring from the censor.

The surrender of Turkey is a death blow to Germany because the brave and valiant Turkish nation was the right hand of Germany. Peace with Turkey was deliberately delayed because the British wanted to occupy Aleppo, in order that they might create another Arabic State, which will suit their purpose. According to the terms of the armistice, the Turkish Government will not be allowed to have their say in the proposed arrangement about the occupied parts of Turkey.

It is certain that peace will come sooner or later, and it is to be hoped that peace will be based upon the terms defined by President Wilson in January last. Apparently it seems that the Kaisar will not be a loser by such a peace, but he will gain all those objects which he could not obtain through floods of blood. However (even after peace is declared), we shall not have to wait long for another trial of strength (among the present contending nations).

11. The *Mashriq* (Gorakhpur) of the 31st October, 1918 (received on the 6th November), commenting on the prospects of peace, says that the German reply to President Wilson does not reveal any sincere desire on the part of Germany to come to an understanding with the Allies on the question of peace.

The peace talk.

MASHRIQ, 31st October, 1918.

The *Medina* (Bijnor) of the 1st November, 1918 (received on the 6th November), says that, in order to win the sympathy of Spain, Germany has very cleverly proposed through its press organs that Great Britain should give up Gibraltar to Spain and Portugal should be incorporated with her. At first the proposal was very warmly welcomed in Spain, but very soon the progress of the war in favour of the Allies brought the Spaniards to their senses and they gave up the idea of the return of Gibraltar to Spain.

MEDINA, 1st and 5th November, 1918.

The journal, commenting on the present war situation and peace prospects, says that, in spite of the peaceful efforts of President Wilson and the apparent readiness of Germany to come to terms with the Allies, the question of peace is still very complicated, and there are no signs that Germany would submit to the humiliating peace conditions which the Allies propose to impose upon her.

The *Medina* of the 5th November, 1918, commenting on the present prospects of peace, presumes that it is the policy of Germany to let her Allies surrender one by one in order to assure President Wilson that Germany and her Allies are sincerely desirous of concluding an immediate peace with their opponents. Germany hopes that if President Wilson is convinced of the readiness of Germany to make terms on the President's terms he will force his associated powers to come to an understanding with Germany.

12. The *Cawnpore Samachar* of the 3rd November, 1918, publishes a poem saying that although Indians have a very hard time at the present moment owing to poverty, high prices and influenza, yet they are joyful as President Wilson's peace conditions will secure them victory as home rulers and throw the reform scheme overboard.

The principle of self-determination.

CAWNPORE SAMACHAR, 3rd November, 1918.

The *Pratap* (Cawnpore) of the 4th November, 1918, in the course of an article on the principle of self-determination, says that there is no necessity at all for prolonging the war any further. The great principles for which the Allies have been fighting have established their sway over the whole world. Now that Germany has bowed before the voice of democracy, we have no right to demand her destruction. What is England going to do for Ireland and India? The reform scheme for India is merely shadowy. The announcement of 20th August is in direct antogonism to the principle of self-determination and England has no justification for saying that England has given India the same opportunity which she demanded for the peoples of the territories subject to Germany and her Allies. The Allies cannot at present neglect the principle without subjecting themselves to the censure of the world. If in view of the turn events have taken, any nation finds that principle very hard and awkward to accept, there is yet time to repudiate it and to assert the old right of conquest.

PRATAP, 4th November, 1918.

Al Bureed (Cawnpore) of the 4th November, 1918 (received on the 8th November), referring to the efforts made by the *Near East* to prove that the Turks have no ethnographical or moral claim to Syria and Palestine inasmuch

AL BUREED, 4th November, 1918.

as they live there only as officials and soldiers having done little for the good of these provinces, says that these arguments apply with equal force to the Anglo-Indians as regards Egypt and India.

We had better not say anything about the spread of education and development of commerce and industry (in our country) but would leave the recital of this tale to Indian agitators.

The Jews are neither in a majority in Palestine nor are they tolerant pro-Christian and fit for administration. Still the greatest Islamic state in the world (Britain) espouses their cause as against tolerant Muslims who are amply endowed with administration.

Referring to the statement of the *Near East* that the Albanians have been on the side of the Allies since the commencement of the war as they hope to secure their freedom with the help of the Allies, the journal prays that the same may happen.

It is our desire that we may also achieve our aims. The principle will be extended to small and weak nations. We are unfortunately not small but we are weak because we feel ourselves weak. This virtue of weakness can prove of service to us only if co-existence of freedom and weakness is possible.

It complains that the Albanians are not treated justly and that their territories are given to the Servians.

PRATAP, 4th November, 1918.

India's further contribution to the war.

13. The *Pratap* (Cawnpore) of the 4th November, 1918, strongly supports the resolution sent to the Viceroy by Mr. Gandhi as President of Gujrat Sabha, and says that unless Government turn their earnest attention to the view embodied therein, the condition of India will be still worse.

UTSAH, 1st November, 1918.
ABHYUDAYA, 2nd November, 1918.

The *Utsah* (Orai) of the 1st November, 1918 (received on the 6th November), and the *Abhyudaya* (Allahabad) of the 2nd November, 1918 (received on the 6th November), write to a similar effect.

SHAKTI, 5th November, 1918.

The *Shakti* (Almora) of the 5th November, 1918, supports the resolution communicated to the Viceroy by Mr. Gandhi as President of the Gujrat Sabha, showing the inability of India to make any further pecuniary contribution to the war. The paper appeals to Government to take immediate measures to relieve the suffering of the people.

III.—Administration.

ROHILKHAND GAZETTE, 1st November, 1918.

Economic distress.

14. The *Rohilkhand Gazette* (Bareilly) of the 1st November, 1918 (received on the 6th November), while welcoming the measures taken by the Local Government in connection with the rise of prices of food-grains, draws the attention of the authorities to the fact that speculation is largely rife among grain dealers which is, to great extent, responsible for the present rise in prices.

The journal says that unless speculation is put a stop to, there can be no appreciable improvement in the present state of affairs.

RAHBAR, 29th October, 1918.

The Katarpur incident.

15. The *Rahbar* (Moradabad) of 29th October, 1918 (received on the 6th November), says that it has received many private communications which testify to the innocence of those Hindus who have been arrested in connection with the last riot at Katarpur. Yet, as their case is still *sub judice*, none of the aforesaid communications will be published. It is to be hoped that justice will be done to those who have been implicated in the unfortunate disturbance.

The journal takes strong exception to extension of the Defence of India Act to the Saharanpur district.

CAWNPORE SAMACHAR, 3rd November, 1918.

The *Cawnpore Samachar* of the 3rd November, 1918, expresses utter inability to understand why the Katarpur riot case should be tried under the Defence of India Act and hopes that His Honour Sir Harcourt Butler will give due consideration to a memorial of the accused which is in course of preparation and allow them to be tried by an ordinary court, thereby giving them full opportunity for defence with a right of appeal to the High Court.

16. The *Hindustani* (Lucknow) of the 3rd November, 1918, publishes a contributed article in which the writer complains that the Khairabad officials did not deal fairly with the local Hindus in the matter of the *Dasehra-Muharram* arrangements. While the *Dasehrā* procession was returning by its usual route it was stopped by armed police, while no action was taken against those parties of Muslims which had come from a distance to attack the Hindus.

The *Dasehra-Muharram* arrangements.

HINDUSTANI, 3rd November, 1918.

The *Cawnpore Samachar* of the 3rd November, 1918, on the authority of its special correspondent, says that the entire responsibility for the stopping of the *Ramlila* celebration at Akbarpur (Cawnpore) rests on the shoulders of the police who, over the head of the tahsildar, made the sub-divisional officer bind over a large number of the chief workers of the *Ramlila* and order them to attend his court during its celebration. The incident has greatly wounded the feelings of the local Hindus.

CAWNPORE SAMACHAR, 3rd November, 1918.

17. The *Hamdam* (Lucknow) of the 6th November, 1918, commenting on the report of the Industrial Commission, compares the industrial backwardness of India with the rapid progress made by Japan and America during the last half century. India is still dependent for ordinary necessaries of life on foreign countries, although it is rich in raw material which, if properly used, will greatly contribute to the material progress of the people of India.

The report of the Industrial Commission.

HAMDAM, 6th November, 1918.

The journal exhorts its countrymen to bestir themselves and multiply their efforts in achieving the industrial prosperity of their motherland. Government is requested to take early steps to give effect to the proposals of the Commission.

The *Abhyudaya* (Allahabad) of the 2nd November, 1918 (received on the 6th November), expresses the hope that Government will pay particular attention to the Hon'ble Pandit Madan Mohan Malaviya's supplementary note to the Industrial Commission's report before carrying into effect the Commission's recommendations as his proposals are much less expensive.

ABHYUDAYA, 2nd November, 1918.

The *Pratap* (Cawnpore) of the 4th November, 1918, complains of the non-supply to it of any copy of the report of the Industrial Commission and asks on what principle if not on that of the extent of circulation of individual papers, Government supplies copies of such documents to the press for opinion.

PRATAP, 4th November, 1918.

18. The *An Nazir* (Lucknow) for October, 1918 (received on the 8th November), publishes a second instalment of the article by Mr. Aziz Asconi (noted last month) on the present backward state of indian industries. In the course of it, the writer remarks that in modern states it is admittedly the duty of the Government to foster newborn industries. In India, on the cry of the Swadeshists, Government much against its will patronised three important industries, two of which prospered in Madras but the third under Saiyid Muhammad Hadi was a failure. Private persons suffered heavily but were compensated by titles. In western countries the employment of expert scientists makes such failures impossible.

Indian industries.

AN NAZIR, October, 1918.

Past experience has shown that in India resolutions are passed but they remain a dead letter, and though millions are spent on railways, very little is spent on Indian industries. The writer quotes statements from the evidence of some witnesses before the Industrial Commission, who criticized the present industrial policy of the Government and asserts that if their suggestions are acted upon the people as well as the Government will be benefited by the result. The apathy of the Government alone has been responsible for the decay of indigenous industries in India.

The *Oudh Akhbar* (Lucknow) of the 9th November, 1918, refers to the protest made by the Manchester Chamber of Commerce against the flooding of the Indian market with cheap and worthless Japanese goods and hopes that something will be done to put a stop to such unrestricted trade by foreign countries and that both India and England will be benefited thereby.

OUDH AKHBAR, 9th November, 1918.

19. The *Rahbar* (Moradabad) of the 29th October, 1918 (received on the 6th November), commenting on the suspension of the Burdwan and Hooghly municipalities by the

The Hooghly and Burdwan municipalities.

RAHBAR, 29th October, 1918.

Government of Bengal on account of the inefficiency and slackness of some members, says that some Indian papers have objected to this action of the Government. They ought to know that a great change has occurred in the policy of Government who now pleads the inefficiency of Indians for local self-government. It is a pity that even after thirty or forty years of training Government could not make them efficient.

ABHYUDAYA, 2nd November, 1918.

Frequency of dakaitis.

20. A correspondent writing in the *Abhyudaya* (Allahabad) of the 2nd November, 1918 (received on the 6th November), urges Government to take special measures in these hard and dangerous times for the protection of people from dakaits.

UTSAH, 1st November, 1918.

Control of corn exports.

21. The *Utsah* (Orai) of the 1st November, 1918 (received on the 6th November), apprehends that there may be some secret reasons in Government's proposed policy of controlling the export of food-stuffs. Last year, when fodder for Mesopotamia was being stocked, Government made a promise to provide for the internal needs of the country. But on account of its neglect to keep that promise, thousands of cattle are dying of starvation to-day. The paper appeals to Government to prohibit export of food-stuffs altogether and at once, otherwise the famine will cost thousands of lives in India.

Elsewhere the same paper remarks that the influenza epidemic and famine have reduced India to a very pitiable condition. So far Government efforts in the direction of mitigating the sufferings of people amount to little or nothing. As the municipal and district boards to which Government has entrusted this task, cannot be expected to cope with the imperative needs of the situation, Government should take further steps in the matter.

LEADER, 4th November, 1918.

Expenditure on Belvedere.

22. The *Leader* (Allahabad) of the 4th November, 1918, says that the expenditure of the large sum of one lakh of rupees on the repairs of the Belvedere buildings for occupation by the Viceroy is inexcusable during these days of grievous distress among the people. Really these heads of Government cost the Indian taxpayer vastly more than their bare salaries.

UTSAH, 1st November, 1918.

Oppression by subordinate officials.

23. The *Utsah* (Orai) of the 1st November, 1918 (received on the 6th November), publishes a letter in which the correspondent draws a harrowing picture of the oppression perpetrated on the poor fuel-sellers and grass-sellers in Orai by the local subordinate officials in general and the excise inspector in particular and draws the attention of the Collector to this important matter.

SHIA COLLEGE NEWS, 1st November, 1918.

The influenza epidemic.

24. The *Shia College News* (Lucknow) of the 1st November, 1918 (received on the 6th November), complains that most of the *Yunani* druggists of these provinces are not selling genuine medicines during the influenza epidemic and invites the attention of Government towards the matter.

HINDUSTANI, 3rd November, 1918.

The *Hindustani* (Lucknow) of the 3rd November, 1918, expresses the hope that courts will be closed in Cawnpore as they have been in Madras on account of the influenza epidemic.

LEADER, 9th November, 1918.

The *Leader* (Allahabad) of the 9th November, 1918, refers to complaints by correspondents regarding the entirely unsatisfactory registration of deaths at the local burning ghats, and points out that the utter worthlessness of the statistics of the mortality from influenza supplied by the municipal board of Allahabad is proved by the sharp fluctuations which they indicate from day to day. If the municipal authorities cannot remedy this state of affairs, the Sanitary department ought to interfere immediately.

OUDH AKHBAR, 8th November, 1918.

Railways.

25. The *Oudh Akhbar* (Lucknow) of the 8th November, 1918, expresses the hope that the O. and R. Railway authorities will soon redress the grievances of the strikers in the local loco. workshops. The necessities of life have become so extraordinarily dear that nobody can make both ends meet without an increase in salary.

26. The *Hamdam* (Lucknow) of the 6th November, 1918, commenting on the annual report of the Mysore school for blind and dumb persons, suggests that such schools should be opened in British India also.

HAMDAM, 3rd and 6th November, 1918.

The school for blind and dumb persons.

The *Hamdam* of the 3rd November, 1918 (received on the 6th November), commenting on a recent speech of His Highness the Maharaja of Gwalior and the consequent educational activity visible in the State, says that though British officials have not so far grasped the full importance of promoting education among the masses and have been making, now and then, lame excuses for the slowness of educational progress, the authorities in native states have been taking active interest in the educational progress of their people.

The journal asks the authorities in British India to take note of the wise remarks and proposals made by His Highness in his speech.

27. The *Oudh Akhbar* (Lucknow) of the 6th November, 1918, publishes a lengthy article by Professor IQBAL BAHADUR SAXSENA in which he urges Government to reduce land revenue to prevent intensive partition of lands and to spread technical education among the agricultural classes to improve their condition.

OUDH AKHBAR, 6th November, 1918.

Development of the agricultural industry.

IV.—SOCIAL AND RELIGIOUS AFFAIRS.

28. The *Rahbar* (Moradabad) of the 29th October, 1918 (received on the 6th November), commenting on the Hon'ble Mr. Patel's Hindu Inter-marriage Bill, exhorts its Arya brethren to reorganize themselves and rally to the support of the Bill.

RAHBAR, 29th October, 1918.

The Hindu Inter-caste Marriage Bill.

The journal remonstrates with those Sanatan Dharmists and other Hindus who call the Bill a retrograde measure and urge its immediate rejection by the Council.

The *Tuhfa-i-Hind* (Bijnor) of the 4th November, 1918 (received on the 7th November), in a leading article supports the Inter-Hindu Marriage Bill of Mr. Patel, and strongly denounces those orthodox Hindus who have been opposing the Bill on its very merits.

TUHFA-I-HIND, 4th November, 1918.

The journal says that the opposition is manufactured and raised by some uninfluential Hindu leaders who have failed to enlist the support of the vast bulk of their co-religionists.

29. The *Utsah* (Orai) of the 1st November, 1918 (received on the 5th November), says that the Government of India and of Madras, in condemning the *Ayurvedic* and the *Unani* systems of treatment, have shown an amount of prejudice which has caused serious dissatisfaction to Indians. The opponents of so ancient and useful a system can never hope to succeed.

UTSAH, 1st November, 1918.

The *Ayurvedic* and *Unani* systems.

Saiyid WASI BILGRAMI of Koath (Arrah) writing in the *Hindustani* (Lucknow) of the 3rd November, 1918, takes Sir Alexander Cardew to task for his opposition to the indigenous system of treatment in India. The indigenous systems alone are really suited to the Indian temperament and climate and it is a pity that officials support the allopathic system. Hakims and Vaids should not be cowed by a repressive administration but should strive to popularise their systems and should agitate for self-government.

HINDUSTANI, 3rd November, 1918.

The *Oudh Akhbar* (Lucknow) of the 9th November, 1918, referring to a meeting held by the Calcutta Ayurvedic Sabha to protest against the strictures passed by certain official members of the Madras Council, says that such statements by officials in the Council really wound the feelings of the people.

OUDH AKHBAR, 9th November, 1918.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD :

The 9th November, 1918.

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I.—Politics.

AL BASHIR, 22nd October, 1918.

The Reform Scheme.

1. Rao Abdur Rahman Khan of Saharanpur contributes an article to *Al Bashir* (Etawah) of the 22nd October, 1918 (received on the 11th November), in which he deplores the want of union among the Muslims. It is regrettable that Government has overlooked the importance of separate representation for Muslims in the Reform Scheme.

He regrets the absence of Musalman *editors* on the committees under the Reform Scheme.

In spite of the fact that the Musalmans maintained their loyalty and even fought against their co-religionists in Gallipoli, Irak, Arab and Palestine, Government deprived them of their rightful claim to separate representation.

Referring to the speech of the Viceroy in the Imperial Council in which he promised that the privilege of separate representation for Muslims would be respected, the journal is at a loss to comprehend how far the promise will be fulfilled when the Musalmans have not been adequately represented on the committees under the Reform Scheme. The Musalmans will never feel satisfied until they are given an adequate number of seats in the Executive and State Councils as well as in offices of every department.

ADVOCATE, 13th November, 1918.

The *Advocate* (Lucknow) of the 13th November, 1918, says that the scandal of the extraordinary constitution of the Reforms committees is being extended by the intention to conduct the enquiries of the committees in secrecy.

The journal referring to the *Times'* article on the Rowlatt report says that the majority of the country believes that the simultaneous publication of the Reforms and Rowlatt reports was premeditated and that India will get shadowy reforms and substantial repression.

MEDINA, 13th November, 1918.

The *Medina* (Bijnor) of the 13th November, 1918, commenting on the representation of Musalmans on the Reforms committees, strongly takes exception to the selection of Maulvi Rahim Bakhsh on the Franchise Committee. He cannot be said to be a representative of the Indian Muslim community by any stretch of imagination.

The journal concludes by saying that Musalmans can hardly expect any favourable recommendation about Muslim interests from a committee in which the Muhammadan community is so inadequately represented.

SHAKTI, 29th October, 1918.

The *Shakti* (Almora) of the 29th October, 1918 (received on the 15th November), says that the number of Englishmen on the Functions Committee is greater than required.

HAMDAM, 12th November, 1918.

The *Hamdam* (Lucknow) of the 12th November, 1918, strongly criticises the absence of local Muslim representation on the Reforms committees for the Punjab, where the question of separate Muslim representation is more complicated than in any other province of India.

ABHYUDAYA, 9th November, 1918.

The *Abhyudaya* (Allahabad) of the 9th November, 1918, regrets that no order has been received from the Local Government on the request made by the United Provinces Farmers' Association which wants its representatives to be called to give evidence before the committees formed under the Reform Scheme.

LEADER, 11th November, 1918.

The *Leader* (Allahabad) of the 11th November, 1918, says that if the evidence of witnesses before the Reforms committees is not recorded, the enquiry will be reduced to a farce and hopes that the report to the above effect is incorrect.

OUDH AKHBAR, 13th November, 1918.

The *Oudh Akhbar* (Lucknow) of the 13th November, 1918, says that the contradiction by the Maharaja of Patiala of Sir John Hewett's statement that the Indian princes were opposed to reforms must have non-plussed the Sydenhamites, and expresses the hope that they will not give expression to such baseless views in future.

AL BUREED, 11th November, 1918.

Representation of India.

2. *Al Bureed* (Cawnpore) of the 11th November, 1918 (received on the 15th November), has a lengthy article commenting on the London police strike in which

the editor says that, while the police constables there objected to being represented by their Superintendents, India is represented in the War Cabinet by an official nominee.

The *Leader* (Allahabad) of the 16th November, 1918, says that the accredited representative of India in the Peace Conference (Sir S. P. Sinha) does not strictly represent the Indian people, but that the choice is a happy one and the representation of India raises the status of the country in the eyes of the world. — LEADER, 16th November, 1918.

Self-government.

3. The *Advocate* (Lucknow) of the 15th November, 1918, does not agree with Mr. Lloyd George's remark that "the British Empire is a League of Nations" as long as India is not an equal partner. — ADVOCATE, 15th November, 1918.

The *Leader* (Allahabad) of the 13th November, 1918, referring to the joint British and French declaration that their war aim in the east is complete freedom of the peoples oppressed by the Turks and the establishment of indigenous administrations, asks whether a similar liberal spirit will be shown in territories within the British Empire, whose people helped the British in the war instead of opposing them. The claims of India to early establishment of complete self-government and to almost immediate establishment of a substantial measure of self-government are invulnerable. — LEADER, 13th November, 1918.

Al Bureed (Cawnpore) of the 11th November, 1918 (received on the 15th November), reviewing the speech delivered by Mr. Lloyd George while proposing the toast of Mr. Gompers, President of the American Labour Federation, says, with reference to his remark that America gives shelter to those who fly from political and economic slavery, that the Negro slaves, who were brought to America, are even now not allowed to live in peace and the aborigines have been exterminated probably because they did not come from a foreign country. Mr. Lloyd George said that victory in the war would benefit the labouring classes most and we pray that this may happen in India. Mr. Lloyd George's remark that America's enthusiasm for liberty resembled its rushing torrents makes us fear for the safety of the boat of hope of Asiatic countries. — AL BUREED, 11th November, 1918.

The Rowlatt Committee.

The *Utsah* (Orai) of the 8th November, 1918 (received on the 15th November), publishes the last instalment of the article entitled "The Truth" in which the writer demands that sympathy should guide a Government in meeting the popular aspirations for freedom and liberty. The article concludes with an appeal to Government not to spread dissatisfaction by undertaking any hasty legislation on the recommendations of the Rowlatt Committee, and thus endanger the liberty of a whole people for the fault of a few misguided youths. — UTSAH, 8th November, 1918.

The *Shakti* (Almora) of the 29th October, 1918, strongly protests against perpetuating "the Defence of India Act" which was enacted only as a temporary measure. Repressive legislation is never productive of good. Indians do not want a bureaucratic form of government; only the form of Government prevalent in the dominions would satisfy their aspirations. — SHAKTI, 29th October, 1918.

The moderates conference.

5. The *Bharat Jiwan* (Benares) of the 11th November, 1918 (received on the 15th November), while criticising the moderates conference, remarks that the speech of the president clearly shows that the country is not with him. Even the few delegates that attended the conference do not represent the views of any recognized body or association. — BHARAT JIWAN, 11th November, 1918.

The Delhi Congress.

6. The *Leader* (Allahabad) of the 10th November, 1918, says that it is necessary for the moderates to decide whether they shall abstain from the Delhi Congress and their decision will depend on the prospects of obtaining an equal share in the proceedings and impartial consideration by the other party. — LEADER, 10th November, 1918.

Internees.

7. The *Oudh Akhbar* (Lucknow) of the 13th November, 1918, says that it would lead to good results if the Bengal and other Governments were to follow the example of the Bihar Government in making arrangements for the education of internees. — OUDH AKHBAR, 13th November, 1918.

ABHYUDAYA, 9th November, 1918.

The *Abhyudaya* (Allahabad) of the 9th November, 1918, praises the Lieutenant-Governor of Bihar for providing for education of the interned youths of the province, and appeals to the Bengal Government to adopt a similar policy.

HAMDAM. 10th November, 1918.

The Ali brothers.

8. The *Hamdam* (Lucknow) of the 10th November, 1918, commenting on the cases of Messrs. Muhammad Ali and Shaukat Ali, says that since the enquiry began the Committee has taken at least a fortnight to read the papers and documents put before it by Government and so far no personal evidence has been taken by the Committee. It would have been better if a copy of the "charge sheet" had been sent to the two brothers before the enquiry began. The Muhammadans are anxiously waiting the publication of the report of the Committee. It is to be hoped that owing to the suspension of hostilities between Turkey and the Allies, the two brothers will be released forthwith.

AL KHALIL, 1st and 8th November, 1918.

Al Khalil (Bijnor) of the 1st and 8th November, 1918 (received on the 12th November), says that though the Lindsay-Rauf tribunal may recommend some relaxation in the restrictions on the Ali brothers on the security of the Nawab of Rampur or some such other person, and this may be regarded as a favour from the Government and gain credit for Mr. Rauf, such action will not prove as beneficial and satisfactory as a regular trial which is also desired by the brothers themselves.

OUDH AKHBAR, 10th November, 1918.

Englishmen and Indians.

9. Referring to the action of a European in forcibly occupying a saloon reserved by Mr. Hasan Imam, the *Oudh Akhbar* (Lucknow) of the 10th November, 1918, regrets that such incidents have not altogether ceased and appeals to the Government of India to take more vigorous action to put a stop to them.

NAIYAR-I-AZAM, 12th November, 1918.

A political poem.

10. The *Naiyar-i-Azam* (Moradabad) of the 12th November, 1918, publishes a poem in which the following lines among others occur :—

The sky and the enemy have conspired togethor to strike with lightning the barn of our existence: Lips are safe when they observe silence. The discriminating eye is concealed under the skirt of internment. Oh careless fellow! Step cautiously in the path of freedom, lest thy neck be fettered with the chain of slavery.

II.—Military affairs.

AL BASHIR, 22nd October, 1918.

The Nizam and the war.

11. Referring to His Majesty's letter to His Exalted Highness the Nizam conferring on him the title of "Faithful Ally of the British Government," *Al Bashir* (Etawah) of the 22nd October, 1918 (received on the 11th November), appeals to His Majesty's Government to restore Berar to His Exalted Highness in recognition of the Nizam's aid in the war.

HAMDAM, 13th, 14th and 15th November, 1918.

The cessation of hostilities.

12. The *Hamdam* (Lucknow) of the 13th, 14th and 15th November, 1918, expresses general satisfaction at the cessation of hostilities. Though the terms of the armistice are drastic so far as pan-Germans are concerned, yet they cannot stop the peaceful progress of the German nation.

The journal goes on to say that Germany was wholly responsible for the entry of Turkey into the war. This is a fact which the Allies ought not to overlook when the Peace Conference assembles. So far as the safety and independence of Muslim states are concerned the Government ought to take account of the feelings and aspirations of 10 crores of Muslim subjects of the King-Emperor. This horrible war has fully exposed European civilization, while the truth of the teachings of Islam has been revealed to all the world. By and by all European nations will seek their salvation in Islam.

The journal commenting on the proposal of the Republican party of America to establish an international government in Constantinople and European Turkey and to form a separate Christian State in Palestine, strongly criticises this proposal and says that a Christian state never existed in Palestine.

The *Azad* (Cawnpore) of the 7th November, 1918, commenting on the present war situation, says that Germany will have to submit very soon to the peace terms of the Allies. Turkey's end is very sad. It was foredoomed. She acted on her own responsibility, and hence she must suffer for it. Turkey ought not to have relied upon the help of Germany. AZAD, 7th November, 1918.

Referring to the sudden dénouement in the military situation on all fronts in favour of the Allies, the *Oudh Akhbar* (Lucknow) of the 9th November, 1918, says that America's splendid aid has mainly contributed to this end while India has been responsible for the defeat of the Turks. The Allies ought to be more grateful to Italy than to America as her forces operated not only in Austria but also in Albania, Servia and France. Though the terms with Turkey appear to be hard they are quite justified in view of the existing circumstances. OUDH AKHBAR, 9th November, 1918.

13. The *Hamdam* (Lucknow) of the 14th November, 1918, commenting on the protest raised by the Executive Committee of the Tata Iron Works in its last meeting against the proposed taxation on extra profits, says that the taxation should be equally distributed between extra profit taxation and the imposition of a fresh duty on those imported articles of goods which force an unequal competition with indigenous articles of trade. HAMDAM, 14th November, 1918.

India's financial aid in the war.

Referring to the resolution of the Guzerat Sabha (Ahmedabad) protesting against India's further contribution towards the war in view of the poverty of India, the *Zul Qarnain* (Budaun) of the 8th November, 1918, requests Government to grant the appeal of the Sabha and quash the resolution of the Imperial Council. ZUL QARNAIN, 8th November, 1918.

III.—Administration.

14. The *Musafir* (Agra) of the 18th and 25th October and 1st November, 1918 (received on the 11th November), says that the *Madras Mail's* action in calling Mr. Tilak a devil incarnate has deeply wounded the feelings of educated Indians and enquires what the Press Act exists for if not to deal with such cases. Is it designed to twist the necks of poor Indians only? Justice demands that Government should adequately punish this mischievous writer. MUSAFIR, 18th and 25th October and 1st November, 1918.

Action under the Press Act.

Referring to the demand of security to the amount of Rs. 1,500, the *Oudh Punch* (Lucknow) of the 1st November, 1918 (received on the 12th November), says that it never expected that its moderate writings would not find favour with the Press Act, but the coquetry of the beloved knows no law. OUDH PUNCH, 1st November, 1918.

The *Utsah* (Orai) of the 8th November, 1918 (received on the 15th November), in the course of an appeal to its readers to stand by it in this hour of stress criticises the Government order confiscating its security as due to the arbitrariness of the bureaucray, for whom it is only child's play to strangle any Indian newspaper. The poem on which the security of the paper has been confiscated has nothing in it to bring it under the operation of the Penal Code; the editor knows that the poem is only the nominal ground for the order of confiscation; Government was offended by bold comments on the rights and privileges of the people and so visited it with this punishment. UTSAH, 8th November, 1918.

The paper publishes nine poems by different writers expressing grief and surprise at the confiscation of the security.

15. The *Shakti* (Almora) of the 12th November, 1918 (received on the 15th November), publishes a contributed article in which the writer says that the present educational system of India has not proved useful to India nor will prove useful until agricultural and technical education is imparted side by side with the present literary education. SHAKTI, 12th November, 1918.

Education.

The *Maryada* (Allahabad) for October, 1918, publishes a contributed article in which the writer remarks that the complete control exercised by Government over the educational policy of the country is incompatible with the healthy evolution of Indian nationalism. MARYADA, October, 1918.

RAHNUMA, 11th November, 1918.

The Calcutta riots.

16. Referring to Mr. Montagu's reply concerning the conduct of the *Indian Daily News*, the *Rahnuma* (Moradabad) of the 11th November, 1918 (received on the 15th November), appeals to the Bengal Government to reconsider its partial judgment towards the paper, to help the wounded rioters, to release the convicts, and to remove precensorship from the Muslim papers of Calcutta.

HAMDAM, 16th November, 1918.

The *Hamdam* (Lucknow) of the 16th November, 1918, commenting on the resolution recently passed by the All India Muslim League in connection with the last Calcutta riots, says that the League has rightly demanded the appointment of an independent commission to make a thorough enquiry into the causes which led to the unfortunate and horrible riot. This resolution truly represents the feeling of the Musalmans of India.

ZUL QARNAIN, 8th November, 1918.

Referring to Mr. Montagu's reply to Sir John Jordan concerning the conduct of the *Indian Daily News*, the *Zul Qarnain* (Budaun) of the 8th November, 1918, appeals to the Bengal Government to review its decision and hopes that the rioters will be pardoned and that the *Indian Daily News*, whose writing was responsible for the Calcutta riots, will be prosecuted.

RAHNUMA, 11th November, 1918.

The Katarpur riot.

17. Referring to the Katarpur riot, the *Rahnuma* (Moradabad) of the 11th November, 1918 (received on the 15th November), appeals to Government to deal severely with the Hindus who trampled on the rights of the Musalmans and mercilessly took their lives.

It is desirable that the sub-divisional magistrate should be tried like a criminal and his powers should remain suspended till the decision of the riot case.

AL BASHIR, 29th October, 1918.

Al Bashir (Etawah) of the 29th October, 1918 (received on the 11th November), regrets that the Musalmans have been unduly silent concerning the Katarpur riot, while the Punjab Hindu Sabha has despatched Mr. Rostam Lal, Bar.-at-Law, to Katarpur to find out the true state of affairs and to mitigate the troubles of the Hindus.

LEADER, 14th November, 1918.

The *Leader* (Allahabad) of the 14th November, 1918, draws attention to the petition submitted by Hindus against the decision to try the Katarpur riot case by a special tribunal, and says that the employment of a special tribunal for this case is a misuse of exceptional legislation.

AL BASHIR, 22nd October, 1918.

The *Dasehra-Muharram* at Allahabad.

18. *Al Bashir* (Etawah) of the 22nd October, 1918 (received on the 11th November), regrets that the Hindus at Allahabad, which is the centre of education and politics, did not observe the *Dasehra* simply because they were not granted enough time by the Collector for celebrating their festival. Such undue obstinacy on the part of the Hindus was undesirable. For our political advancement it is necessary that educated men of either community should strive to attain a higher standard of morality.

GARHWALI, 9th November, 1918.

Economic distress.

19. The *Garhwali* (Dehra Dun) of the 9th November, 1918 (received on the 15th November), remarks that the establishing of food stores at convenient centres will afford the greatest relief to the famine stricken people in Garhwal; without this, free distribution of money affords no relief.

BHARAT JIWAN, 11th November, 1918.

The *Bharat Jiwan* (Benares) of the 11th November, 1918, draws a picture of the sufferings of the people owing to scarcity of food and high prices of cloth. It appeals to Government to extend the measures for relieving food distress to villages also and to see that railway officers cause no inconvenience to the public in transporting foodstuffs. Stricter supervision should be exercised over the subordinate officers entrusted with the distribution of taqavi.

SHAKTI, 29th October, 1918.

The *Shakti* (Almora) of the 29th October, 1918 (received on the 15th November), draws the attention of the Government to the great scarcity of coal and fuel in Almora.

HAMDAM, 10th and 12th November, 1918.

The *Hamdam* (Lucknow) of the 10th and 12th November, 1918, commenting on the official communiqué issued by the Government of India about the present rise in prices of cloth and foodstuffs, says that the approach of winter has added

further troubles to the misery and suffering already undergone by the poor and middle classes in India. Adulteration of foodstuffs must be stopped forthwith because it is doing great injury to public health, and is largely responsible for the heavy mortality due to influenza, plague and other prevalent epidemics. So far the action taken by Government is not adequate to meet the growing perplexity of the situation.

SATYOPKARI, September, 1918.

The *Satyopkari* (Bareilly) for September, 1918 (received on the 11th November), appeals to the district authorities to see that local cloth sellers reduce their prices in proportion as prices fall in the wholesale marts of Calcutta and Delhi. Local cloth dealers are still demanding the old prices, though some kinds of cloth are now selling at Calcutta and Delhi at half their previous prices. The charging of heavy discount for exchanging notes of smaller denominations should also be put a stop to.

RAHNUMA, 11th November, 1918.

20. Referring to the sale of the Madras Pencil Factory by the Madras Government to an Indian company, the *Rahnuma* (Moradabad) of the 11th November, 1918 (received on the 15th November), appeals to the Madras Government to turn its attention towards other commercial enterprises, and hopes that other Local Governments will follow suit.

Industries.

ADVOCATE, 8th November, 1918.

The *Advocate* (Lucknow) of the 8th November, 1918, in an article headed "The slaughter of our industries" complains of the scant attention paid to Pandit Malaviya's note of dissent, with which it is in agreement, and compares England's treatment of India with the treatment which caused the loss of England's American colonies in the eighteenth century.

ABHYUDAYA, 9th November, 1918.

21. The *Abhyudaya* (Allahabad) of the 9th November, 1918, complains of the practice followed by the courts in using Urdu characters where Hindi ought to have been

The use of Hindi in courts.

1896

LEADER, 11th November, 1918.

22. The *Leader* (Allahabad) of the 11th November, 1918, complains of an order said to have been issued by the District Magistrate of Allahabad to his deputy collectors that they should call upon the joint magistrate.

Joint magistrates and deputy collectors.

ZUL QARNAIN, 8th November, 1918.

23. Referring to the statement of the *Azad* complaining that the Moradabad municipality has prohibited the sprinkling of water on the road running from the Amroha darwaza to Chowk, the *Zul Qarnain* (Budaun) of the 8th November, 1918, says that perhaps the municipality means to see the town surpass other places in mortality due to the prevailing influenza.

Moradabad municipal affairs.

ITTIHAD, 8th November, 1918.

24. The *Ittihad* (Amroha) of the 8th November, 1918 (received on the 11th November), strongly criticises the "autocratic powers" exercised by Mr. Stokes, Inspector of schools, Rohilkhand division. It is said that the speech which he delivered in Budaun has highly offended the feelings of the people of Budaun. He has now gone a step further by calling upon the municipal board of Bareilly to hand over to him the charge of W. E. I. M. and E. I. M. schools. This arbitrary order is quite in contravention of the rules and regulations of the school committee of the municipal board. Recently he visited Amroha Government High School and the remarks which he passed about the school are novel and objectionable. We have heard it stated that he has expressed his strong disapproval of the use of Enver Bey caps by the students. This is against the policy of the Government which has never interfered with the religious and social customs of the people. He has also deeply offended the feelings of Muhammadan students by prohibiting school authorities from closing their schools at 1 p.m. on Fridays.

A complaint from Rohilkhand.

HAMDAM, 10th November, 1918.

25. The *Hamdam* (Lucknow) of 10th November, 1918, commenting on the Loco. workshop workers' strike, hopes that the authorities concerned will sympathetically and prudently deal with the reasonable demands of the strikers. The journal commends the attitude of the workers who have so far abstained from taking any violent action.

The Lucknow strike.

IV.—Social and religious affairs.

MASHRIQ, 7th November, 1918.

Muslim affairs.

26. The *Mashriq* (Gorakhpur) of the 7th November, 1918 (received on the 11th November), commenting on the resignation of the Raja of Mahmudabad from the presidentship of the All India Muslim League, says that the Raja is popular only among the advanced section of the Muslim community. He has not faithfully served his community. He has been a member of the Imperial Council for more than nine years, but during this long period of his membership he has not moved a single resolution on behalf of his community.

AGRA AKHBAR, 7th November, 1918.

Mirza Arfan Ali Beg, Trustee, Agra College, contributes an article to the *Agra Akhbar* of the 7th November, 1918 (received on the 11th November), in which he appeals to the public to discuss the problem why Muhammadan students are not inclined towards the Agra College.

AL BASHIR, 22nd and 29th October, 1918.

Al Bashir (Etawah) of the 22nd October, 1918 (received on the 11th November), notes with regret that out of 13 members there is only one Muhammadan member on the Board of Examiners, moderators and conveners for Arabic and Persian in the Allahabad University, while the Board of Examiners, etc., for Sanskrit consists purely of Hindus.

Al Bashir of the 29th October, 1918 (received on the 11th November), regrets the death of Nawab Muhammad Ishaq Khan, who was elected as president of the next session of the Muslim League, and suggests that the presidential chair should remain unoccupied as last year when Mr. Muhammad Ali was to have presided.

MARYADA, October, 1918.

Christian missionaries.

27. The *Maryada* (Allahabad) for October, 1918, publishes an article in which the writer says that the work of Christian missionaries is not purely a religious one. They are rather political missionaries, studying the internal conditions and industrial problems of the country.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

Allahabad:

The 16th November, 1918.

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I.—Politics.

JAIN GAZETTE, 18th November, 1918.

The Reform Scheme.

1. The *Jain Gazette* (Muttra) of the 18th November, 1918, appeals to the British Government to fix fifteen years limit for the granting of complete responsible government, and requests that it should take in view the stupendous sacrifices made by India in this war.

The journal strongly appeals to the Imperial Government to consider the question of separate representation of the Jains.

RAHBAR, 15th November, 1918.

The *Rahbar* (Moradabad) of the 15th November, 1918, commenting on the activities of the anti-Home Rulers in England, takes strong exception to the decision of His Excellency the Viceroy that no Home Rule deputation will be allowed to proceed to England before the Reforms Committees finish their work in India.

ADVOCATE, 20th November, 1918.

The *Advocate* (Lucknow) of the 20th November, 1918, enquires whether Mr. A. P. Sen has been nominated to give evidence before the Reforms Committee to the exclusion of many esteemed and elderly gentlemen, because of his semi-bureaucratic views. We might inform Government that invidiousness is not a virtue in administration and does not savour of liberalism.

MATHURA SAMACHAR, 14th November, 1918.

The *Mathura Samachar* of the 14th November, 1918 (received on the 19th November), expounds the desirability of the moderates joining the Delhi Congress and ridicules the reasoning that if the scheme is not accepted by Indians there is a possibility of its being wrecked in Parliament through the efforts of the conservatives.

SHAKTI, 19th November, 1918.

India and the war.

2. The *Shakti* (Almora) of the 19th November, 1918, expresses its gratification at the success of the Allies and vividly describes the stupendous sacrifices of Indians. This is the time it says for England to fulfil her declaration and for the removal of repressive laws.

HAMDAM, 17th and 22nd November, 1918.

The *Hamdam* (Lucknow) of the 17th November, 1918, commenting on the recent joint declaration by the British and French Governments about the creation of new states in Syria and Mesopotamia, says that the principle of "self-determination" must be strictly adhered to. Recently we have had examples of "self-determination" in the Baltic Provinces and Poland, and it is to be hoped that they will not be repeated in the case of the occupied parts of Turkey. These provinces must be made independent self-governing states as British and other Allied Governments have declared more than once.

The *Hamdam* of the 22nd November, 1918, commenting on a recent speech delivered by Mr. Lloyd George in which the Premier is reported to have said "we shall not forget the needs of India when we enter the Peace Conference," says that this declaration is further strengthened by the messages of His Imperial Majesty the King-Emperor, which Mr. Lloyd George recently sent to the people of India through His Excellency the Viceroy. We hope these declarations and messages will not prove like the promises which have been made to India by British statesmen on more than one occasion.

ABHYUDAYA, 16th November, 1918.

The *Abhyudaya* (Allahabad) of the 16th November, 1918, expresses its gratification at the success of the Allies. But the principles of liberty and freedom for which the Allies fought should be observed in their dealings with other nations without any distinctions of colour or nationality.

CAWNPORE SAMACHAR, 17th November, 1918.

The *Cawnpore Samachar* of the 17th November, 1918, expresses gratification at the success of the Allies and says that a wave of "liberty" and freedom has travelled round the world. Now all nations should take into consideration the freedom of other nations to the same extent as they do their own.

PRATAP, 18th November, 1918.

The *Pratap* (Cawnpore) of the 18th November, 1918, expresses unbounded gratification at the complete victory of the Allies. It is a victory of the principles of liberty and freedom over those of autocracy and militarism. The Allies, however, should not forget that the work that now lies before them is still more difficult; they should faithfully carry out those principles which have won them this victory.

The *Hamdam* (Lucknow) of the 19th November, 1918, is anxious to see how far the Allies are prepared to put into practice the noble principles for which, as they allege, they have waged this great war. It is necessary to remind them that President Wilson's ideals of universal democracy and freedom for small nationalities ought not to be confined to any particular nation or class of people. HAMDAM, 19th November, 1918.

The *Advocate* (Lucknow) of the 17th November, 1918, has no small satisfaction when it is realized that the great war efforts of India have resulted in the overthrow of German militarism. The financial contribution of India, the poorest country in the world, can only be compared with her vast supply of men although the martial Indian spirit had been crushed by centuries of autocratic rule and regulations like the Arms Act: not a single dominion put as many men in the battlefield as India did. We now ask British liberals to realize that Indians are a nation and will not be content without a statutory guarantee of complete self-government within fifteen years. ADVOCATE, 17th November, 1918.

3. The *Advocate* (Lucknow) of the 17th November, 1918, says India will not be satisfied if she is represented at the Peace Conference by an official nominee only. ADVOCATE, 17th November, 1918.

India and the Peace Conference.

The *Oudh Akhbar* (Lucknow) of the 21st November, 1918, congratulates Government on selecting such able and trusted representatives of the princes and peoples of India as the Maharaja of Bikanir and Sir S. P. Sinha for the Peace Conference. OUDH AKHBAR, 21st November, 1918.

The *Hamdam* (Lucknow) of the 21st November, 1918, while expressing satisfaction at the appointment of the Hon'ble Sir S. P. Sinha and His Highness the Maharaja of Bikanir as the representatives of India at the forthcoming Peace Conference takes exception to the lack of Muslim representation although Muslims are deeply interested in the proceedings. HAMDAM, 21st November, 1918.

4. The *Oudh Akhbar* (Lucknow) of the 20th November, 1918, while urging Indians to celebrate the victory on a grand scale appeals to Government to extend the period of celebration to two days as one day is quite insufficient for the purpose. OUDH AKHBAR, 20th November, 1918.

Victory celebrations.

The editor further suggests that the suffering caused by high prices should be alleviated and internees and long term prisoners should be released and other steps taken to win the gratitude of Indians.

5. The *Medina* (Bijnor) of the 17th November, 1918, while expressing its satisfaction at the early termination of the war, points out that after Turkey's surrender, Germany was naturally doomed. MEDINA, 17th November, 1918.

Turkey and the war.

The journal says that in spite of her weakness and exhaustion, and the dangerous situation created by the surrender of Bulgaria, Turkey continued to fight her strong and powerful opponents for more than a month, but after the surrender of Turkey, Austria and Germany could not continue the war for more than a week.

6. The *Advocate* (Lucknow) of the 17th November, 1918, says that those who do not desire the metamorphosis of a comparatively peaceful India into a troublesome Ireland will abandon the enactment of additional repressive measures which already bulk so large on the statute book. ADVOCATE, 17th November, 1918.

Repression.

7. The *Rahbar* (Moradabad) of the 12th November, 1918 (received on the 20th November), commenting on the recent railway incident, in which Mr. Saiyid Hasan Imam was rudely treated by a European, says that such incidents are not rare in India and the only way to put a stop to them is to bring to justice these haughty and rude representatives of the ruling race. It will never conduce to our advantage to bear these insults meekly and silently. RAHBAR, 12th November, 1918.

Europeans and Indians.

The *Hamdam* (Lucknow) of the 21st November, 1918, states on the authority of the *Bombay Chronicle*, that, on the occasion of the armistice celebrations, a Musalman wearing a Turkish fez was assaulted by a European in the presence of a European police officer. HAMDAM, 21st November, 1918.

The journal strongly protests against the frequent occurrence of such incidents, as tending to create strained relations between Musalmans and Europeans.

MASHRIQ, 14th November, 1918.

Hyderabad affairs.

8. The *Mashriq* (Gorakhpur) of the 14th November, 1918 (received on the 19th November), publishes a long communication from a Hyderabadi correspondent, who signs himself "M. S. N." (م - س - ن) in which he takes strong exception to the autocratic powers exercised by the Resident and his continued interference in the internal affairs of the state, much to the annoyance of His Exalted Highness the Nizam. This "Faithful Ally of the British Government" is subjected to treatment by the Resident which is not only highly annoying to "the greatest ruling prince of India" but has deeply offended his subjects. It is strange that while small nationalities in Europe like Servia, Montenegro, Portugal, etc., are receiving greater freedom and independence at the hands of the British Government, the authority and prestige of the greatest ruling Prince of India are being undermined to satisfy the whims and caprices of a Resident. The Nizam is now merely a ruler in name, while the real authority rests with the Resident, who freely and without any restraint interferes in the administrative affairs of the state. Such trusted and faithful servants of the Nizam as Maulana Abdul Halim *Sharar*, Maulana Habib-ur-Rahman and Nawab Abdullah Khan are being expelled from the state at the instance of the Resident, and matters have now reached a point, where people cannot freely and openly express their loyalty and devotion to the Nizam because this provokes the resentment and wrath of the Resident.

The editor in a lengthy editorial article strongly supports the points raised by the correspondent, and calls upon the Resident to give an explanation.

TOHFA-I-HIND, 11th November, 1918.

India past and present.

9. The *Tohfa-i-Hind* (Bijnor) of the 11th November, 1918 (received on the 16th November), publishes a poem in which the poet compares the past glories and splendours of India with her present deplorable state. Her industries are ruined, her trade is gone, her people have lost all their traditional strength and courage and signs of moral degeneration are visible everywhere. There is a dearth of learned men, and people are generally poverty-stricken. In short, India has lost everything worth anything through the fault of her people.

RAHBAR, 15th November, 1918.

The press in India.

10. The *Rahbar* (Moradabad) of the 15th November, 1918, referring to the liberty and freedom enjoyed by the Japanese press, says that while in those countries which are free and independent the press is regarded as the third estate of the realm, in India, where the Government does not trust the people and the officials entertain misgivings against the press, it is in a very backward state.

HAMDAM, 17th November, 1918.

The *Hamdam* (Lucknow) of the 17th November, 1918, commenting on the activities of the Indian censor, says that while in other belligerent countries the question of withdrawing the censorship is already being considered, in India there are no prospects of its early removal. The journal concludes "Unfortunate India will not receive true and reliable news for a long time to come."

II.—ADMINISTRATION.

PRATAP, 18th November, 1918.

Action under the Press Act.

11. The *Pratap* (Cawnpore) of the 18th November, 1918, publishes a leading article celebrating the opening of the sixth year of its existence and reviewing its past career. The paper repeats its conviction that Government's order confiscating its security of Rs. 1,000 was unjust. It was, however, very kind of the Local Government to demand from the paper a fresh security of Rs. 1,000 only.

The journal is unable to understand how the poem, on the alleged objectionableness of which the security of the *Utsah* has been confiscated, can be the sole reason for the order of Government. The paper admits that the poem may well come within the operation of the Press Act, but the Act itself is of such an all-embracing nature that, if it be strictly applied, nothing that is boldly and independently said in advocating the country's cause can ever escape its operation. The repeated assurance given by the Government that the Act would be leniently administered has proved to be false. The conduct of the

paper was not objectionable; moreover, the poem in question was not writtin by the editor and consequently can have no connection with the policy of the paper which alone should form the criterion of a paper's conduct. The poem only drew a picture of the past prosperity and the present sufferings of the country! If there is really oppression and suffering in the country, is this the reward given to a speaker of truth?

The *Cawnpore Samachar* of the 17th November, 1918, protests against the confiscation of the *Utsah's* security and says that there was nothing objectionable in the article to which exception was taken. CAWNPORE SAMACHAR, 17th November, 1918.

The *Shakti* (Almora) of the 19th November, 1918, protests against the confiscation of the security of the *Utsah* and says that there was nothing objectionable in the poem on which action was taken. SHAKTI, 19th November, 1918.

The *Hindi Kesari* (Benares) of the 14th November, 1918 (received on the 19th November), remarks that on the last occasion when the United Provinces Government demanded security from the *Avadhbasi* on very paltry grounds there was a suspicion that it envied the Punjab Government its reputation. The recent attack on the *Utsah*, however, has removed whatever doubt might have remained. How far it was proper to satisfy such ambitions at the expense of poor and ill-supported Hindi papers is for the Government to consider. HINDI KESARI, 14th November, 1918.

The journal is of opinion that there was nothing objectionable in the poem in the *Utsah* on which action was taken and draws attention to the fact that though the fault was committed by the paper, security was demanded from the press. The result is that if the paper and press are both owned by the same individual he has to sustain immense loss as the press is not allowed to publish anything until the new security has been deposited, while, if the press belongs to a difierent person he refuses to publish the paper any longer.

The *Hamdam* (Lucknow) of the 17th November, 1918, commenting on the demand of security from the *Oudh Punch*, expresses its deep sympathy with its contemporary. It says that it has not seen the articles objected to by Government but, even if some objectionable articles appeared in that journal, a warning would have been sufficient. It is to be regretted that the amount of security is so big that it will simply kill the journal. HAMDAM, 17th November, 1918.

12. The *Pratap* (Cawnpore) of the 18th November, 1918, says that the stories of the excesses committed on Katarpur Hindus lead one to wonder whether there is any regular administration left there now. PRATAP, 18th and 19th November, 1918.

The Katarpur riot.

The accounts published by the *Hindi Samachar* and *Brahman Samachar* show that hundreds of Hindus of consequence are being thrown into jail, where they are in a very bad state. The market is closed and the families of the arrested Hindus (numbering over 300) are either dying of grief and disease or passing their moments in misery. This high-handedness ill becomes any Government and specially the British Government which prides itself on its justice. The initial mistake lay in Government publishing a communiqué which unjustifiably threw the whole blame on the Hindus and stated that only Muslims were killed. This is tantamount to prejudicing the trial of the accused, though as a matter of fact the Civil Surgeon identified Hindu corpses also. It is a clear abuse of the Defence of India Act to appoint a special tribunal and thus to prejudice the defence of persons accused of ordinary crimes which occur every day. We believe that the riot was due to the incapacity of the authorities. English officials pose as angels of efficient administration but such unjustified quarrels never arise in Native States ruled by antiquated eastern potentates.

Why do such disputes occur frequently only in territory administered by the omniscient civilian and why again are Hindus or Muslims alone held to blame for them. We do not mean to accuse the bureaucracy of being antagonistic to Hindu-Muslim unity. We only say that they are as fallible as ourselves.

The *Pratap* of the 19th November, 1918, gives its hearty support to the representation sent to the United Provinces Government by leading Hindus of the province requesting it to try the Katarpur accused by an ordinary tribunal.

BHARAT BANDHU, 12th November 1918.

The *Bharat Bandhu* (Hathras) of the 12th November, 1918, strongly protests against the trial of the Katarpur rioters under the Defence of India Act. The paper urges that they should be tried in the ordinary courts and that the two police officers who are said to be responsible for all the trouble should be suspended without delay.

ABHYUDAYA, 16th November. 1918.

The *Abhyudaya* (Allahabad) of the 16th November, 1918, appeals strongly to the Lieutenant-Governor that the Katarpur riot case be not tried by a special tribunal.

ANAND, 18th November, 1918.

The *Anand* (Lucknow) of the 18th November, 1918, learns from a reliable source that much injustice is being done in the arrests in connection with the Katarpur riot and appeals to Government to have the case tried by an ordinary court.

OUDH AKHBAR, 20th November, 1918.

Sir Michael O'Dwyer's successor.

13. The *Oudh Akhbar* (Lucknow) of the 20th November, 1918, says that Sir Edward Maclagan is an old and experienced civilian and has served in different positions in the Punjab and India Secretariats for 32 years. His treatment of the zamindars and the general public in the Punjab was always sympathetic and he was popular among all classes. It is singularly fortunate that the Punjab is going to have such a sympathetic and experienced officer at a time when Local Governments in India will be remodelled and we expect that he will add to the prosperity of his charge during his administration.

HINDUSTANI, 21st November, 1918.

The *Hindustani* (Lucknow) of the 21st November, 1918, is glad to note that a sympathetic officer like Sir Edward Maclagan will take Sir Michael's place in the Punjab and it will now get a breathing space after the repressive regime of the latter.

OUDH AKHBAR, 19th and 22nd November, 1918.

Educational affairs.

14. The *Oudh Akhbar* (Lucknow) of the 19th November, 1918, thanks Sir Harcourt Butler for the promise of generous aid to primary education in these provinces.

The *Oudh Akhbar* of the 22nd November, 1918, expresses the hope that the experiment initiated in Bombay of introducing the teaching of English in rural vernacular schools will prove successful and will be repeated in other Indian provinces which are educationally backward.

RAHNUMA, 18th November, 1918.

Referring to the statement of the *Ittihad* (Amroha, Moradabad) that the Inspector of Schools, Rohilkhand division, has raised an objection against the granting of leave on Fridays to Musalman students to offer their prayers, the *Rahnuma* (Moradabad) of the 18th November, 1918, regrets that the Inspector has trampled under foot an important religious principle of Islam.

HAMDAM, 17th November, 1918.

The *Hamdam* (Lucknow) of the 17th November, 1918, takes strong exception to the refusal of the Punjab Government to allow the municipal board of Multan to make primary education free and compulsory within the municipal limits of that city. It is to be hoped that the Punjab Government will reconsider its unwise decision.

HINDI KESARI, 14th November, 1918.

Economic distress.

15. The *Hindi Kesari* (Benares) of the 14th November, 1918 (received on the 19th November), says that the serious character of the famine in these provinces does not seem to be fully realized. The last crop has almost completely failed over the greater part of the province and the prospects of the coming harvest are extremely gloomy. The sum offered by Government for distribution as *taqavi* will have to be greatly increased, if it is to afford any substantial relief. Famine relief works should be immediately started to give people a means of support until the next harvest is ready.

OUDH AKHBAR, 22nd November, 1918.

The *Oudh Akhbar* (Lucknow) of the 22nd November, 1918, says though the *taqavi* grant is not large it will afford considerable relief.

PRATAP, 18th November, 1918.

The *Pratap* (Cawnpore) of the 18th November, 1918, while expressing gratification at His Honour's proposal to distribute $1\frac{1}{2}$ crores of rupees as *taqavi*, appeals to him to raise the amount so as to enable every district to get at least six lakhs of rupees. What is still more necessary than *taqavi* is the remission of rents.

The *Medina* (Bijnor) of the 17th November, 1918, says that in spite of the measures taken by the Government to reduce the prices of foodstuffs and other necessaries of life, there is no appreciable fall in prices and consequently there has been no mitigation of the general distress of the people. MEDINA, 17th November, 1918.

The journal asks Government to take immediate action with a view to reduce the price of cotton. There is no shortage of the stock of cotton in the country.

The *Swadesh Bandhava* (Agra) for the months of September and October, 1918 (received on the 15th November), vividly describes the pitiable condition of the people owing to the scarcity of food and suggests that Government should start famine relief works forthwith. SWADESH BANDHAVA, September and October, 1918.

16. The *Leader* (Allahabad) of the 18th November, 1918, referring to the India Office advertisement for candidates for the Indian Police Service, says that such a system of recruitment means injustice to many deserving Indians. LEADER, 18th November, 1918.

Recruitment for the Police Service.

17. The *Rahbar* (Moradabad) of the 15th November, 1918, while expressing its satisfaction at the arrangements so far made for the convenience of third class passengers, says that they are still inadequate, and urges further improvements. For instance, one booking clerk cannot conveniently issue tickets to all passengers and an additional booking clerk is required for every big station. RAHBAR, 15th November, 1918.

Railway affairs.

18. The *Rahbar* of the 12th November, 1918 (received on the 20th November), says that people do not accept currency notes willingly, but that they are forced by the Government to accept them in place of metallic money. RAHBAR, 12th November, 1918.

Currency difficulties.

19. The *Pratap* (Cawnpore) of the 18th November, 1918, says that if the wholesale dealers in cloth have to accept cloths from the mills according to the terms of their outstanding orders, they will have to suffer an irreparable loss. The paper hopes that Government and the Chamber of Commerce will give their attention to this important problem, and will either cancel the orders or force the mills to execute them at current rates. PRATAP, 18th November, 1918.

Control of cloth.

III.—Religious and social affairs.

20. *Al Bashir* (Etawah) of the 5th November, 1918 (received on the 19th November), suggests that the Muhammadan Anglo-Oriental College, Aligarh, should now have a paid secretary so that the work should be done more efficiently and with a greater sense of responsibility. AL BASHIR, 5th November, 1918.

Muslim affairs.

The *Medina* of the 22nd November, 1918, has a similar article. MEDINA, 22nd November, 1918.

The *Hamdam* (Lucknow) of the 21st November, 1918, publishes a lengthy communication from Nawab Haji Muhammad Ismail Khan of Agra, who suggests that the place of the retiring principal of the Muhammadan Anglo-Oriental College, Aligarh, Mr. Towle, should now be filled by an orthodox Muslim scholar. HAMDAM, 21st November, 1918.

The journal without committing itself to any definite opinion, says that more than one well-known European professors have applied for the post and some are also known for their Muslim sympathies. Still the suggestion of Nawab Haji Ismail Khan deserves consideration.

The *Agra Akhbar* of the 14th November, 1918 (received on the 19th November), appeals to the Christian manager of the local Baptist Mission High School not to insist upon an apology from the Muslim students (vide *U. P. Selections* no. 43, para. 15). The editor urges the Inspector of Schools to bring about an amicable settlement consistent with the dignity of the students. AGRA AKHBAR, 14th November, 1918.

Haji Muhammad Ismail Khan contributes an article to the *Agra Akhbar* of the 14th November, 1918 (received on the 19th November), in which he suggests that in order to persuade Muhammadan students to prosecute their studies in the Agra College it is highly desirable that the number of Musalman professors should be increased and that a *pakka* hostel should be built specially for

Musalman students and that there should be at least two Muslim members on the executive committee of the College.

RAHNUMA, 18th November, 1918.

The *Rahnuma* (Moradabad) of the 18th November, 1918, suggests that Maulvi Fazl-ul-Haq, B.A., LL.B., vakil, Calcutta, be elected president of the next session of the Muslim League as the most suitable person to place before the public a vivid and true account of the Calcutta riot.

BHARAT BANDHU, 12th November, 1918.

Mr. Patel's Bill.

21. The *Bharat Bandhu* (Hathras) of the 12th November, 1918, calls Mr. Patel's Bill a direct blow to the fundamental principles of the Hindu religion and society.

MUSAFIR, 8th and 15th November, 1918.

The *Arya Samaj*.

22. The *Musafir* (Agra) of the 8th and 15th November, 1918 (received on the 19th November), says that now that Europe has gained political freedom it must be also thirsting for social and religious freedom. The paper therefore appeals to Arya Samajists to take advantage of the present physicological moment and to propagate there the vedic faith which alone inculcates true religious liberty. Christianity is based on man-worship and intellectual slavery and it is only the vedic religion which can emancipate the Christian nations of Europe.

PRATAP, 18th November, 1918.

SADHU PRASAD CHAUDHRI, writing in the *Pratap* (Cawnpore) of the 18th November, 1918, regrets that the Muhammadan sub-inspector of police of Sadullanagar (Gonda) prevented the local *Arya Samaj* from delivering any lectures on the occasion of the last *Dasehra* by representing to the writer that it was the order of the deputy collector. He also made a similar effort last year, but on being requested to give a written order withdrew. The writer appeals to the Collector to scrutinize the sub-inspector's report and do justice.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD :

The 23rd November, 1918.

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I.—Politics.

HINDUSTANI, 24th November, 1918.

1. The *Hindustani* (Lucknow) of the 24th November, 1918, views with great dissatisfaction the proposed secret proceedings of the Reforms Committees and requests the Government to keep every proceeding open to the public and the press.

The Reforms Committees.

PREM, 20th November, 1918.

2. The *Prem* (Brindaban) of the 20th November, 1918, says that as Sir S. P. Sinha, who is going to attend the Peace Conference, has been nominated by Government he is not a representative of Indians who have no hand in the government of their country.

India's representation at the Peace Conference.

MASHRIQ, 21st November, 1918.

The *Mashriq* (Gorakhpur) of the 21st November, 1918, commenting on the appointment of Sir S. P. Sinha as the Indian delegate to the forthcoming Peace Conference, says that the Muhammadan community of India has a just grievance against the Government of India for its policy of appointing only non-Muslim Indian delegate to the Imperial War Conferences and the Peace Conference. It has persistently neglected to safeguard Muslim interests.

BHARAT BANDHU, 19th November, 1918.

The *Bharat Bandhu* (Hathras) of the 19th November, 1918, referring to the appointment of Sir S. P. Sinha as the representative of India at the coming session of the Imperial War Cabinet, urges that he should represent India at the Peace Conference also; he cannot however be called a true representative of the Indian people and Government should send to the Peace Conference one non-official Indian representative who commands the confidence of the people. It ought to be specially borne in mind that what India wants is the right of self-determination, and when England and France are so liberally extending that principle to Syria and Palestine which fought against the Allies there seems to be no reason why India alone, which has made such stupendous sacrifices in men and money for the Allied cause, should be denied that right.

NAIYAR-I-AZAM, 26th November, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 26th November, 1918, deplores the absence of Muslim representation at the War Conference and appeals to the British Government to take a Muhammadan representative from India.

HAMDAM, 27th and 28th November, 1918.

The *Hamdam* (Lucknow) of the 27th November, 1918, is extremely anxious to learn the name of the person who will be appointed by Government to represent the Indian Muslims.

The *Hamdam* of the 28th November, 1918, is at a loss to understand the reasons of the sailing of Sir Edward Maclagan and Sir Hamilton Grant with Sir S. P. Sinha for the War Conference.

It thinks the assistance of one Anglo-Indian enough for Sir S. P. Sinha.

LEADER, 23rd November, 1918.

3. The *Leader* (Allahabad) of the 23rd November, 1918, welcomes Dr. Wilson's decision to participate in the peace discussions. There can be no peace for Europe until the competition for Asiatic and African Empires ceases and this will only be possible if awakening Asia and Africa are left free to work out their destinies without European interference.

The issues at the Peace Conference.

AGRA AKHBAR, 21st November, 1918.

The *Agra Akhbar* of the 21st November, 1918 (received on the 26th November), welcomes the peace and appeals to the British Government to show sympathy and mercy towards Turkey which is now entirely in its hands and oblige the Muslim community by deciding in its favour the problem of Muslim sacred places.

MASHRIQ, 21st November, 1918.

The *Mashriq* (Gorakhpur) of the 21st November, 1918, says that no Muhammadan will like to see any non-Muslim Power occupying permanently any portion of Turkey and hopes that the present British Government will not follow the notorious policy of Mr. Gladstone and Lord Grey but will try to win the sympathy and friendship of the Turks, and thus of the Musalmans in general.

MEDINA, 21st November, 1918.

The *Medina* (Bijnor) of the 21st November, 1918, commenting on the joint declaration of England and France about Palestine and Mesopotamia, says that the proposed new states must be based on the free choice of the peoples of these countries. England and France should not interfere in any way in the internal affairs of the two states.

The *Hamdam* (Lucknow) of the 23rd November, 1918, commenting on the resolution recently passed by the Indian residents of British East Africa in which it has been urged upon the Imperial Government to convert German East Africa into an Indian colony and to entrust the administration of that country to the Government of India, says that the demand is quite reasonable and legitimate because this German colony has been conquered by purely Indian troops who have freely and ungrudgingly shed their blood for the Empire. HAMDAM, 23rd November, 1918.

The *Pratap* (Cawnpore) of the 25th November, 1918, opines that the proposal to make German East Africa an Indian colony and to place it under the Government of India is not only advantageous to India but to the inhabitants of that country also. It will also add to the greatness and glory of the British Empire. PRATAP, 25th November, 1918.

The Rowlatt Committee's report.

4. The *Abhyudaya* (Allahabad) of the 23rd November, 1918, referring to the proposed legislation on the recommendations of the Rowlatt Committee, urges the elected members of the Legislative Council to oppose this Act which is going to destroy the liberty of people. ABHYUDAYA, 23rd November, 1918.

Mr. Patel's Marriage Bill.

5. The *Brahmchari* (Hardwar) for October, 1918, emphatically denounces the Inter-Caste Marriage Bill as opposed to the traditions of the Hindus. BRAHMCHARI, October, 1918.

Autocracy.

6. The *Pratap* (Cawnpore) of the 25th November, 1918, in a review of the situation in Europe says that the spirit of the age, which moulded the declared aims of the Allies, is moulding the future of the world and events in Russia have accelerated victory in arousing hatred against autocracy and plutocracy in all countries. The present misery in Russia is nothing in comparison with the misery endured under autocratic rule and autocrats should look on the present condition of Russia as a consequence of autocracy and soften their own rule lest similar deplorable results follow. PRATAP, 25th November, 1918.

II.—ADMINISTRATION.

The Katarpur riot.

7. The *Oudh Akhbar* (Lucknow) of the 28th November, 1918, says that the Defence of India Act was enacted as a temporary war measure, and therefore *Dasehra*, *Baqr-Id* or *Muharram* disputes should be tried under the Criminal Procedure Code. The paper suggests that something should be done to mitigate the troubles of those who have been arrested but afterwards have been released for want of sufficient evidence. OUDH AKHBAR, 28th November, 1918.

The *Abhyudaya* (Allahabad) of the 23rd November, 1918, expresses regret at Government's decision to try the accused in the Katarpur riot by a special tribunal, without paying any regard to the representation of the 39 leaders of the province. ABHYUDAYA, 23rd November, 1918.

The *Pratap* (Cawnpore) of the 25th November, 1918, complains that the Superintendent of Police of Saharanpur has prohibited the preparation of huts for Hindus of Katarpur and has also arrested the man from the verandah of whose house some cloth was distributed. Does the Local Government still look upon the police as entirely innocent in this matter? PRATAP, 25th November, 1918.

The *Arya Mitra* (Agra) of the 21st November, 1918 (received on the 26th November), draws a picture of the sufferings of the Hindus of Katarpur and attributes the greater part of the responsibility for the riot to the Muhammadan police officers. It regrets the conduct of the Collector of Saharanpur who did not listen to the prayers of the Hindu deputation. The paper expresses surprise that only a few Muhammadans should have been arrested, and regards the non-suspension of the two Muhammadan police officers as an injustice to the Hindus. The article ends with an appeal to Government to allow the accused to be tried in ordinary courts, for there is nothing at all in the riot to justify a resort to special tribunals. ARYA MITRA, 21st November, 1918.

The *Leader* (Allahabad) of the 23rd November, 1918, protests against the Katarpur trial being conducted under a law which ought to be enforced only under extraordinary circumstances such as do not exist in the present case. LEADER, 23rd November, 1918.

The editor also points out that Mr. Ross Alston, one of the judges, has more generally acted as a prosecution counsel.

(NOTE.—This was modified in a subsequent issue.)

HINDI KESARI, 14th November, 1918.

The *Hindi Kesari* (Benares) of the 14th November, 1918 (received on the 19th November), publishes an account of the Katarpur riot as given by the special representatives of the *Hindi Samachar* and *Brahman Samachar*, which attributes the quarrel to a conspiracy to destroy the Hindus of Kankhal. A very harrowing picture of the sufferings of the Hindus since the riot is drawn. The greater part of the responsibility is laid at the door of the Muhammadan Sub-Inspector and Inspector of Police who, having first incited the Muhammadans to riot, are now engaged in harassing the Hindus by wanton arrests and exaction of heavy bribes. The paper ends with an appeal to the Local Government to order the trial of the accused by an ordinary court.

HAMDAM, 27th November, 1918.

The Calcutta riot.

8. The *Hamdam* (Lucknow) of the 27th November, 1918, welcomes the appointment of the commission consisting of non-official members to investigate the circumstances that led to the Calcutta riot and hopes that Lord Ronaldshay will feel no hesitation in acting according to its suggestions.

PRATAP, 25th November, 1918.

Education.

9. The *Pratap* (Cawnpore) of the 25th November, 1918, expresses its heartfelt thanks to His Honour the Lieutenant-Governor for his present scheme of spreading elementary education in the United Provinces. It is necessary, however, that elementary education should be made free and compulsory. It is not at all difficult at present to find money to meet the necessary expenses. India, which could make such sacrifices for the war, may well be expected to bear some additional burden for the education of its own children.

PREM. 20th November, 1918.

Action under the Press Act.

10. The *Prem* (Brindaban) of the 20th November, 1918, says that there was nothing objectionable in the poem in the *Utsah* for which its security was confiscated and that similar poems are being daily printed in contemporary papers.

PRATAP, 25th November, 1918.

The *Pratap* (Cawnpore) of the 25th November, 1918, while expressing grief at the last warning given to the *Brahman Samachar*, remarks that so long as the Press Act is in force, there is no safety for papers against official arbitrariness. All efforts of papers to prove their innocence are entirely fruitless.

ABHYUDAYA, 23rd November, 1918.

The *Abhyudaya* (Allahabad) of the 23rd November, 1918, is extremely surprised to learn that the *New India*, the *Bombay Chronicle* and the *Hindu* are not allowed to be circulated in England. Is there any danger of these papers spreading anarchism in England as they are expected to do in Burma and the Punjab? The paper hopes that the restrictions imposed on these papers will be soon removed.

PRATAP, 25th November, 1918.

The *Pratap* (Cawnpore) of the 25th November, 1918, also writes to a similar effect.

MEDINA, 25th November, 1918.

Muslim internees.

11. Referring to the recent release of Muslim internees by the Burma Government, the *Medina* (Bijnor) of the 25th November, 1918, appeals to the British Government to release Maulana Mahmud Hasan, Maulana Ahmad-ulla, Azad, Hasrat Mohani and the Ali brothers on the occasion of the victory celebrations.

AL BUREED, 25th November, 1918.

Al Bureed (Cawnpore) of the 25th November, 1918, expresses a wish for the release of Maulana Mahmud Hasan and his colleagues at Malta as the war, owing to which they were interned, has terminated now.

HAMDAM, 24th November, 1918.

The *Hamdam* (Lucknow) of the 24th November, 1918, is grieved to learn that Mr. Muhammad Ali has been accused of pan-Islamism and appeals to Government not to revive this old question but to release the Ali brothers with the cessation of the war.

PRATAP, 25th November, 1918.

Commissions for Indians.

12. The *Pratap* (Cawnpore) of the 25th November, 1918, is unable to understand why Government is sending at present only five Indians to Sandhurst and asks whether there are only ten Indians in the whole country fit for training.

13. The *Pratap* (Cawnpore) of the 25th November, 1918, criticising the notice in the *Daily News* inviting applications from English youths wounded in the war for higher posts in the Police department of India, asks why the same favour is not shown to educated Indian soldiers wounded in the army. Moreover the notice was entirely uncalled for in view of the assurance of the Provincial and Indian Governments that Indians working in the department would soon receive promotion. There is no longer any justification for such partiality.

Appointments to the Police Service.

PRATAP, 25th November, 1918.

14. The *Pratap* (Cawnpore) of the 25th November, 1918, publishes a letter from a Kshatriya inhabitant of the Gopalpura jagir (Jalaun) in which he complains of the highhandedness of the Rao Sahib. The Rao Sahib has forcibly exacted rent from the people though very acute distress prevails throughout the jagir on account of famine. The writer appeals to Government to do its duty by the people of the jagir which is not a native state.

A complaint from Gopalpura jagir.

PRATAP, 25th November, 1918.

15. The *Hindi Kesari* (Benares) of the 14th November, 1918 (received on the 23rd November), deplores the sufferings caused to the people of Bijaulia (Udaipur) by the excesses of the jagirdars, and hopes that the present campaign of passive resistance will not fail in its object.

A complaint from Bijaulia.

HINDI KESARI, 14th November, 1918.

16. The *Mathura Samachar* (Muttra) of the 21st November, 1918 (received on the 26th November), remarks that the way in which Government appoints honorary magistrates is not satisfactory. People generally believe that Government considers it only a means to reward its favourites.

Appointment of honorary magistrates.

MATHURA SAMACHAR, 21st November, 1918.

17. The *Oudh Akhbar* (Lucknow) of the 24th November, 1918, says that in spite of the recent fall in the price of cloth the local merchants of Lucknow are selling at the old prices. The paper requests the Local Government to take steps as it has done in connection with the regulation of food stuffs.

Economic trouble at Lucknow.

OUDH AKHBAR, 24th November, 1918.

III.—Religious and social affairs.

18. The *Pratap* (Cawnpore) of the 25th November, 1918, publishes a letter in which the writer complains that Mr. Zainul Ibad, Deputy Collector, gave a feast in honour of the birth of a son in the temple of Bhikshupmal, to which Europeans were invited and meat was also served. How the Pujari allowed it is not yet known. If it is correct, Government should make an enquiry into the matter so as to remove popular dissatisfaction.

Desecration of a Hindu temple.

RAHBAR, 25th November, 1918.

19. The *Hamdam* (Lucknow) of the 23rd November, 1918, supports the suggestion of Nawab Haji Muhammad Ismail Khan of Agra to appoint a Muhammadan scholar to the post of Principal of the Muhammadan Anglo-Oriental College in place of Mr. Towle, in view of the fact that, for a long time past, the relations between the European Principal and the Muhammadan Secretary of the College have been strained, with the result that very undesirable complications have frequently arisen between the Secretary and the Principal, which have seriously damaged the reputation of the College in the eyes of Government.

The Aligarh College.

HAMDAM, 23rd November, 1918.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 23rd November, 1918.

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I.—Politics.

AGRA AKHBAR, 28th November, 1918.

1. The *Agra Akhbar* of the 28th November, 1918 (received on the 2nd December), welcomes peace and appeals to the British Government to release all internees, to remove the restrictions of the Press Act and to grant the demands of Indians.

India and Peace.

HINDI KESARI, 21st November, 1918.

The *Hindi Kesari* (Benares) of the 21st November, 1918 (received on the 28th November), forecasting the prospects of the Peace Conference, expresses the hope that India will be given the full benefit of the principles enunciated by President Wilson.

PRATAP, 2nd December, 1918.

The *Pratap* (Cawnpore) of the 2nd December, 1918, writing on the present situation, says that the Peace Conference will place all the nations of the world on a footing of equality. Even Poland and Armenia, crushed under despotism for centuries, will now have their own national government. The sun of the new era is going to rise in full splendour. Is it possible that its rays will not penetrate to India? Full responsible government should be conferred upon her at once, or she should be given an opportunity to choose her own form of government according to the principle of self-determination Though it is only a year since the announcement of the 20th August was made, yet every day of that year is equal to a year. That announcement and the Reform Scheme based on it are much behind the times.

MEDINA, 1st December, 1918.

The *Medina* (Bijnor) of the 1st December, 1918, says that according to Paris reports Germany is trying to sow discord between America and the Allies, though it has very little chance of success. President Wilson wants the freedom of the seas, freedom for the small nationalities of Europe and Asia and the permanent establishment of a League of Nations. This might produce complications between America and the Allies, but the world in general and the belligerent nations in particular are so tired and exhausted that they will have no more of war.

AN NAZIR, 1st November, 1918.

The *An Nazir* (Lucknow) of the 1st November, 1918 (received on the 2nd December), says that permanent peace is impossible under modern conditions when in every country the conflict between democracy and autocracy is growing in intensity. The proposed League of Nations will indeed be a blessing to the white races of Europe and America but it will do no good, if it does not do positive harm, to the coloured and "uncivilized" peoples of Asia, Africa and South America. In spite of the fact that British statesmen have more than once recognized the splendid sacrifices and services of India during the war, it is still to be seen how far she is to be rewarded on that account.

The Muslim world has undergone a great change during the last four years. There are hopeful signs of awakening among the Muhammadans of Arabia, India and Russia. The Pan-Turanian movement inaugurated in Russia is fraught with the greatest good for the Muslim world, provided sensation mongers in Europe do not frighten the civilized nations of the West into active opposition to the bogey of Pan-Turanianism. The Muhammadans are eagerly and anxiously awaiting the decisions of the Peace Conference, in which Musalmans have been given no representation.

HAMDAM, 4th December, 1918.

2. The *Hamdam* (Lucknow) of the 4th December, 1918, commenting on "the progress of peace" says that a movement has been recently started in France and England for securing the surrender of the Kaiser and bringing him to trial before some special tribunal. The journal questions the propriety of this suggestion on the ground that if individuals are to be held responsible for this bloody war, this will necessarily imply that nations are innocent of the crimes against humanity which have been so persistently laid at their doors.

Trial of the Kaiser.

PIONEER, 4th December, 1918.

3. The *Pioneer* (Allahabad) of the 4th December, 1918, endorsing the Premier's peace policy says that there is a very strong feeling in India that the German prisoners at Ahmadnagar should be repatriated at the earliest possible moment and that the present generation of Germans should be permanently excluded from every part of the Empire.

Expulsion of Germans.

4. The *Avadhbasi* (Lucknow) of the 26th November, 1918, referring to the Peace Conference, notes with satisfaction that India has not been ignored. But to give her full satisfaction, it was necessary that the Congress and Muslim League should have been given the right to elect a representative. No one doubts the ability of Sir S. P. Sinha, but as things stand, he cannot be looked upon as representative of India. He is the representative of the bureaucracy. Such treatment is very unjust to India, especially when all other portions of the Empire will have responsible representatives at the Peace Conference.

Indian representation at the Peace Conference.

AVADHBASI, 26th November, 1918.

The *Pratap* (Cawnpore) of the 2nd December, 1918, commenting on the Peace Conference, remarks that the representative of India should be elected either by the Imperial Legislative Council or by the National Congress.—

PRATAP, 2nd December, 1918.

The *Cawnpore Samachar* (Cawnpore) of the 1st December, 1918, regrets that India is not being represented in the Peace Conference. Sir S. P. Sinha and the Maharaja of Bikanir do not represent India.

CAWNPORE SAMACHAR, 1st December, 1918.

Al Bashir (Etawah) of the 26th November, 1918 (received on the 30th November), regrets that Government, while profuse in spoken appreciation of the loyalty and sincerity of the Muslims, never gives practical shape to its utterances. It is regrettable that Government has absolutely ignored the representation of the Muhammadan community at the Peace Conference.

AL BASHIR, 26th November, 1918.

The *Medina* (Bijnor) of the 28th November, 1918, strongly comments on the absence of an Indian Muslim representative in the forthcoming Peace Conference. The Government knows perfectly well that the Musalmans of India are deeply interested in the issues which are to be decided. This indifference of the British Government towards the legitimate desires and aspirations of 70 million Muhammadans of India cannot fail to wound the feelings of Musalman subjects of His Majesty. There is reason to fear that the decisions of the Peace Conference will involve both the religious and the political interests of the entire Muslim world, hence it is highly advisable that at least two representatives of Indian Muhammadans should be admitted to the Conference.

MEDINA, 28th November, 1918.

The *Mashriq* (Gorakhpur) of the 28th November, 1918, commenting on the appointment of Sir S. P. Sinha as Indian representative at the forthcoming Peace Conference, says that if any political reason underlies the decision of Government not to send Muslim representatives to the Peace Conference it should be made public.

MASHRIQ, 28th November, 1918.

The *Rahnuma* (Moradabad) of the 4th December, 1918, writes in the same strain.

RAHNUMA, 4th December, 1918.

5. The *Leader* (Allahabad) of the 2nd December, 1918, characterises the recent articles in the *Spectator* on the subject of the Reforms Scheme as arrogant and as propounding in its most naked form the doctrine of force when England is fighting for justice and freedom. Indians cannot be cowed by such dastardly threats.

The Reform Scheme.

LEADER, 2nd December, 1918.

Referring to Lord Islington's remarks—that bureaucracy should be invested with sufficient authority to protect Indian subjects from political agitation—the *Abhyudaya* (Allahabad) of the 30th November, 1918, says that the eyes of the bureaucracy have not yet been opened by the spread of the principles of freedom and truth.

ABHYUDAYA, 30th November, 1918.

The *Avadhbasi* (Lucknow) of the 26th November, 1918, says that the Allies have now an opportunity of carrying out their lofty war aims. If there is to be any lasting peace in the world European nations will have to give up their ambition of establishing political and commercial supremacy over the world and the spiritual ideals of the East will have to be substituted.

AVADHBASI, 26th November, 1918.

So far as India herself is concerned, the solemn promise repeatedly given by responsible British statesmen should now be redeemed. If the aims of the Allies are what they have been given out to be, it is necessary that India should be given self-government and the Congress-League demand fulfilled. The

Montagu-Chelmsford scheme cannot satisfy her aspirations. The establishment of the International League will have no meaning unless India is also made free.

MEDINA, 28th November, 1918.

The *Medina* (Bijnor) of the 28th November, 1918, says that for more than half a century various pledges and promises have been made to the people of India by British statesmen but have remained unfulfilled, though Mr. Lloyd George's recent reassuring speech delivered at the Lord Mayor's banquet and the royal message of the King-Emperor have rekindled the dying embers of our hopes, and the presence of President Wilson at the Peace Conference will be another reassuring feature of the peace deliberations, when the question of the freedom of small nations will come up for discussion.

MUNICIPAL REVIEW, 1st December, 1918.

The *Municipal Review* (Cawnpore) of the 1st December, 1918 (received on the 4th December), appeals to Government to allow the Congress-League deputation to go to England now.

OUDH AKHBAR, 30th November, 1918.

The *Oudh Akhbar* (Lucknow) of the 30th November, 1918, appeals to the British Government to allow the Congress-League deputation to go to England as the war has now come to a close.

HAMDAM, 30th November, 1918.

The *Hamdam* (Lucknow) of the 30th November, 1918, strongly opposes the suggestion of the *Englishman* of Calcutta to postpone consideration of the Reform Scheme.

The journal says that this clever suggestion emanates from the selfish motives of Anglo-Indians who desire to perpetuate bureaucracy in India by hook or by crook. The postponement will only strengthen the position of reactionary Anglo-Indians without doing any good to the people of India.

MEDINA, 29th November, 1918.

The *Medina* (Bijnor) of the 29th November, 1918, commenting on the report of the withdrawal of restrictions upon Mr. Tilak on his arrival in England, says that to an Indian Muhammadan it is highly galling to note that while such profuse concessions can be granted to "the arch agitator," such favours are never given to eminent Muslim leaders of the position of Mr. Muhammad Ali. Will it not rouse suspicions in the minds of Indian Muhammadans of the unsympathetic attitude of the Government. The Government knows only too well how its position has been weakened in India since it has given up its policy of befriending the Musalmans.

RAHNUMA, 4th December, 1918.

Referring to the removal of the restrictions imposed on Mr. Tilak during his stay in England, the *Rahnuma* (Moradabad) of the 4th December, 1918, regrets that Government has yet showed no favour to Mr. Muhammad Ali and other Muslim internees; while it has favoured one to whom reference has been made in the Sedition Committee's report couplet :—

We become notorious even when we sigh. They commit murder but that is not given publicity.

LEADER, 27th November, 1918.

The *Leader* (Allahabad) of the 27th November, 1918, publishes the "Searchlight" account of what transpired behind the scenes at the meeting of the two Reform Committees in Patna to the effect that the statement submitted by the Bihar Government was not characterised by a liberal spirit, the high officials excelled the Government in the expression of reactionary views, but were compelled to modify their observations by the Indian members of the committees; the non-official Anglo-Indians were no less reactionary, and one of them had perhaps to eat humble pie.

In a leading article the paper observes that the meaning of the war has been entirely lost on the Bihar officials and they seem to be incapable of taking a broad-minded view of the needs of the time.

OUDH AKHBAR, 29th November, 1918.

The *Oudh Akhbar* (Lucknow) of the 29th November, 1918, appeals to Government to allow a representative of the press to attend and record the proceedings of the sessions of the committees under the Reform Scheme.

AVADHBASI, 26th November, 1918.

The *Avadhbasi* (Lucknow) of the 26th November, 1918, expresses regret that none of the supporters of the Congress-League scheme have been appointed to the Franchise and Functions Committees, nor have they been selected to give evidence. The United Provinces Government has shown some liberality in appointing the Raja of Mahmudabad along with Mr. Chintamani as co-opted

members, but the policy of the other Provincial Governments has been very narrow. They are not to blame as they have only followed the example of their superiors.

It is equally objectionable that the two committees should conduct their proceedings *in camera*. If the rumour that the committees will not record the evidence of the witnesses is also true, then there was no necessity to subject poor India to the heavy expense of these proceedings. The hasty manner in which the committees have proposed to do their work also merits criticism.

The *Azad* (Cawnpore) of the 28th November, 1918, strongly objects to the decision of the Reform Committees to keep their proceedings secret. Possibly the civil service officials do not want to see their statements and evidence before the committees criticised publicly. AZAD, 28th November, 1918.

The *Cawnpore Samachar* (Cawnpore) of the 24th November, 1918, infers that the Government is dissatisfied with Mr. Malaviya as he has not been made a member either of the Franchise Committee or the Functions Committee. This is probably due to his joining the Special Congress and his opposition in the Council to the new tax of 67 crores of rupees. CAWNPORE SAMACHAR, 24th November, 1918.

The *Municipal Review* (Cawnpore) of the 1st December, 1918, strongly urges the publication of the proceedings of the committees under the Reform Scheme. MUNICIPAL REVIEW, 1st December, 1918.

6. The *Abhyudaya* (Allahabad) of the 30th November, 1918, says that Indians are very badly treated in the British Colonies. Referring to the memorial of the inhabitants of Nairobi (British East Africa) to the Viceroy, the paper says that no unprejudiced man will deny that Indians have a right to live in the colonies in the conquering of which they have shed their blood. ABHYUDAYA, 30th November, 1918.

Indians in the Colonies.

7. The *Oudh Akhbar* (Lucknow) of the 30th November, 1918, welcomes the election of Pandit Madan Mohan Malaviya as president of the next session of the Congress and appeals to the moderates and the extremists to set aside their differences and to participate in the session as important political problems arising from the cessation of the war will be handled. OUDH AKHBAR, 30th November, 1918.

The Congress.

The best means to bring about the reunion of both parties is to avoid discussion on the Reform Scheme which has been the cause of the split in the Congress camp.

8. The *Rahbar* (Moradabad) of the 26th November, 1918 (received on the 4th December), expresses satisfaction that His Honour Sir Michael O'Dwyer is at last to retire from the Lieutenant-Governorship of the much oppressed province of Punjab, and that another autocrat of the type of the Chief Commissioner of Delhi is not going to succeed him. RAHBAR, 26th November, 1918.

The Lieutenant-Governor of the Punjab.

Referring to the rumoured appointment of Mr. Hailey, Chief Commissioner, Delhi, as Lieutenant-Governor of the Punjab, the *Surma-i-Rozgar* (Agra) of the 29th November, 1918, says that he would be a suitable successor to Sir Michael O'Dwyer. SURMA-I-ROZGAR, 29th November, 1918.

9. The *Rajput* (Agra) of the 30th November, 1918, says that the five men already selected for Sandhurst do not include any Rajputs. The paper suggests that at the time of the next selection in January at least two representatives of the Rajput community should be sent. RAJPUT, 30th November, 1918.

Indians at Sandhurst.

II.—Administration.

10. The *Hindi Kesari* (Benares) of the 28th November, 1918 (received on the 2nd December), expresses regret that in spite of all the efforts of the Hindus to get the Katarpur case tried in the ordinary courts official obstinacy has had its own way. The two Muhammadan police officers, the root of the trouble, and Mr. Stubbs, still hold authority in that place. Under the circumstances the four hundred wretched Hindus can only trust to God to obtain justice. HINDI KESARI, 28th November, 1918.

The Katarpur riot.

ARYA PATRA, 1st December, 1918.

The *Arya Patra* (Bareilly) of the 1st December, 1918, also writes in the same strain.

AVADHBASI, 26th November, 1918.

The *Avadhbasi* (Lucknow) of the 26th November, 1918, says that if the accounts of the Katarpur riot published by the *Hindi Samachar* and the *Brahman Samachar* are true, and there seems to be no reason for disbelieving them, the Hindus of Katarpur and neighbouring villages are being subjected to great hardship on account of the high-handedness of the two Muhammadan police officials.

It is surprising that, while the Government *communiqué* gave out that all those killed were Muhammadans, the English Civil Surgeon recognized that five out of eight corpses examined were those of Hindus. Government has not yet contradicted this statement. It should hold another enquiry and publish a fresh report throwing more light on all aspects of the question. But the greatest grievance of the Hindus is Government's decision to try the Katarpur case under the Defence of India Act.

CAWNPORE SAMACHAR, 24th November, 1918.

The *Cawnpore Samachar* (Cawnpore) of the 24th November, 1918, strongly protests against the action of the Government in not listening to the memorial of the respectable citizens of the province and in appointing a special tribunal to try the Katarpur riot case.

RAJPUT, 15th November, 1918.

The *Rajput* (Agra) of the 15th November, 1918 (received on the 28th November), remarks that the Katarpur riot was due to the incitement given to the Muhammadans by the Muhammadan police officials. Houses were set on fire in pursuance of a premeditated design on the part of the Muhammadans which entailed serious loss to the Hindus.

The paper protests against Government's order for the trial of the case by a special tribunal.

BHARAT BANDHU, 26th November, 1918.

The *Bharat Bandhu* (Hathras) of the 26th November, 1918, strongly protests against Government's decision—in spite of the views of the Hindu leaders of the province—to try the Katarpur affair by a special tribunal. It is necessary, no doubt, that the guilty should meet with condign punishment, but to have recourse to the Defence of India Act in each and every matter is not justifiable.

ANAND 25th November, 1918.

The *Anand* (Lucknow) of the 25th November, 1918, also writes to a similar effect.

AVADHBASI, 26th November, 1918.

Action under the Press Act.

11. The *Avadhbasi* (Lucknow) of the 26th November, 1918, expresses regret at the recent action under the Press Act against the *Pratap*, the *Utsah* and the *Avadhbasi*, simply on account of their publishing poems. Miscellaneous poems by outside writers, even if they appear objectionable in the eyes of Government, cannot justify such action under the Press Act, if in the editorial articles and comments there is nothing to find fault with, and if the policy of the paper is not objectionable. Also the distinction between poetry and prose should not be lost sight of. Even ordinary matter, embellished with poetic phraseology and metaphors is likely to appear in an entirely different aspect to unpoetic minds and a poet should be given greater latitude. To deny them this indulgence bespeaks a very illiberal policy.

ABHYUDAYA, 30th November, 1918.

Postal charges.

12. The *Abhyudaya* (Allahabad) of the 30th November, 1918, says that the postal charges on parcels sent to places within the country are heavier than those on parcels of the same weight sent to England. The paper calls this improper, unjust, and partial.

PRATAP, 2nd December, 1918.

Railways.

13. The *Pratap* (Cawnpore) of the 2nd December, 1918, says that though the Railway Companies derive the greater part of their income from third class passengers they pay very little attention to their comfort. Any rule or regulation can be broken so as to suit the interests of Anglo-Indians and Europeans. Rules concerning freight of goods are so framed as to facilitate the transport of foreign goods, while indigenous articles labour under many disadvantages. Government also shows partiality to Europeans employed on Railways in respect of educational facilities provided for their children. The Companies have so far turned a deaf ear to all complaints.

14. The *Anand* (Lucknow) of the 2nd December, 1918, says that the poverty of India is obstructing her progress in every sphere, and Lord Chelmsford cannot be said to have discharged his responsibility by entrusting the solution of the problem to an industrial commission. As regards its recommendations, they are just what might be expected. In the first place, India is too poor to carry them out and, even if carried out, they will not effect any substantial improvement. Without fiscal autonomy, the whole scheme will be useless.

Industries.

ANAND, 2nd December, 1918.

15. The *Rahbar* (Moradabad) of the 26th November, 1918 (received on the 4th December), suggests that to save agriculture from complete destruction the best way is to resort to the pipe system of irrigation. The present system of irrigation is largely meant to swell the revenues of Government rather than to help the poor cultivators of India.

Irrigation.

RAHBAR, 26th November, 1918.

16. The *Medina* (Bijnor) of the 28th November, 1918, says that while Government has not yet completed the enquiry about the food stores in the country, the sufferings of the people from high prices have not abated a jot. The growing seriousness of the situation demands that immediate measures should be taken to allay the sufferings of the people.

Economic distress.

MEDINA, 28th November, 1918.

Al Bashir (Etawah) of the 19th November, 1918 (received on the 29th November), appreciates the sympathy of the Allies in supplying the starving subjects of Germany with food stuffs but hopes that grain will not be exported from India whose people have fallen a prey to famine and high prices.

AL BASHIR, 19th November, 1918.

The *Zul Qarnain* (Budaun) of the 1st December, 1918, complains that the additional grant of 50 lakhs for *taqavi* is insufficient in view of the distress prevailing everywhere.

ZUL QARNAIN, 1st December, 1918.

17. The *Prem* (Brindaban) of the 27th November, 1918, quotes figures to show the continual decrease in the number of licence-holders of fire arms and the gradual stupendous increase in the loss of life caused by wild animals and requests the Government to be less strict in giving licences.

Arms Act licences.

PREM, 27th November, 1918.

The *Bhartiya* (Lucknow) for the month of September, 1918 (received on the 26th November), has a similar article.

BHARTIYA, September, 1918.

18. Commenting on the dinner speech of Mr. Smith, President of the Upper India Chamber of Commerce, the *Leader* (Allahabad) of the 4th December, 1918, opposes any scheme for recruiting labour through official or semi-official agency, and thinks that better housing, education and sufficiently high wages would induce a steady flow of labour to industrial centres. It extols Sir Harcourt Butler's liberal attitude towards the Reform Scheme.

Labour supply.

LEADER, 4th December, 1918.

19. The *Maryada* (Allahabad) for November, 1918, expresses regret that in spite of the constant demand of the Congress Government has not seen its way to the separation of judicial and executive functions. The amalgamation of functions is causing serious inconvenience at present, when the influenza is raging and the deputy collectors' tours mean danger to the ill-clad and ill-fed peasantry. The paper appeals to Government to ask its executive officials to refrain from touring in this cold weather.

Tours of magistrates.

MARYADA, November, 1918.

20. The *Leader* (Allahabad) of the 5th December, 1918, adversely criticises the action of the Punjab Government in not allowing the reporter of the *Tribune* to attend the meetings of the Punjab Legislative Council on account of an error in reporting.

Reports of Council meetings.

LEADER, 5th December, 1918.

21. The *Abhyudaya* (Allahabad) of the 30th November, 1918, referring to the posting of 300 police constables at the Bihar Students' Conference under the presidentship of Mrs. Sarojini Naidu, says that there was no expectation of any disturbance on the occasion.

Police arrangements in Bihar.

ABHYUDAYA, 30th November, 1918.

MASHRIQ, 28th November, 1918.

Hindus and Muhammadans in Ballia.

22. The *Mashriq* (Gorakhpur) of the 28th November, 1918, commenting on the fact that the Muhammadans of Rasra did not observe *Muharram* this year on account of the aggressive attitude of the Hindus, says that this was largely due to the fact that most of the high officials of the district are Hindus who connived at the evil and mischievous doings of their co-religionists.

LEADER, 28th November and 4th December, 1918.

Allahabad municipal arrangements.

23. The *Leader* (Allahabad) of the 28th November, 1918, has a long letter from KAPIL DEVA MALAVIYA who says that Sir Harcourt Butler is notoriously anxious to give the place of honour to Lucknow and the claims of Allahabad are constantly disregarded. Allahabad is blessed with a most precious administration such as few towns in India and only a few in China or Russia can pretend to possess. Neither the city fathers nor the City Magistrate moved in the matter of removing four to five hundred corpses from the Ganges and Jumna. Finally the volunteers of the *Sewa Samiti* took the matter in hand and, despite shilly-shally and the failure of the municipal and police officers to provide Doms and labourers, although they promised help, succeeded in disposing of most of the corpses though their task was one of the filthiest and most dangerous. The writer having found fault with the opinions and attitude of the District Magistrate and municipal board says that he is wondering how with his life-long experience of official ways Surendra Nath Banarji could propound the creed—"Co-operate with the Government where we can and agitate where we must."

The *Leader* of the 4th December, 1918, publishes a letter from KAPIL DEVA MALAVIYA complaining of the inadequate municipal arrangements for the removal of corpses from the Ganges, of which over a thousand were counted at one time. The paper draws the attention of the Local Government and the Sanitary Commissioner to this state of affairs, which may cause another outbreak of cholera in the near future.

III.—RELIGIOUS AND SOCIAL AFFAIRS.

VEDA PRAKASH, November 1918.

Mr. Patel's Bill.

24. The *Veda Prakash* (Meerut) the month of November, 1918, says that the views in support of Mr. Patel's Bill expressed by many of the Arya Samajist papers have no sound foundation. It quotes from the Vedas to show that the idea of intermarriage is quite opposed to the ideals of Hindu marriage and concludes that such a scheme, if carried out, is destined to undo the works of the ancient Hindus.

BHARAT BANDHU, 26th November, 1918.

The *Bharat Bandhu* (Hathras) of the 26th November, 1918, protests against Government's permission to Mr. Patel to introduce his Inter-caste Marriage Validating Bill. This departure of Government from its old policy of absolute neutrality in religious and social matters has caused serious dissatisfaction among Hindus. The paper hopes that when the Council meets in March, Government will oppose the motion for entrusting the Bill to a Select Committee, but in any event it should at least suspend any further proceedings on the Bill till September, 1919, so as to give the Hindus full opportunity for expressing their opinion on the Bill.

MASHRIQ, 28th November, 1918.

Muslim affairs.

25. The *Mashriq* (Gorakhpur) of the 28th November, 1918, expresses satisfaction that the present assistant secretary of the Muslim League has resolved to reform the constitution of the League. It says that during the last four and a half years of the war, when the Muhammadans of India had to face great political crises, the League remained dormant. It did practically nothing to protect Muslim interests. Its only achievement, worthy of note, has been its close co-operation with the advanced party of the National Congress. It has almost submerged its own identity as a separate institution to the great distress and annoyance of the thoughtful section of the community.

MEDINA, 1st December, 1918.

The *Medina* (Bijnor) of the 1st December, 1918, expresses satisfaction at the election of the Hon'ble Mr. A. K. Fazal-ul-Haq as president of the next session of the All-India Muslim League. Muhammadans of all

shades of opinion are urged to attend the League meetings and to give vent to their feelings and aspirations about the important Muslim interests involved in the questions to be discussed at the forthcoming Peace Conference.

ANAND PRACHARAK, 28th November, 1918.

The *Anand Pracharak* (Muttra) of the 28th November, 1918 (received on the 5th December), appeals to Government to increase the internment allowance of Saiyid Fazl-ur-Rahman, the editor of the *Jamhur*, as it is inadequate to support his family.

AGRA AKHBAR, 28th November, 1918.

The *Agra Akhbar* of the 28th November, 1918 (received on the 2nd December), urges that the next Principal of the Muhammadan Anglo-Oriental College, Aligarh, should be a Musalman.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

The 7th December, 1918.

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I.—Politics.

HAMDAM, 10th December, 1918.
MEDINA, 9th December, 1918.

Issues at the Peace Conference.

1. The *Hamdam* (Lucknow) of the 10th December, 1918, and the *Medina* (Bijnor) of the 9th December, 1918, welcome the proposed visit of President Wilson to Europe and his participation in the Peace Conference. The journals suggest that the President is especially interested in the question of "the freedom of the seas," and it is very likely that this proposal will be stoutly opposed by Britain. It is to be hoped that this will be settled to the satisfaction of both sides.

MEDINA, 9th December, 1918.

The *Medina* (Bijnor) of the 9th December, 1918, suggests that President Wilson will be opposed to the extradition and trial of the Kaiser and the Allies demand therefor is unlikely to succeed.

The writer further suggests that the Germans and the Russian Bolshevists will both be opposed to the Allies at the Peace Conference as feeling between Russia and England is becoming embittered.

AVADHBASI, 3rd December, 1918.

The *Avadhbasi* (Lucknow) of the 3rd December, 1918, says that the great war was the logical consequence of the policy followed by European nations for the last three or four centuries, and has brought to the surface issues of the greatest importance to the world. Most of the European nations have already thrown off the yoke of autocracy and the whole of Europe is resounding with songs of liberty.

The direction in which the Peace Conference should proceed has already been marked out by the war itself. It is for the statesmen of the world to extend to all the poor and subject nations the principle of self-determination, and for this purpose it is essential that all nations, belligerent and non-belligerent, should be represented at the Conference. Lord Cecil's statement that, as the Turks have shown themselves incapable of governing subject nations the latter should be made free gives India hope that British statesmen will have no objection to giving her self-government. The arbitrary bureaucracy has proved itself incompetent to govern India well. India's industrial and educational backwardness, her dire poverty, recurring famines, etc., are all so many glaring proofs of the failure of the bureaucracy. The application of Britain's liberal principles to Syria, Mesopotamia and Armenia will have no great value if they are not applied to India too.

AL BASHIR, 3rd December, 1918.

Referring to peace, *Al Bashir* (Etawah) of the 3rd December, 1918, urges that the Armenians should never be given freedom and independence as they have ever been a rebellious and treacherous nation.

NAIYAR-I-AZAM, 5th December, 1918.

The *Naiyar-i-Azam* (Moradabad) of the 5th December, 1918, deplores the absence of Muslim representation in the Peace Conference, but hopes that the Conference by its judicious and impartial decisions will for ever put an end to the antagonism between Islam and Christianity.

It strongly appeals to Government to respect the interests of the Musalmans of India, who have given proof of their unflinching loyalty by fighting against their co-religionists on various fronts. It requests Government to treat Turkey with politeness.

MATHURA SAMACHAR. 29th November, 1918.

India's representation at the Peace Conference.

2. The *Mathura Samachar* (Muttra) of the 29th November, 1918 (received on the 6th December), says that Sir S. P. Sinha, who has been selected to represent India at the Peace Conference, is not a true representative, and urges the necessity of selecting Mr. Tilak, who is now in England and who is a true representative of the country because he was elected president of the next Congress.

This is essential if the declaration of President Wilson that every country will be fairly dealt with is to be realized for India.

PREM, 4th December, 1918.

The *Prem* (Brindaban) of the 4th December, 1918, challenges the selection of Sir S. P. Sinha as a representative of India at the Peace Conference, and says that it remains for Indians to repudiate the selection on the ground that he was sent without their having been consulted in the matter.

CAWNPORE SAMACHAR, 8th December, 1918.

The *Cawnpore Samachar* (Cawnpore) of the 8th December, 1918, urges the necessity of allowing the All-India Congress to send a representative to the Peace Conference.

3. The *Hamdam* (Lucknow) of the 7th December, 1918, commenting on the recent speeches of Mr. Lloyd George and Mr. Bonar Law, says that the apprehensions entertained in India regarding the non-fulfilment of the promises made by British statesmen from time to time about constitutional reforms in India have been dispelled by the recent speeches, although Lord Sydenham and his satellites are trying their level best to wreck the proposed reforms.

Reform for India.

HAMDAM, 7th December, 1918.

The *Shakti* (Almora) of the 3rd December, 1918, says that the war has practically abolished autocracy and established the principles of democracy and self-determination. At a time when the principle of self-determination is going to be applied to the uncivilized people of Africa and semi-civilized countries like Turkey, the Balkan Peninsula and Mesopotamia, have not Indians a better right? They have established their right by sacrificing their lives.

SHAKTI, 3rd December, 1918.

Commenting upon His Honour's reply to the address given by the Agra Zamindars' Association, the *Leader* (Allahabad) of the 11th December, 1918, hopes that in His Honour's proposals to the Franchise Committee it will be found that the zamindars and taluqdars of these provinces will receive something approaching equality of treatment and special representation as well as a right of participation in the general electorate, and that there will be an adequate number of electorates in which the zamindars will not preponderate and independent men may be able to uphold the cause of the tenants.

LEADER, 11th December, 1918.

The *Hamdam* (Lucknow) of the 12th December, 1918, commenting on the "nefarious activities" of the Indo-British Association, says Lord Sydenham and company are trying tooth and nail to wreck the reform proposals for India. One of his satellites, Sir William Duke, addressing the members of the Association recently advanced the same rotten argument of the illiteracy of the Indian masses which has been again and again repeated parrot-like by the opponents of Indian reforms. Such puerile arguments stand self-condemned. Yet the representatives of bureaucracy in India are not ashamed of their responsibility for this lack of training among the Indian masses.

HAMDAM, 12th December, 1918.

The *Pratap* (Cawnpore) of the 9th December, 1918, says that it is impossible that India alone will remain unaffected by the forces that lie at the root of the world's progress. India is thankful for repeated and firm assurances that the announcement of 20th August will be strictly adhered to; but the announcement has now become too old to satisfy her aspirations and cannot form the basis of India's future progress. The provision that the rate of progress will be determined by the Government of India and the British Parliament is entirely antagonistic to the principle of self-determination and to the demand of the age.

PRATAP, 9th December, 1918.

Referring to an appeal for unity by Pandit Madan Mohan Malaviya, the *Leader* (Allahabad) of the 11th December, 1918, would like to have a definite reply from the Hon'ble Pandit whether or not the Reform Scheme would be acceptable to the extremists, even if the amendments proposed do not commend themselves to the authorities, and whether the Congress deputation to England will include men from the moderate party.

LEADER, 11th December, 1918.

If no solution to these difficulties is forthcoming the abstainers are left in an awkward position and no united Congress is possible so long at least as the Reform Scheme is under discussion.

The *Bharat Bandhu* (Hathras) of the 10th December, 1918, publishes a letter from the SECRETARY OF THE "UNITED PROVINCES KISAN SABHA," who expresses surprise at Government's refusal to allow representatives of the *sabha* to give evidence before the Reform Committees, thereby disregarding the claims of the largest class in the country. The paper remarks that Government's conduct cannot be reconciled with their constant professions of paternal solicitude for the masses of the country.

BHARAT BANDHU, 10th December, 1918.

The *Leader* (Allahabad) of the 6th December, 1918, says that it was unnecessary to fill the gap on the Functions Committee caused by Mr. Gillman's death, particularly by the appointment of a man like Mr. Couchman who has made no secret of his sympathies with the anti-Brahman movement led by the amazing Dr. Nair.

LEADER, 6th December, 1918.

HINDUSTANI, 8th December, 1918.

The *Hindustani* (Lucknow) of the 8th December, 1918, regrets that there are very few liberals among the witnesses who will appear before the Reforms Committees at Lahore, and says that the omission to invite Mian Saiyid Fazal Husain is singularly unfortunate. Most of the witnesses are either officials or under the influence of officials and this is exactly what was wanted of Sir Michael O'Dwyer. Mr. Couchman has taken the place of the late Mr. Gillman in these committees. We wonder whether Government could get no better man than this civilian partisan of Dr. Nair.

HAMDAM, 8th December, 1918.

Repression.

4. The *Hamdam* (Lucknow) of the 8th December, 1918, commenting on the "reactionary views and writings" of some English journals which, at the instance of Lord Sydenham and his colleagues, have been freely indulging in recrimination and abuse at the expense of Mr. Montagu and his colleagues, says that such objectionable writings can pass freely in England where newspapers enjoy complete liberty because the Press Act is meant to crush Indian papers alone.

SHAKTI, 3rd December, 1918.

The *Shakti* (Almora) of the 3rd December, 1918, feels gratified at the removal of the restrictions on Mr. Tilak in England and looks for a day when such restrictions will be removed in India. The existence of censorship in India at a time when it has been abolished everywhere in the world is deplorable.

MEDINA, 9th December, 1918.

The Armenians.

5. The *Medina* (Bijnor) of the 9th December, 1918, reproduces an extract in which the faithlessness and perfidy of the Armenians is exposed.

The journal says that this perfidious nation does not deserve the sympathy of the Allies and any partiality towards will only produce the impression that the Allies favour the cause of every Christian nation.

MEDINA, 9th December, 1918.

Political propaganda.

6. The *Medina* (Bijnor) of the 9th December, 1918, takes *New India* (of Madras) to task for saying that with the exception of British autocracy all other autocracies of Europe have fallen before the advancing waves of democracy.

The paper says that it is a pity that such highly objectionable writings of non-Muslim journals are passed over by the Government, while Muslim organs which merely represent and advocate the views of their community are suppressed and their editors prosecuted on flimsy grounds. Our Government is very sensitive on the question of Muhammadan sympathies with their co-religionists abroad, yet it takes no active cognisance of the fact that such responsible nationalist leaders, as Sir Rabindra Nath Tagore and Dr. Subramania Iyer, are gradually creating an interest in Indian matters in countries like America and Japan; already several Indian nationalist associations have been established in America, Japan, Switzerland and Germany. There is no denying the fact that secret intrigues to subvert British rule in India are steadily being pushed and supported by funds from India, yet our Government has been almost indifferent to this mischievous propaganda, while it is only too ready to punish Muslim organs.

CAWNPORE SAMACHAR, 8th December, 1918.

Lord Willingdon.

7. The *Cawnpore Samachar* (Cawnpore) of the 8th December, 1918, commenting on the proposed memorial to Lord Willingdon, reminds the people of his attitude towards Mr. Tilak, Mrs. Besant and Mr. Paranjpaye and of his unsuccessful attempt to throttle the home rulers. The paper say that he was a very unpopular Governor and emphasises the utter futility of erecting memorials to such people.

CAWNPORE GAZETTE, 8th December, 1918.

The *Cawnpore Gazette* of the 8th December, 1918, complains that the rules forbidding Government servants from taking part in political meetings seem to be meant for Indians alone as officials in Bombay are taking an active share in the movement to honour Lord Willingdon.

LEADER, 12th December, 1918.

Indians and the I. D. F.

8. The *Leader* (Allahabad) of the 12th December, 1918, commenting upon a suggestion by the *Times of India* to the effect that European boys in Indian schools under the age of 16 should also be given the benefit of military training, points out the invidious distinction made between Indian and European students by the Defence of India

Act. Will the Government of India act as justice dictates or will they remain as indifferent as ever and then make a grievance of the lack of affection among Indians?

The general election in England.

9. The *Hamdam* (Lucknow) of the 12th December, 1918, commenting on the declaration of the Independent British Labour Party, says that it is highly gratifying to know that the Labour Party has demanded that political prisoners and internees should be immediately released, and the principle of self-determination should be applied in the case of India and other British dependencies as in the case of the enemy countries.

HAMDAM, 12th December, 1918.

The journal hopes that the republican ideas of the Labour Party will have their desired effect on the policy of the British Cabinet.

The *Medina* (Bijnor) of the 5th December, 1918, commenting on the general election in England, says that the declared aims of the Labour Party are highly gratifying, especially the one in which it has demanded of the Government that all political prisoners should be released forthwith. We would urge the Government of India to release all Muslim internees.

MEDINA, 5th December, 1918.

The *Hamdam* (Lucknow) of the 6th December, 1918, commenting on the prospects of the general election in England, says that if the Labour Party gets a majority in Parliament it will form a purely Labour Government which is sure to listen more sympathetically to the legitimate demands of India than any other Government.

HAMDAM, 6th December, 1918.

We hope that the Labour Party will succeed at the general election.

The Rowlatt Committee.

10. The *Rahbar* (Moradabad) of the 25th November, 1918 (received on the 4th December), apprehends that the proposed legislation on the lines of the exaggerated report of the Rowlatt Committee will further curtail the liberty of the people, and hence it urges the Indian members of the Imperial Legislative Council to oppose the measure unanimously.

RAHBAR, 25th November, 1918.

The journal says that it is a conflict of interests between officials and the general public which we see around us to-day, but we know who is going to be successful in the end.

The *Anand* (Lucknow) of the 9th December, 1918, severely criticises the proposed legislation on the recommendations of the Rowlatt Committee with a view to perpetuating the Defence of India Act which, the people hoped, would come to an end with the termination of the war. The paper hopes that the non-official members of the Legislative Council will vigorously oppose the Bill, though under the present system, their voice has no power to defeat any Government Bill.

ANAND, 9th December, 1918.

Congress affairs.

11. The *Leader* (Allahabad) of the 12th December, 1918, learns that the United Provinces Congress Committee has not elected Dr. Tej Bahadur Sapru, Mr. C. Y. Chintamani and Pandit Hirday Nath Kunzru among the provincial representatives, and says that it was just what was expected. In Madras Mr. Shastri has been re-elected but in Bengal notable moderates have been kept out. Still there is such a clamour in all the provinces for unity!

LEADER, 12th December, 1918.

Native States' administration.

12. The *Pratap* (Cawnpore) of the 9th December, 1918, publishes an open letter by AN INHABITANT OF RAJPUTANA to the native princes and jagirdars of India, complaining of the miserable condition of their subjects owing to the absence of law and justice and proper government. The writer exhorts them to advance with the times and change their policy so as to avoid deplorable consequences.

PRATAP, 9th December, 1918.

The *Abhyudaya* and its policy.

13. The *Abhyudaya* (Allahabad) of the 7th December, 1918, announces that Pandit Krishna Kant Malaviya has again taken up the editorship of the paper. The policy of the paper will be that of a fearless and independent lover of truth and justice. It firmly believes that Indians are fit for self-government, which is their birthright, and the *Abhyudaya* will carry on unceasing agitation to attain it.

ABHYUDAYA, 7th December, 1918.

II.—ADMINISTRATION.

GARHWALI, 7th December, 1918.

The Katarpur riot.

14. The *Garhwali* (Dehra Dun) of the 7th December, 1918, says that the Government should pay heed to the cries of the public. Notwithstanding the constant request of various societies and the public the two sub-inspectors who are supposed to have been instrumental in causing all this trouble have not been removed. Not a single Muhammadan is to be found among those who have been arrested.

PRATAP, 9th December, 1918.

The *Pratap* (Cawnpore) of the 9th December, 1918, remarks that the Hindus of Katarpur and neighbouring villages are being cruelly treated. Hindu police officers are also now being arrested. Even small children are being handcuffed and fettered. Heaps of bones and ashes have been seen in several places. One old woman is said to have complained that her two sons were carried away by policemen and subsequently Muhammadans looted her house. The police and Muhammadans have formed a combination to harass the Hindus. The paper appeals to Hindus to try to obtain justice for the accused and to help the women and children out of their present sufferings.

CAWNPORE GAZETTE, 8th December, 1918.

The *Cawnpore Gazette* of the 8th December, 1918, complains of the ill-treatment of the Katarpur Hindus by the local police, and appeals for funds for their aid as they have suffered in the sacred cause of cow-protection.

MATHURA SAMACHAR, 5th December, 1918.

The *Mathura Samachar* (Muttra) of the 5th December, 1918, expresses dissatisfaction at Government's decision to try the Katarpur rioters under the Defence of India Act in utter disregard of Hindu sentiment.

AVADHBASI, 3rd December, 1918.

The *Avadhbasi* (Lucknow) of the 3rd December, 1918, expresses regret at Government's decision to try the Katarpur case by a special tribunal, in spite of the representation of the respectable Hindu leaders of the provinces. This complete disregard of public opinion is distressing and offers one more proof that the bureaucracy is not yet ready to change its methods. All great lawyers are of opinion that the provision for the establishment of special tribunals in the Defence of India Act was not intended for such cases. The Calcutta riot was more serious than this yet the Bengal Government allowed the accused to be tried in the ordinary courts.

HAMDAM, 6th December, 1918.

The Calcutta riot.

15. The *Hamdam* (Lucknow) of the 6th December, 1918, commenting on the evidence given before the non-official commission of enquiry into the last Calcutta riot, says that the statements made by reliable witnesses before the commission clearly prove that the unfortunate incident was due to the misguided attitude of the Bengal Government towards the proposed Muslim meeting.

LEADER, 9th December, 1918.

Action under the Defence of India Act.

16. The *Leader* (Allahabad) of the 9th December, 1918, quotes from the correspondence that passed between the Burma Government and Dr. Mehta regarding his expulsion, and thinks that the final order of the Government is tantamount to an admission that its initial order was mistaken and based on flimsy grounds. Such cases afford justification for the opposition of the people to all measures intended to clothe the executive with extraordinary powers over person and property.

MATHURA SAMACHAR, 6th December, 1918.

Action under the Press Act.

17. The *Mathura Samachar* (Muttra) of the 6th December, 1918, commenting on the forfeiture of the security of the *Utsah*, says that everything written with a view to safeguard the interest of the motherland is sure to come within the wide range of the Press Act. It also regrets that the *Oudh Panch*, which was but an instrument of pastime and recreation, has not escaped the grip of the said Act.

ADVOCATE, 6th December, 1918.

The *Advocate* (Lucknow) of the 6th December, 1918, criticising the order of the Punjab Government excluding the reporter of the *Tribune* from Council meetings, remarks "This looks more like the order of a German drill sergeant than that of the ruler of a province."

BHARAT BANDHU, 10th December, 1918.

Railway and sea freights.

18. The *Bharat Bandhu* (Hathras) of the 10th December, 1918, says that now that the war is over and everywhere things are assuming their normal aspect the Railway Companies should reduce their charges to pre-war rates and allow Xmas concessions as before.

The *Oudh Akhbar* (Lucknow) of the 12th December, 1918, urges that in order to bring down the price of rice imported from Burma into India shipping freights between these two countries should be immediately reduced. OUDH AKHBAR, 12th December, 1918.

19. The *Abhyudaya* (Allahabad) of the 7th December, 1918, publishes a letter from the CULTIVATORS of Mahangupur (Karari Prayag) who complain that as the main distributary by which their village used to be irrigated does not supply any water, they are being put to serious hardship and losses. Their representation to the Collector and the Executive Engineer of the Fatehpur division has as yet failed to bring them any relief. ABHYUDAYA, 7th December, 1918.

Canal administration.

20. The *Rahbar* (Moradabad) of the 26th November, 1918 (received on the 4th December), says that new and very clever methods are adopted by Government to fill the public services of India with Europeans. For instance, recently an advertisement appeared in the columns of the *Daily News* (London) in which applications from invalided British soldiers and officers were invited by the India Office for the posts of Superintendents of Police in India. This advertisement is enough to show that the Government of India is ever ready to give preference to ordinary and even maimed Europeans, over healthy and robust Indian youths who are available in large numbers. RAHBAR, 26th November, 1918.

Recruitment for the Indian Police.

21. The *Garhwali* (Dehra Dun) of the 7th December, 1918, says that Mr. Muir, the president of the Tehri Council, is creating great dissatisfaction among the people by removing the raises of that raj. This disorder has been in existence for the last five years. The paper then gives a list of some respectable officials who have been compelled to leave the state. The main cause of this is attributed to their taking part in a public meeting which carried out a resolution asking the Vicéroy to place complete authority in the hand of the Raja who has attained his majority. GARHW ALI, 7th December, 1918.

The Tehri State administration.

The *Pratap* (Cawnpore) of the 9th December, 1918, complains of the highhandedness of Mr. Muir, president of the Council of Regency, Tehri State. He has expelled several of the old officials of the state. Quite a large number of men who participated in a meeting convened to send a representation to the Viceroy to invest the young Maharaja with ruling powers are being badly treated. If all this be correct, there is no doubt that there is very deplorable misgovernment in the state. PRATAP, 9th December, 1918.

22. Referring to the resolution of the Madras Legislative Council to erect co-operative buildings for the poor, the *Oudh Akhbar* (Lucknow) of the 7th December, 1918, appeals to other Local Governments to do the same. OUDH AKHBAR, 7th December, 1918.

Housing of the poor.

23. The *Oudh Akhbar* (Lucknow) of the 8th December, 1918, appeals to the Government of India to levy export duties on cotton and foodgrains so that Indian mill-owners may get their raw material and labour cheap, and urges that village and town industries should be encouraged so that the rural population may not have to rely solely on agriculture. OUDH AKHBAR, 8th December, 1918.

Indian industries.

24. The *Pratap* (Cawnpore) of the 9th December, 1918, publishes a letter in which the writer complains of the non-acceptance by Saiyid Iltija Husain (deputy collector, Gorakhpur) of a Hindi plaint though repeatedly presented to him by Chandi Prasad, vakil. PRATAP, 9th December, 1918.

Hindi in courts.

25. The *Garhwali* (Dehra Dun) of the 7th December, 1918, publishes a contributed article in which the writer urges the necessity of making the following changes in administration. Forests should be open to the public for grazing purposes and for collecting wood and other forest products. Garhwal should be removed from the list of scheduled districts. The system of forced and unpaid labour should be abolished. GARHWALI, 7th December, 1918.

Garhwal grievances.

III.—Religious and social affairs.

MEDINA, 5th December, 1918.

Muslim affairs

26. The *Medina* (Bijnor) of the 5th December, 1918, after eulogising the great services rendered by the Nizam to the Muslim community of India and expressing its "genuine satisfaction" that these services have been amply recognized by the British Government which has, on more than one occasion, addressed His Exalted Highness as "the natural leader of the Muhammadans of India," says that His Exalted Highness is not unware of the grave crisis through which the Muslim community is passing, through no fault of its own. The foreign policy of some of the British Ministers has seriously jeopardised the interests of Muhammadans and has created a misunderstanding of a very serious nature between the British Government and the Muhammadan subjects of His Imperial Majesty. It is idle to deny that this misunderstanding is fraught with grave consequences for the community.

Hence it behoves Muhammadans to approach His Exalted Highness with the prayer that in a moment of great crisis, the Nizam, as the recognized leader of his community, will come forward to steer the ship of his community through the present storm and stress. The journal urges His Exalted Highness to prevail upon His Excellency the Viceroy to appoint him as the representative of the Muslim community at the forthcoming Peace Conference.

The journal says that the next session of the All-India Muslim League will be most important and once more urges the Muhammadans of India to attend in large numbers. To secure the complete preservation of the sanctity of Muslim Holy Places and the immediate release of the interned Muslim leaders are some of the important items of work which cannot be done satisfactorily unless there is unity of purpose among the different sections of the Muslim community.

KAISAR-I-HIND, 1st December, 1918.

The *Kaisar-i-Hind* (Fyzabad) of the 1st December, 1918 (received on the 11th December), welcomes the election of the Hon'ble Maulvi A. K. Fazl-ul-Haq of Calcutta as the president of the next session of the All-India Muslim League.

HAMDAM, 10th December, 1918.

The *Hamdam* (Lucknow) of the 10th December, 1918, publishes a letter from Nawab Haji Muhammad Ismail Khan of Agra, who suggests Maulana Habib-ur-Rahman Khan *Sherwani* for election to the post of honorary secretary, Muhammadan Anglo-Oriental College, and failing him, he proposes Nawab Sarbuland Jang Muhammad Hamid-ullah Khan for the said post. The correspondent says that if Maulana *Sherwani* accepts the post of honorary secretary, the vacant post of principal can go to Nawab Sarbuland Jang.

HINDI KESARI, 5th December, 1918.

Mr. Patel's Bill.

27. The *Hindi Kesari* (Benares) of the 5th December, 1918 (received on the 10th December), in the course of a lengthy article, tries to show that Mr. Patel's Bill is antagonistic to the basic principles of Hindu religion and social polity. Those who support the Bill are in a negligible minority. The paper appeals to Government not to wound the feelings of the vast mass of Hindus by passing this Bill.

ABHYUDAYA, 7th December, 1918.

Doms and compulsory Christianity.

28. Mr. Kedar Nath (Fyzabad) writing to the *Abhyudaya* (Allahabad) of the 7th December, 1918, complains that the five hundred doms of Gorakhpur whom Government had made over to Christians for reformation are being grievously oppressed into accepting Christianity. The writer draws the attention of the Government and Hindus to this important matter.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation Department,
United Provinces.

ALLAHABAD:

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I.—Politics.

MEDINA, 17th December, 1918.

The Peace Conference.

1. The *Medina* (Bijnor) of the 17th December, 1918, commenting on the prospective settlement of the future status of Islamic states, says that Musalmans cannot be satisfied unless Muslim representatives are given a proper voice in the deliberations of the forthcoming Peace Conference.

The journal suggests that Muslim territories under Russian rule should be made entirely independent and free.

HAMDAM, 14th December, 1918.

The *Hamdam* (Lucknow) of 14th December, 1918, commenting on the peace talk, says that the people of the Allied countries, in their exaltation over their victory, are making all sorts of suggestions in order to crush their enemies once and for ever. Unfortunately ill-luck has placed Turkey among their enemies. Turkey is the greatest independent Muslim state, and naturally Musalmans all over the world cherish a deep affection for the Turkish Empire, and sincerely desire her to thrive and prosper. Among the fourteen celebrated conditions of the Peace settlement, President Wilson has demanded that the various subject nationalities, comprising the Turkish Empire, should be given self-government and be assured of peaceful development, and that the Dardanelles should be inter-nationalised. If these principles are strictly applied in the case of Turkey, it is to be feared that the Turkish Empire will be completely dismembered and even the vital defences of the Turkish capital will be taken out of the hands of the Turks. These proposals are indeed highly annoying to a self-respecting nation like Turkey. Lord Robert Cecil goes a step further when he says "The Turks have proved themselves incapable as a ruling race. The rights and interests of the subject nationalities are not safe in their hands. Hence it is the duty of the Allies to see to it that their interests are duly safeguarded." Some English and Anglo-Indian journals have openly demanded that the remaining portions of the Turkish Empire should be annexed by the Allies. If these proposals were to be acted upon, it would mean the virtual end of Turkey.

HAMDAM, 12th December, 1918.

The *Hamdam* (Lucknow) of the 12th December, 1918, commenting on "the progress of peace," says that responsible Allied ministers have declared that they will demand an indemnity from Germany at the Peace Conference. But President Wilson has declared himself more than once for a "peace without indemnity." At the conclusion of the Russo-Japanese war, Japan set a noble and splendid example by foregoing her claim to indemnity from Russia. Since then experts estimate that the cost of war has greatly multiplied, hence they advocate the renunciation of claims to indemnity on the part of victors. Germany must be called upon to pay for the damages it has inflicted upon Belgium and northern France.

HAMDAM, 15th December, 1918.

The *Hamdam* (Lucknow) of the 15th December, 1918, commenting on the work before the forthcoming Peace Conference, says that, if France and England are determined to liberate Syria and Mesopotamia from Turkish domination, they should likewise liberate purely Islamic territories from Russian rule.

The journal goes on to say that the "effective aid" which France and Britain have promised to render to the people of Syria and Mesopotamia in the development of self-governing institutions in these countries should in no case imply the active interference of the two Powers in the internal affairs of the new states.

AVADHBASI, 10th December, 1918.

The *Avadhbasi* (Lucknow) of the 10th December, 1918 (received on the 14th December), is of opinion that the Kaiser and other individuals responsible for the war may be punished severely, but the nations should not be made to pay heavy indemnities.

AL KHALIL, 8th December, 1918.

Al Khalil (Bijnor) of the 8th December, 1918, has a contributed article in which the writer notes with gratification that Dr. Wilson based certain of his peace terms on liberty and equality in such a manner that there was no way out either for friends or foes and all had to conclude peace. The writer hopes that all the races of the world will now be freed from political subjection so that racial animosities may cease. He regrets that Indian Muslims will not be represented at the Peace Conference, and says that it is now high time for India

to demand complete self-government as the Montagu-Chelmsford scheme cannot prove sufficient in the existing circumstances. Indians should not only appeal to the British Premier, but also to the American President if the latter course be permitted by law.

In another article in the same issue the editor says that Bolshevism is spreading in Europe because the masses apprehending that the League of Nations is being formed only with a view to benefit the classes, are anxious to secure their representation at the Peace Conference.

In a third article the editor regrets that England, the greatest Islamic Power which unsheathed the sword in defence of smaller nationalities, has omitted to give Indian Muslims any voice in the peace deliberations.

The *Medina* (Bijnor) of the 17th December, 1918, reproduces an extract from an article in which the writer throws some light on the attitude which President Wilson will adopt towards important peace questions. MEDINA, 17th December, 1918.

The journal says there are indications that it is confidentially expected in Germany that complications will arise between Britain and America on the question of "the freedom of the seas."

Muslim representation at the Peace Conference.

2. The *Mukhbir-i-Alam* (Moradabad) of the 15th December, 1918, learns with satisfaction from the *Pall Mall Gazette* the probable appointment of the Right Hon'ble Saiyid Amir Ali as the representative of the Musalmans at the Peace Conference. MUKHBIR-I-ALAM, 15th December, 1918.

Other Muslim papers have similar comments.

Indian Reforms.

3. The *Avadhbasi* (Lucknow) of the 10th December, 1918 (received on the 14th December), says India can never regard herself as bound by the provisions of the announcement of 20th August, that the stages of self-government will be determined by the Indian and British Governments. With the exception of a few moderate leaders, all India is unanimous on this point and hopes that Mr. Lloyd George will adopt the policy of modifying the scheme of reforms according to the suggestions of the Congress and Muslim League. AVADHBASI. 10th December, 1918.

The *Avadhbasi* (Lucknow) of the 10th December, 1918 (received on the 14th December), criticises Mr. Montagu's Cambridge speech as being full of the typical arguments advanced by Anglo-Indians to show India's unfitness for self-government. His remarks that there is no feeling of nationality in India and that the desire for self-government is confined to a handful of educated Indians will shock Indian nationalists. AVADHBASI, 10th December, 1918.

The *Hamdam* (Lucknow) of the 18th December, 1918, referring to the comments of the American Press on the M.-C. Reform Scheme, says that, unlike the English Press, American papers have pronounced the scheme unsatisfactory and insufficient for the needs and requirements of India. There are growing and welcome signs that Americans have begun to take an acute interest in Indian affairs. HAMDAM, 18th December, 1918.

The *Shakti* (Almora) of the 10th December, 1918, referring to the circular issued by the Government of India to the effect that no changes in the present membership of the Imperial Council will be made, says that the Government wishes to keep the "loyalists" and "official favourites" in office. Newly elected members would have instilled fresh life into the Council, but the bureaucrats cannot tolerate this idea. SHAKTI, 10th December, 1918.

Al Khalil (Bijnor) of the 16th December, 1918, says that as the British Government has emerged very powerful from the war, there is no fear of anarchism and the bloodthirsty Press and Defence of India Acts should be annulled and Indians should be given freedom of speech. AL-KHALIL, 16th December, 1918.

The *Kalwar Kshatriya Mitra* (Allahabad) of December, 1918, publishes a contributed article in which the writer addressing the Youths of India says that you all have greatly contributed to the victory of the Allies who fought for the cause of liberty and freedom and now it is your bounden duty to take up the cause of Home Rule and to assist those who are fighting for it. KALWAR KSHATRIYA MITRA of December, 1918.

Indian Editors in England.

4. The *Pioneer* (Allahabad) of the 12th December, 1918, expresses surprise at the spectacle of men invited to England and most hospitably entertained at the expense of PIONEER, 12th December, 1918.

the state, indulging in political propaganda against the British administration. It gives extracts from recent utterances of the editors on the detention of the Congress Deputation, the bar on some Indian Newspapers and on English autocracy. It also mentions the description of the Government of India as one of privilege, patronage and poverty.

ADVOCATE, 11th December, 1918.

The *Advocate* (Lucknow) of the 11th December, 1918, mentions on the authority of a correspondent of the *Bombay Chronicle* that one of the Indian editors visiting England is an ex-convict (sentenced for theft to one year's rigorous imprisonment with two months' solitary confinement and a fine of Rs. 25), and says that Sir Michael O'Dwyer should be taken to task in Parliament and Council for selecting a person of moral turpitude and bringing undiluted shame on the Indian Press, the more especially as the man has been presented to the King.

MEDINA, 14th December, 1918.

The National Congress.

5. The *Medina* (Bijnor) of the 14th December, 1918, commenting on the prospects of the coming session of the National Congress, says that the trend of events in Europe following the termination of the war and recent developments both in India and outside demand that Indians should attend the Congress in large numbers. If Indian Muhammadans abstain from taking part in the Home Rule movement, they will suffer. It is the duty of Indian Muhammadans to work in perfect harmony and close union with their Hindu brethren. They ought not to exact undue privileges and concessions.

SHAKTI, 10th December, 1918.

The *Shakti* (Almora) of the 10th December, 1918, in the course of an appeal for union to Indians of all schools of political thought, remarks that the salvation of India depends upon Indians themselves. Neither the noble principles enunciated by Dr. Wilson, nor the repeated assurances of Mr. Lloyd George are of much avail to her. Nothing has occurred which might indicate a change in the angle of vision. Repression is still in full swing and the Rowlatt Committee Report is going to be utilized for forging still more stringent weapons. The personnel of the Reform Committees has been determined by the bureaucracy alone. Not a single elected representative has been sent to the Peace Conference. Fresh additions are still being made to the ranks of internees. All these facts emphasise the conclusion that Indians should raise their firm and united voices at the Delhi Congress so as to make them distinctly heard at the Peace Conference. They should give clear and emphatic expression to their determination that either they will make India free or adopt passive resistance.

OUDH AKHBAR, 13th December, 1918.

The *Oudh Akhbar* (Lucknow) of the 13th December, 1918, appeals to both Moderates and Extremists to bend a little in their attitude towards the Reform Scheme so that a compromise may be arrived at and the split in the Congress healed.

PRATAP, 16th December, 1918.

The *Pratap* (Cawnpore) of the 16th December, 1918, dwells on the necessity and desirability of the principle of self-determination being extended to India, pointing out that the announcement of the 20th August cannot satisfy the aspirations of India at present. By demanding self-determination, the Congress would not be ruining the Reform Scheme, but the power of determining the necessary changes in Government would be placed in Indian hands.

ABHYUDAYA, 14th December, 1918.

The *Abhyudaya* (Allahabad) of the 14th December, 1918, appeals to Indians of all schools of political thought to attend the Delhi Congress so that they may be able to demand with one united voice the application of great principle of self-determination in which alone lies the salvation of their country.

HAMDAM, 11th December, 1918.

The *Hamdam* (Lucknow) of the 11th December, 1918, commenting on the appeal of the Hon'ble Pandit Madan Mohan Malaviya to Mrs. Besant and others to arrange for the substantial representation of the agricultural classes and artizans in the forthcoming session of the National Congress, says that the proposal ought to meet the active support of all lovers of India.

LEADER, 16th December, 1918.

The Willingdon memorial meeting.

6. The *Leader* (Allahabad) of the 16th December, 1918, characterises the behaviour of the opponents of the Willingdon memorial meeting as disorderly and lawless, and says that public opinion ought to assert itself against such methods. In the

spirit manifested in the meeting it finds a justification for the existence of a moderate camp.

Internees.

7. The *Hamdam* (Lucknow) of the 15th December, 1918, says that it has been receiving scores of letters from prominent Muhammadan gentlemen all over India expressing the general desire of the community for the early release of Muslim internees since the war has now terminated in the victory of the Allies. HAMDAM, 15th December, 1918.

The journal hopes that the committee appointed to enquire into the cases of Messrs. Muhammad Ali and Shaukat Ali, after interviewing the two brothers, will soon present its report to the Government of India, who will not delay the early release of the brothers.

The *Cawnpore Gazette* (Cawnpore) of the 15th December, 1918, regrets that though even Russia and Germany are releasing their political prisoners, the Government of India is still silent. CAWNPORE GAZETTE, 15th December, 1918.

The *Agra Akhbar* (Agra) of the 14th December, 1918, appeals to Government to release the Ali brothers and other Muslim internees before Christmas week, so that they may be able to attend the sessions of the Muslim League at Delhi. AGRA AKHBAR, 14th December, 1918.

II.—Administration.

Katarpur riot.

8. The *Bharat Jivan* (Benares) of the 2nd December, 1918 (received on the 14th December), regrets that the Government did not pay heed to the memorial of the 39 respectable gentlemen of this province. The paper says that the police in many places entered the *zenana* quarters of some of the respectable people and committed many acts of oppression. BHARAT JIVAN, 2nd December, 1918.

The *Oudh Akhbar* (Lucknow) of the 11th December, 1918, urges that in order to allay Hindu suspicion, a Hindu Government Pleader should be included among the prosecution counsel in the Katarpur case. OUDH AKHBAR, 11th December, 1918.

The Calcutta riot.

9. The *Hamdam* (Lucknow) of the 17th December, 1918, says that the non-official commission, composed of well-known and experienced European, Hindu and Muslim lawyers from all India, which was appointed to enquire into the causes and circumstances of the Calcutta riot, has finished its labours and it is expected that it will present its report before the coming sessions of the League and the Congress. It will expose the blundering policy of the Bengal Government and will bring all salient facts to the notice of the general public. HAMDAM, 17th December, 1918.

The censorship.

10. The *Hamdam* (Lucknow) of the 14th December, 1918, commenting on the statement made by President Wilson before the American Congress that censorship over press telegrams in America has been abolished, says that other Governments, especially the British Government, should follow the example set by America and abolish the censorship in England as well as in India, since the war is now practically over and there is no longer any fear of the renewal of hostilities on the part of Germany. HAMDAM, 14th December, 1918.

The *Pioneer* (Allahabad) of the 12th December, 1918, asks the Government of India to make a strong representation to the Home Government asking for the early removal of the censorship on cables, letters and parcels. PIONEER, 12th December, 1918.

Economic distress.

11. The *Prem* (Brindaban) of the 11th December, 1918, says that there is a great scarcity of fodder for cattle in the Muttra district and the Government should take early steps to secure a supply of grass. PREM, 11th December, 1918.

The *Abhyudaya* (Allahabad) of December, 1918, describing the present miseries of the people on account of famine, which has greatly aggravated the ravages of influenza, remarks that it is impossible for the people to combat these difficulties until the Government prohibits all export of food-grains and provides railway facilities. ABHYUDAYA of December, 1918.

The *Shakti* (Almora) of the 10th December, 1918, complains that the sufferings of the people of Almora, owing to the lack of firewood and coal, still remain unmitigated though there is so much forest country in the neighbourhood. SHAKTI, 10th December, 1918.

The bureaucracy so far from listening to the complaints of the people, only resents them. This affords one more proof that responsible government is the sole remedy for the people's sufferings.

TYAGI BRAHMIN, of October, 1918.

The *Tyagi Brahmin* (Meerut) of October, 1918 (received on the 12th December), publishes a series of articles and poems deploring the miserable and pitiable condition of the peasants, and says that all their woes and miseries are due to their illiteracy.

MUNICIPAL REVIEW, 16th December, 1918.

The *Municipal Review* (Cawnpore) of the 16th December, 1918, wonders why the Madras Government refuses to lend money to municipalities to provide food in afflicted areas when the Government of India is prepared to help in the matter.

LEADER, 13th December, 1918.

Cadets for Sandhurst.

12. The *Leader* (Allahabad) of the 13th December, 1918, demands a satisfactory and prompt answer to the questions why the remaining five nominations of Indians for Sandhurst have been postponed by the Government of India and whether or not these concessions are to be continued.

KSHATRIYA MITTRA, 16th December, 1918.

The *Kshatriya Mitra* (Benares) of the 16th December, 1918, regrets that amongst the five men already selected to be sent to England for higher military training there is no Kshatriya, and hopes that the Government will not forget their legitimate claims when the next selection is made.

HAMDAM, 19th December, 1918.

The R. I. M.

13. The *Hamdam* (Lucknow) of the 19th December, 1918, commenting on the declared eligibility for commissions of persons serving in the "Royal Indian Marines," says that while the word "Indian" affixed to "Marines" implies that marines of the Royal Indian Navy are of Indian nationality, in fact it is not so. Almost all the marines are Europeans. The grant of commissions is absolutely no concession to the legitimate demands and aspirations of the Indian people.

ROHILKHAND GAZETTE, 7th December, 1918.

The Police.

14. Tne *Rohilkhand Gazette* (Bareilly) of the 7th December, 1918 (received on the 12th December), publishes a communication from Mr. Mahmud Akhtar (Aligarh) in which the writer says that the Police department needs urgent reform. The relaxation of the control of the Civil Service over the Police department has not improved matters, but, on the other hand, it has greatly multiplied the difficulties of police officials and the people. It is suggested that magisterial powers should be given to deputy superintendents of police and the posts of inspector of police should be abolished.

HAMDAM, 15th December, 1918.

The Civil Service.

15. The *Hamdam* (Lucknow) of the 15th December, 1918, suggests that appointments in the Civil Service should be thrown open to those Indians who have rendered distinguished war service, and that the system of nomination by the Government of India should be abolished.

MUNICIPAL REVIEW, 16th December, 1918.

The Press.

16. The *Municipal Review* (Cawnpore) of the 16th December, 1918, remarks that the Local Government is inclined to take harsh measures towards the Hindi Press. The *Pratap*, the *Utsah*, the *Avadhbasi*, and the innocent and harmless *Sachiv* have already fallen victims to its wrath. It is apprehended that the Hindi Press in these provinces will suffer the same fate as has befallen the Urdu Press in Bengal.

Referring to the objectionable statement of *New India* regarding the end of British rule over India, *Al Bashir* (Etawah) wonders that as yet no security has been demanded from the paper.

If similar thoughts had been expressed in vernacular papers, would the latter escape from the Press Act?

PRATAP, 16th December, 1918.

The *Pratab* (Cawnpore) of the 16thDecember, 1918, expresses regret for, and withdraws the objectionable expressions used in, the article on the Katarpur riot in its issue of the 18th November, 1918.

MATHURA SAMACHAR, 12th December, 1918.

Currency.

17. The *Muthura Samachar* (Muttra) of the 12th December, 1918, says that shopkeepers generally object to taking one rupee and two and a half rupee notes and they never accept them without charging commission. Government treasuries also do not give silver.

18. The *Oudh Akhbar* (Lucknow) of the 15th December, 1918, urges that now that the war is over the *United Provinces War Journal* should be discontinued and the public should be saved this unnecessary expense.

OUDH AKHBAR, 15th December, 1918.

The *United Provinces War Journal.*

19. The *Brahmrishi* (Meerut) of the 12th December, 1918, says that letters addressed in Hindi and English often miscarry. The reason is that many new Muhammadan postal peons have been appointed and their officers, being themselves Muhammadans, never listen to the complaints of the people.

BRAHMRISHI, 12th December, 1918.

The Post Office.

The *Veda Prakash* (Meerut) of December complains of the great irregularity in the delivery of letters which are very often miscarried. This, the paper says, is due to the appointment of Muhammadan peons. The Muhammadan officers do not pay heed to the complaints raised against their caste-fellows.

VEDA PRAKASH of December, 1916.

20. The *Leader* (Allahabad) of the 16th December, 1918, criticises the action of the chairman of the Allahabad municipal board in giving his casting vote in favour of the paper tax. It considers the tax as one on knowledge and hopes that the Government will disallow it. The tax is inequitable in that much of the paper imported into Allahabad is not locally consumed, but goes out in the shape of newspapers and books.

LEADER, 16th December, 1918.

Municipal affairs.

The *Municipal Review* (Cawnpore) of the 16th December, 1918, publishes a contributed article in which the writer complains that great suffering has been caused in Jalesar by the imposition of a house-tax, and says that to make matters worse a tax has been levied on pack animals and carts.

MUNICIPAL REVIEW, 16th December, 1918.

21. The *Abhyudaya* (Allahabad) of the 14th December, 1918, criticising the action of the Tehri council of regency in externing many of the old officials of the state, requests His Honour Sir Harcourt Butler to order an immediate enquiry into the causes of the externments, and also to invest the young Maharaja with ruling powers.

ABHYUDAYA, 12th December, 1918.

Tehri State affairs.

22. The *Pratab* (Cawnpore) of the 16th December, 1918, publishes a long article describing the oppressions practised by State officials on the people of Bijaulia (Mewar). The condition of the people has been rendered worse than that of beasts and brutes. Special attention is directed to the recent imprisonment of hundreds of people as a punishment for their agitation on the subject of their intolerable grievances.

PRATAP, 16th December, 1918.

Gross mismanagement in Bijaulia (Mewar).

III.—Religious and social affairs.

23. The *Hamdam* (Lucknow) of the 13th December, 1918, exhorts the Musalmans to attend the coming session of the League in large numbers. Indians in general, and Muhammadans in particular, are confronted with a situation fraught with the gravest possibilities both for their country and their community. It is needless to impress upon thoughtful Muslim leaders and their followings the paramount importance which attaches to this year's session of the League. It is obvious to all thoughtful Muslims that their community, both in India and outside, is face to face to-day with a very grave crisis. Their religion enjoins upon them the necessity of safeguarding their political and religious interests, not only in India, which is their native home, but because they have a community of interest with their brethren outside India. It is the teaching of their religion to strive to preserve the sacred cause and interests of their community whenever adverse circumstances may arise.

HAMDAM, 13th December, 1918.

Muslim affairs.

The *Mukhbir Alam* (Moradabad) of the 15th December, 1918, disapproves of the idea of appointing a paid secretary for the Muhammadan Anglo-Oriental College, Aligarh, as it will affect the finances of the college.

MUKHBIR ALAM, 15th December, 1918.

R. E. COUPLAND,
Superintendent of Police,
Criminal Investigation department,
United Provinces.

ALLAHABAD:
The 21st December, 1918.

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I.—Politics.

MEDINA, 21st December, 1918.

1. The *Medina* (Bijnor) of the 21st December, 1918, says that from the Muslim point of view most important issues are at stake at the Peace Conference and it is the solemn duty of Indian Muhammadans to press unanimously for Muslim representation at the Peace Conference.

The Peace Conference and Muslim interests.

The journal suggests that all purely Muslim territories ruled by European Powers should be made independent.

HAMDAM, 24th December, 1918.

2. The *Hamdam* (Lucknow) of the 24th December, 1918, says that the application of the principle of self-determination not only to enemy but also to allied countries is essential in the interests of a lasting peace. The question of the German colonies should be decided in the light not only of local capacity for administration but also of the urgent need for expansion owing to rapid increase in population. If Germany is not given room to expand, her surplus population will prove a thorn in the side of the European States. Some colonies will therefore have to be provided for Germany. Such of the remaining German colonies as are important from the British standpoint can remain in the possession of England and Indian aspirations can be satisfied in German East Africa.

German East Africa and Indians.

AL BUREED, 18th December, 1918.

Al Bureed (Cawnpore) of the 18th December, 1918, scathingly criticises Sir Theodore Morison's article in the *Times* urging the colonization of German East Africa by Indians. It points out that while Sir Theodore is not prepared to admit Indians into the existing British colonies he wants to gain credit for nothing by suggesting that German East Africa should be given to Indians even though this suggestion may never be carried into effect.

SHAKTI, 17th December, 1918.

3. The *Shakti* (Almora) of the 17th December, 1918, says that the time has arrived when we should try to remove the stigma of dependence from the face of our motherland. All other nations are busy with the principle of self-determination and we are lagging behind. We should now try to look to things ourselves and not through high-paid officials who never care for the poor. In Western countries the labour party is gaining ground while in the East the Rajas and Maharajas maintain their ascendency.

Self-determination.

RAHBAR, 3rd December, 1918.

4. The *Rahbar* (Moradabad) of the 3rd December, 1918 (received on the 23rd December), says that Indians have had occasion to complain that officials deny to the people the full advantage of beneficent legislation by administering it in an illiberal spirit and it is not surprising if they are found applying repressive laws with rigour. The Defence of India Act was a piece of war legislation and was not intended to deal with ordinary crime, but we find it applied to the Katarpur case. Similar instances of the misapplication of the Act can be quoted from other provinces.

Repression.

OUDH AKHBAR, 24th December, 1918.

5. The *Oudh Akhbar* (Lucknow) of the 24th December, 1918, wonders how the *Leader* and the *Bengalee* have arrived at the conclusion that the Congress will reject the Reform Scheme if the basic amendments suggested by it are not accepted by Government. The fear of the moderates that Government will not accept any changes in the scheme is also unfounded as Indians have given such incontestable proofs of their loyalty. Within a few days the Delhi Congress will show how far the public approves of the attitude of the moderates.

Congress affairs.

HINDUSTANI, 19th and 22nd December, 1918

The *Hindustani* (Lucknow) of the 22nd December, 1918, referring to Mr. Malaviya's appeal to the moderates to attend the Congress, says that they can respond to it only if a resolution expressing general approval of the scheme is passed by the Congress before it proceeds to discuss any amendments to it.

Referring to the representation submitted to the Reforms Committees by the United Provinces Peasants' Association, the *Hindustani* of the 19th December, 1918, points out that the peasants do not trust Anglo-Indians and advises the Congress to encourage the attendance of peasant delegates.

The *Advocate* (Lucknow) of the 15th December, 1918, publishes a letter from "PEASANT" in which the writer referring to an article of Babu Iswar Saran in the *Leader* of the 30th November, appealing to the peasants of the country to attend the Delhi Congress, suggests that the peasants be offered facilities in the shape of money for the delegation fee, comfortable lodging, food and blankets at Delhi. The *United Provinces Kisan Sabha* has secured about 70 tenant delegates and hopes to send at least one thousand peasants to the Congress. Each tahsil in the Bombay and Madras Presidencies is sending peasant delegates. The writer appeals to the District Congress Committees and the Home Rule Leagues of the United Provinces and other provinces to bestir themselves in the matter.

ADVOCATE, 15th December, 1918.

The *Avadhbasi* (Lucknow) of the 17th December, 1918, makes a lengthy appeal to Indians of all classes and schools of political thought to muster strong at the Delhi Congress to make a united and emphatic demand for self-determination which no British statesman can, in view of India's splendid sacrifices in the cause of the Empire, deny.

AVADHBASI, 17th December, 1918.

6. The *Pratap* (Cawnpore) of the 23rd December, 1918, says that it was folly on the part of the Bombay requisitionists to hold a meeting regarding the Willingdon memorial on behalf of the citizens of Bombay in spite of popular opposition. It was highly improper to invite *goondas* and to let the police and *goondas* attack Mr. Jinnah, Mr. Subedar, etc. The game of erecting memorials to retiring pro-consuls has in reality been played out and the public is no longer going to lend its name to such proceedings.

The Willingdon memorial meeting.

PRATAP, 23rd December, 1918.

The *Hamdam* (Lucknow) of the 20th December, 1918, commenting on the Willingdon memorial meeting controversy, says that the proposal emanated from some conservatives and sycophants of Bombay. Lord Willingdon rendered no meritorious and commendable services to the Presidency over which he ruled for more than five years. His attitude towards the Muhammadans was not at all sympathetic and desirable. The admirers of Lord Willingdon would have done better if they had raised the proposed memorial on their own behalf without inviting public co-operation.

HAMDAM, 20th December, 1918.

7. The *Rahbar* (Moradabad) of the 10th December, 1918 (received on the 23rd December), wonders whether the Punjabis will show as much courage as their Bombay brethren in opposing a memorial to Sir Michael O'Dwyer.

Sir Michael O'Dwyer.

RAHBAR, 10th December, 1918.

8. The *Oudh Akhbar* (Lucknow) of the 22nd December, 1918, details the efforts made by the Anglo-Indian press to hamper the realization of Indian aspirations and warns it that it will no longer pay to oppose Indians as the times are now changed.

The Anglo-Indian press.

OUDH AKHBAR, 22nd December, 1918.

9. The *Advocate* (Lucknow) of the 18th December, 1918, congratulates Sir Harcourt Butler on setting a good example by addressing Allahabad students on current politics. No provincial ruler can hereafter refuse the students their birthright of attending political meetings or taking an active interest in Indian politics.

Students and politics.

ADVOCATE, 18th December, 1918.

10. The *Zamana* (Cawnpore) for December, 1918, has a lengthy article by Mr. AZIZ-UR RAHMAN ASEONI presenting the Congress case regarding the larger employment of Indians in the higher branches of the public services in which he says that if the present rate of progress is not accelerated it will take Indians more than two centuries fully to man the public services of their motherland.

Indians in the public services.

ZAMANA, December, 1918.

II.—ADMINISTRATION.

11. The *Municipal Review* (Cawnpore) of the 24th December, 1918, says that most of the accused in the Katarpur case who belong to respectable Rajput families are passing their time in great suffering in jail and it is strange that Government insists on having them tried by a special tribunal. We cannot refrain from enquiring what Government has done to heal the outrage caused to the feelings of Hindus by the public sacrifice of cows. Will Government state how far the Muslim

The Katarpur riot.

MUNICIPAL REVIEW, 24th December, 1918.

public and especially the Muslim police officers were responsible for this riot and what action has been taken against the real culprits. What opinion does it hold regarding the statements of press correspondents and the *Punjab Hindu Sabha?*

AGRA AKHBAR, 21st December, 1918.

The Calcutta riot.

12. The *Agra Akhbar* (Agra) of the 21st December, 1918, regrets that though the recent Calcutta riot was so terrible the Government of Bengal has taken no action regarding the incident which was at the root of all this trouble. The evidence so far adduced before the enquiry commission practically proves that the police acted high-handedly towards the Muslims and that their attitude in killing Muslims was the reverse of forbearing. The Government of Bengal is to blame not only for giving a general order for firing at Muslims but also for failing to deal with the root of the trouble. The Bengal Government has generally proved itself a wise one and we can only say that it has been led astray by the enemies of Islam.

ANAND, 16th December, 1918.

Soldiers in civil appointments.

13. The *Anand* (Lucknow) of the 16th December, 1918, criticises the appointment of men who have served in the Army in the Judicial and Executive departments as very improper and calculated to bring many incompetent persons into the service of Government.

PREM, 18th December, 1918.

Mrs. Besant's telegram.

14. The *Prem* (Brindaban) of the 18th December, 1918, says that the detention of the telegram of Mrs. Besant was unjust and the person responsible should be punished.

ANAND, 16th December, 1918.

The *Anand* (Lucknow) of the 16th December, 1918, appeals to Government to make an enquiry as to who was responsible for the delay in despatching Mrs. Besant's cablegram to London expressing her readiness to stand for Parliament. There seems to be some underhand dealing in this matter which deprived Mrs. Besant of an excellent opportunity.

CAWNPORE SAMACHAR, 22nd December, 1918.

Economic affairs.

15. The *Cawnpore Samachar* (Cawnpore) of the 22nd December, 1918, referring to the excess profits tax requests Government to take into consideration the losses incurred by dealers in cloth by the sudden fall in prices. The losses have in many cases been greater than the profit realized during the four years of the war.

GARHWALI, 21st December, 1918.

The *Garhwali* (Dehra Dun) of the 21st December, 1918, says that Government raised hopes of foodstuffs being sold at reduced rates, but no practical steps have been taken.

RAHBAR, 10th December, 1918.

The *Rahbar* (Moradabad) of the 10th December, 1918 (received on the 23rd December), says that though when railways were introduced it was said that famines would not occur, they have on the other hand now become general. Not long ago when the *swadeshi* idea had captured the popular imagination and people were prepared to invest lakhs in navigation companies, opposing interests forbade the enterprise and there is now hardly a ship afloat which can boast of purely Indian ownership.

BHARAT BANDHU, 17th December, 1918.

The *Bharat Bandhu* (Hathras) of the 17th December, 1918, says that traders are causing great inconvenience to the city people by not giving them oil at the fixed prices.

ANAND, 16th December, 1918.

Police reports.

16. The *Anand* (Lucknow) of the 16th December, 1918, commenting on the withdrawal of the Burma Government's order of externment on Dr. Mehta, remarks that the proceeding is an illustration of the true character of police reports. If the authorities examined police reports carefully before taking action, many an innocent man would be spared.

HINDI KESARI, 12th December, 1918.

The *Hindi Kesari* (Benares) of the 12th December, 1918 (received on the 16th December), writes in a similar strain.

RAHBAR, 10th December, 1918.

Railways.

17. The *Rahbar* (Moradabad) of the 10th December, 1918 (received on the 23rd December), complains that officers on Indian railways are the highest paid in the world and that none of the posts carrying monthly salaries of more than two hundred rupees are given to Indians.

The *Oudh Akhbar* (Lucknow) of the 19th December, 1918, regrets that the Railway Board has not as yet laid down any time limit within which the railway difficulties caused by the war will be removed. These difficulties are mainly responsible for the prevailing high prices and we would appeal to the Secretary of State to supply all railway requirements promptly.

OUDH AKHBAR 19th December, 1918.

18. Referring to different items in the "Home accounts" of the Government of India for the year 1916-17, the *Leader* (Allahabad) of the 25th December, 1918, enquires whether the stores lost at sea owing to enemy action were insured or not, and if not, why not. It is a pity that Indians have no control over the financial administration of their country and there is no effective constitutional check over the huge expenses incurred by the India Office. India might have been famishing for money but the Secretary of State invests his huge balances with British firms at very low rates. These investments should now be made in India as the country requires very large amounts for reconstruction and internal development.

India Office accounts.

LEADER, 25th December, 1918.

19. The *Hindustan Review* (Allahabad) of October and November, 1918, publishes an article by SAIYID HYDER HUSAIN, editor of the *Searchlight*, in which the writer says that the Bihar tenants suffer from drought owing to the omission of Government to construct canals on a large scale. He attributes the neglect to the fact that on account of the permanent settlement in that province, the Government thinks it can gain nothing in land revenue by improvements, as it does in other provinces. The result is that the tenants suffer and the zamindars prosper at their expense.

Bihar peasants.

HINDUSTAN REVIEW, October and November, 1918.

20. The *Gyan Shakti* (Gorakhpur) for December, 1918, says that a recently appointed deputy collector, Saiyid Iltija Husain of Gorakhpur, does not accept statements or applications written in Hindi.

Hindi in courts.

GYAN SHAKTI, December, 1918.

The paper requests the Collector and Commissioner to remove this grievance.

III.—RELIGIOUS AND SOCIAL AFFAIRS.

21. Referring to the rumoured selection of Mr. Amir Ali to represent Indian Muslims at the Peace Conference, *Al Bashir* (Etawah) of the 17th December, 1918, says that though Muslims are thankful for the recognition of their right to representation, they cannot approve of the particular individual selected. Mr. Amir Ali has long been out of touch with the Indian Muslim world and even while in India he cannot be said to have been a *persona grata* with any party of Muslims.

Muslim affairs.

AL BASHIR, 17th December, 1918.

The *Leader* (Allahabad) of the 22nd December, 1918, thanking Government for the release of Hasrat Mohani, expresses admiration for the character, patriotism and spirit of Mr. Mohani, and thinks that the country would gain enormously from the free activities of such devoted patriots, if they conduct themselves so as to remain free.

LEADER, 22nd December, 1918.

The *Hindustani* (Lucknow) of the 22nd December, 1918, writes in the same strain.

HINDUSTANI, 22nd December, 1918.

In welcoming Mr. Hasrat Mohani back to freedom, the *Advocate* (Lucknow) of the 18th December, 1918, styles him the greatest martyr of conscience in the present day Islamic world. It was owing to his conscientious objections to the Defence of India Act that he was thrown into prison and there he showed unexampled patience quite apart from that of the bureaucrat who, like the proverbial ass hurts himself by "Kicking against the pricks" in his relentless pursuit of repression. His patience was born of faith in the justice of his cause and in the almightiness of Providence. We saw his popularity in the reception accorded to him at the self-determination meeting at Lucknow and we thank Government for setting him free. England, which sheltered Mazzini, the preacher of the gospel of murder, should not have permitted its agents in India to wrong one who always works in the open and is a perfect embodiment of truth.

ADVOCATE, 18th December, 1918.

MASHRIQ, 19th December, 1918.

The *Mashriq* (Gorakhpur) of the 19th December, 1918, suggests the name of Saiyid Muhammad Ali for the secretaryship of the Muhammadan Anglo-Oriental College, gives qualified support to the suggestion that Mr. Ross Masood should be appointed the first Indian Principal of the College, but is strongly of opinion that the practice of appointing European Principals should be discarded.

AWAZA-I-KHALQ, 11th December, 1918.

22. The *Awaza-i-Khalq* (Benares) of the 11th December, 1918, suggests the following agenda for discussion at the next Chiefs' Conference :—

Social reforms for Native Chiefs.

(1) No prince should take more than one wife.

(2) Every prince should have an amount fixed for his personal expenses.

(3) No prince should countenance any caste organization.

R. E. COUPLAND,

Superintendent of Police,
Criminal Investigation department,
United Provinces.

ALLAHABAD :

The 29th December, 1918.

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